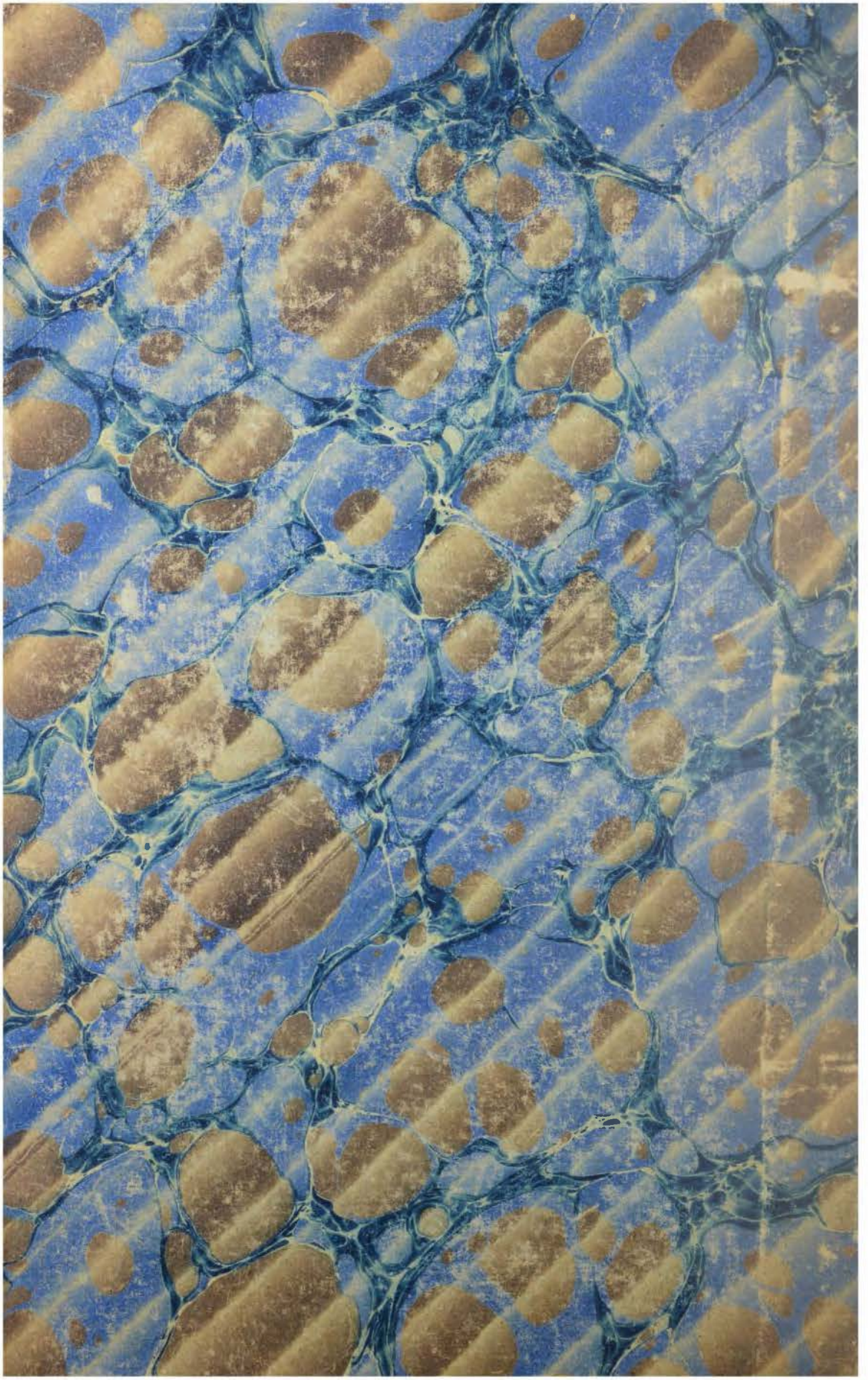




THE

SACRED WRITINGS

OF THE

APOSTLES AND EVANGELISTS

OF

JESUS CHRIST.

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SACRED WRITINGS

OF THE

APOSTLES AND EVANGELISTS

OF

JESUS CHRIST,

COMMONLY STYLED

THE NEW TESTAMENT.

TRANSLATED FROM THE

ORIGINAL GREEK.

BY DOCTORS GEORGE CAMPBELL, JAMES MACKNIGHT AND PHILIP DODDRIDGE.

WITH

PREFACES, VARIOUS EMENDATIONS, AND

AN APPENDIX,

BY ALEXANDER CAMPBELL.

SECOND STEREOTYPED EDITION.

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GENERAL PREFACE.

AN APOLOGY FOR A NEW TRANSLATION.

A LIVING language is continually changing. Like the fashions and customs in apparel, words and phrases, at one time current and fashionable, in the lapse of time become awkward and obsolete. But this is not all; many of them, in a century or two, come to have a signification very different from that which was once attached to them: nay, some are known to convey ideas not only different from, but contrary to, their first signification. And were it not for books and parchments, which preserve from one generation to another, the language of the dead; and transmit from father to son the words and sentences of past times; it is not improbable that, in one generation, a living language would undergo as many mutations, and admit of as many innovations, as it now does in two or three hundred years. Books, written in a style that obtains the reputation of being both correct and elegant, serve to give stability to language. They are to language, what strongholds and fortresses are to a country. Yet even these, the cankering hand of time molders away, and they cease to be a defense against invasion and revolution. And books, however reputable as the standard of a living tongue, and however much read and admired, are unable to maintain a long controversy against the versatility and love of novelty, characteristic of the human mind.

In attempting to trace the finger of God, employed in preparing the way for the introduction and consummation of a perfect revelation, some wise and learned men have thought, that the wisdom and benevolence which appear in all the divine procedure toward man, were never more conspicuously displayed, than in causing the completion of the Jewish and Christian writings, to precede but a little time, the death of the Hebrew and Greek languages. Both languages had been consummated before the revelation was intrusted to them; and, that they might continue immutable and faithful guardians of a repository so precious and sacred—that they might become immortal conservators of the New Institution, sealed by the blood of the Son of God—they died.

We have, *in writing*, all the Hebrew and Greek that is necessary to perpetuate to the end of time, all the ideas which the Spirit of God has communicated to the world; and these languages, being dead, have long since ceased to change. The meaning of the words used by the sacred penman, is fixed and immutable; which it could not have been, had these languages continued to be spoken.*

But this constant mutation in a living language, will probably render new translations, or corrections of old translations, necessary every two or three hundred years. For, although the English tongue may have changed less during the last two hundred years, than it ever did in the same lapse of time before; yet, the changes which have taken place since the reign of James I., do now render a new translation necessary. For, if the King's

* The Hebrew and Greek, which are now spoken, are not the languages of the Jewish Prophets and the Christian Apostles. It is true, much analogy exists between them, but the modern Italian is not more unlike the nervous Roman which Cicero spoke, than the modern Hebrew and Greek are unlike the language of Isaiah and that of Luke and Paul.

translators had given a translation every way faithful and correct, in the language then spoken in Britain; the changes in the English language which have since been introduced, would render that translation in many instances incorrect. The truth of this assumption will appear from a few specifications:

In the second Epistle to Corinth, viii. 1, common version, Paul says, "*We do you to wit* of the grace of God bestowed upon the churches of Macedonia." This was, no doubt, a correct and intelligible rendering of the Greek words, Γνοριζομεν δε υμιν, to the people of that day; but to us it is as unintelligible as the Greek original. How few are there who can translate "*We do you to wit*," by *We cause you to know*? which is the modern English of the above sentence. The same may be observed of the term "*wot*," in all places where it occurs.

The term "*conversation*" was a very exact rendering of the term Αναστροφη in that day, as the old statutes and laws of England attest; but it is now a very incorrect one. It then, signified what a person *did;* it now, denotes what a person *says*. Then, it was equivalent to our word *behavior;* but now, it is confined to what proceeds from the lips: consequently, all those passages are now mistranslated, in which this term occurs—such as 1 Peter, ii. 12. "Having your *conversation* honest among the Gentiles." Galatians i. 13. "You have heard of my *conversation* in time past in the Jews' religion." James iii. 13. "Let him show out of a good *conversation* his works with meekness of wisdom." Excepting Phil. i. 27, iii. 20, and Heb. xiii. 5, in every other place where the word *conversation* occurs in the common version, it is Αναστροφη in Greek, and in our modern style it is always a mistranslation. In all those places substitute the term *behavior*, and then we have an exact translation into the language which we speak.

We shall next instance the term "*double-minded*," which was a very literal translation of the word Διψυχος; but the term "*double-minded*," if, in the days of King James, it denoted a person who sometimes leaned to one opinion, and sometimes to another, has come to denote a quite different character. It now, as defined by Johnson, signifies a *deceitful* or an *insidious* person. To say that a deceitful person is unstable in all his ways, as the Apostle says of the *double-minded* man, is not only a mistranslation in our style, but conveys a false idea to the reader; for while "a man of two minds" is unstable in all his ways, it is very far from fact to say, that "a *deceitful* man is unstable in all his ways."

But not to be tedious on this subject, we shall only adduce another specification of this kind. 1 Thess. iv. 15. "We which are alive and remain unto the coming of the Lord, shall not *prevent* them which are asleep." The word "*prevent*" did, in that day, exactly translate Φθανω, used transitively; but now it does not. For then, "*prevent*" was used as synonymous with *anticipate* or *outstrip;* but now, it is commonly used as equivalent to *hinder*. Hence, we have found many unable to understand this important declaration of Paul to the Thessalonians. They supposed that Paul was assuring them, that those who should be alive upon the earth, at the coming of the Lord to judge the world, would not hinder the resurrection and glorious change of the dead saints. But how different the ideas communicated by the Apostle, when a proper substitute for the term "*prevent*" is found; such as the word *anticipate* or *outstrip!* Then it reads, "We which are alive at the coming of the Lord, will not *anticipate* the dead"—we will not be changed an instant sooner than they. The living and dead saints at the same moment shall be glorified together. In the common version the word "*prevent*" and its derivatives occur frequently, and are mistranslations, owing to the change in the use and meaning of words which has since that time occurred. Such are the following: "The God of my mercy shall *prevent* me"—"Let thy mercies speedily *prevent* us"—"I *prevented* the dawn-

ing of the morning"—"Mine eyes *prevented* the night watches"—"Jesus *prevented* him, saying, Simon, of whom do the kings of the earth take tribute?" and sundry other places, too numerous to cite; in all of which the word *anticipate* would, in our time, exactly express the meaning.

These specifications are sufficient to show, that changes have taken place in our own language, within two hundred years, that make any translation of that age incorrect in numerous instances, however perfect it might have been when it first appeared. At the same time it ought to be remarked, that the English language has undergone much fewer changes in the last two hundred years, than it ever did in the same time before. This will appear to the most superficial observer, who will read any passage in the English Bibles printed two or three hundred years before James' reign. I shall give one extract from an old translation, at least two hundred years older than the common one:—

Genesis i. "In ye beginning God maid of nought hevene and erthe. Forsothe the erthe was idil and voide, and derknissis werun on the face of depthe, and the Spyrit of the Lord was born on the waters. And God seide, Lizt be maid, and lizt was maid; and God sez the lizt that it was good, and he departide the lizt fro derknissis; and he clepide ye lizt dai, and the derknissis nitz, and the eventyd and mornetyd was maid on dai. And (God) seide, make we man in our ymage and likenesse, and be he souereyn to the fisshes of the see, and to the volatiles of hevene, and to unreasonable beestes of the erthe, and to eche creature, and to each creeping beest which is movid in erthe. And God maid of nought a man to his ymage and likenesse. God maid of nought hem, male and female."

In the eleventh chapter of the third book of Kings, we have this singular translation, 2d and 3d verses:—"Therefore King Solomon was couplid to yo wymmen by moost brennynge love: and wyves as queens, were un sevene hundrid to hym; and thre hundrid secondarie wyves."

Now, however exact and literal such translations may have been, to a people who spoke so differently from us, most certainly every one will admit that, to us, they would be every way defective and incorrect. In a certain degree, then, the present version is incorrect, on the accounts already specified. And were there no other argument to be adduced in favor of a new translation, to us it appears that this would be a sufficient one.

But in the preceding remarks it has been taken for granted, that the common version was an exact representation of the meaning of the original, at the time in which it was made. This, however, is not admitted by any sect in Christendom. All parties are occasionally finding fault. None are willing to abide by it in every sentence. And, indeed, there is no translation that could be made, that would prove all the tenets of any party. And if a translation that does not prove all the tenets and ceremonies of a sect, is to be censured by that sect, then there can not exist any translation that would be considered correct. It is, however, true, that the common version was made at a time when religious controversy was at its zenith; and that the tenets of the translators, whether designedly or undesignedly, did, on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogmas. This is, perhaps, to be attributed more to the influence which Theodore Beza, the Genevese critics, and the fathers of the Geneva theology, had upon the King's translators, than to any design they had to give a partial translation. If the Arminians were the only persons who say so, it might be more questionable; but as the most distinguished critics of the Calvinistic school of the last century, have concurred in regretting the influence which Beza, and others of the same school, had upon the popular version, it adds very much to the probability, that the charge is well founded.

Dr. Campbell, though a dignitary in that side of the house, has not spared Junius and Tremellius, nor the great Beza, in his "Preliminary

Dissertations and Notes," for their boldness with the original text. He has not only insinuated, that these fathers of the Calvinistic Israel, did willfully and knowingly interpolate the scriptures, and torture many passages to favor their system; but he has unequivocally accused and convicted them of the crime. In vol. ii. p. 228, on an extract from Beza, in which he gives his reasons for certain translations, the Doctor remarks: "Here we have a man who, in effect, acknowledges that he would not have translated some things in the way he has done, if it were not that he could thereby strike a severer blow against some adverse sect, or ward off a blow which an adversary might aim against him. Of these great objects he never loses sight. I own," says the Doctor, "that my ideas on this subject are so much the reverse of Beza's, that I think a translator is bound to abstract from, and, as far as possible, forget all sects and systems, together with all the polemic jargon which they have been the occasion of introducing. His aim ought to be invariably to give the untainted sentiments of the author, and to express himself in such a manner, as men would do, amongst whom such disputes had never been agitated."

An apology is offered for Beza by our author, for his willful mistranslations. After adducing several examples of his glosses and interpolations, he quotes a passage from the Epistle to the Hebrews, where Beza is defending the perseverance of the saints. Bishop Pearson had before observed, that this passage was unfaithfully translated by Beza. "But," says our author, "this is one of the many passages, in which this interpreter has judged, that the sacred penmen, having expressed themselves incautiously, and having given a handle to the patrons of erroneous tenets, stood in need of him more as a *corrector* than as a translator. In this manner, Beza supports the doctrine of the perseverance of the saints, having been followed in the first of these errors by the French and English translators, but not in the second; and not by the Italian translator in either, though as much a Calvinist as any of them." This apology is not more severe than just; for, in fact, Beza, and others of the same school, have written and translated, as though they considered themselves *correctors* of the too unguarded style of the Apostles and Evangelists. In doing this, they may have been conscientious.

It is neither insinuated nor affirmed, that the Arminian critics have been faultless in these respects; but, as the common translation was not made by them, we have nothing to say of them in this place. We introduce these strictures on Beza, not from any other design than to show that, in the estimation of his own party, he was a very unfaithful translator; and because not only the translator of the narratives of Matthew, Mark, Luke, and John, but other eminent translators and critics, have shown, that the veneration in which Beza was held by the King's translators, gave to their translation a sectarian character, and introduced many inaccuracies into it.

But it may be asked, Where shall we find translators, in a sectarian age, who are not enlisted under the banners of some system?—who are not prejudiced in favor of some creed? and will not the religious prepossessions of a translator, however eminent, or faithful soever he may be, in some measure tincture or vitiate his translation? We must answer, that it is almost, if not altogether, impossible to find any eminent translator, who is not either enlisted under some system, or some way or other identified with it, and that every man's prepossessions must either directly or indirectly affect his own thoughts, reasonings, and expressions, on all religious subjects. Yet it may so happen that, now and then, once or twice in a hundred years, an individual or two may arise, whose literary acquirements—whose genius, independence of mind, honesty, and candor, may fit them to be faithful and competent translators; and, of their honesty and faithfulness, the greatest proof which can be presented, is their correcting the mistakes of their own party, and with perfect impartiality censuring the

errors of their own denomination, as they censure those of other denominations; and with cheerfulness commending the virtues, and acknowledging the attainments of those who are ranked under another name, as they do those of their own people. Such, in a very eminent degree, were the translators of this version.

It is much more likely, that we shall find a faithful and perspicuous translation coming from individuals who, without concert, or the solicitations of a party, undertake, and accomplish it, having no national or sectional cause to abet; than, to expect to find one coming from those summoned by a King and his Court, and paid for their services out of the public treasury: convened, too, from *one part* of those elements of discord, which had distracted and convulsed a whole nation.

It is probable that a new translation into our language will never again be undertaken by public authority. The people would not now submit to any that would be imposed upon them by such authority, and they will not agree among themselves to select persons, in whose judgment and fidelity they might repose confidence. Individuals will occasionally make their corrections and amendments, and the number of translations may greatly increase; until, at length, *that* obtains, whose merits shall give it the ascendant. This was once the case already, and the Western Roman Empire had but one translation for twelve hundred years. The taste for polemic theology and the jargon of the schools, is every day declining. The uncharitableness, which proscribed thousands from the standing and reputation of Christians, because of a refusal to subscribe a few unintelligible and inexplicable, cheerless and gloomy dogmas, will be frowned out of countenance. A regard for the oracles of God, and a strong desire for the unadulterated milk of the word, will triumph over the declension and fall of every species of intolerance and bigotry. And that translation will be universally received which has the strongest claims on an intelligent, united, and happy Christian community.

But another argument in favor of a new translation may be drawn from the fact, that we are now in possession of much better means of making an exact translation, than they were at the time when the common version appeared. The original is now much better understood than it was then. The conflicts of so many critics have elicited a great deal of sound critical knowledge, which was not in the possession of any translators before the last century. But as this topic has been so well handled, and so frequently argued by eminent writers, we shall not dwell upon it.

There is no doubt but many smatterers in the original Greek, and some, who may be pretty well acquainted with the classical use and meaning of words and phrases, will think and say, that, in some passages, the common version is more literally correct than this translation. Indeed, we remember since we once thought so ourselves. But after forming a better acquaintance with the idiomatic style of the apostolic writings, and of the Septuagint Greek, we have been fully convinced that what a classical scholar, or a critical etymologist, might approve as a literal version of some passages, is by no means the meaning of the writer. And the King's translators have frequently erred in attempting to be, what some would call literally correct. They have not given the meaning in some passages, where they have given a literal translation. An example or two will suffice to confirm these remarks.

Προοραω, in the estimation of almost every student, literally means, *I foresee.* This, in a quotation from the Psalms, is, in the common version, rendered, "I foresaw the Lord always before my face." This, a Greek scholar would say, is very correctly rendered, and much more so than to have read it, "*I fixed my mind upon the Lord.*" Yet the latter is just the meaning of the passage; for προ in composition signifies *place* as well as *time*, and is here what grammarians call *intensive.* Again, the Hebrew

word translated in the Septuagint by Προοραω, signifies to *place* or *set*. But even when προ in composition with οραω signifies *time* and not *place*, it will not always suit the design of the passage to translate it *I foresee*. The King's translators found it would not do to render it, Acts xxi. 29, as they have done above. Here they render it "*seen before*." "They had *seen before* with him in the city, Trophimus, an Ephesian." To have said, *They had foreseen with him*, would have changed the meaning altogether.

The same sort of error is found in Romans xi. 2, though in another word, Προγινωσκω, *I foreknow*. The phrase is, "God hath not cast away his people which he foreknew." This is literal enough, and yet not the meaning of the passage. *Foreknow* means to know some event before it happen. But this gives no meaning to the passage. Here is nothing that distinguishes God's people from any other people; and yet the Apostle, to have spoken good sense, must have meant something, on account of which God would not cast away his people. But there is nothing said in this translation about them, that might not have been said about the greatest reprobates.

Now, there is the same difference between *knowing before*, and *foreknowing;* that there is between *seeing before* and *foreseeing*. The translators seem at other times to have known this, for they render Acts xxvi. 5 quite differently: "*The Jews which knew me from the beginning*," not *foreknew me*. In another place they have rendered Προειρηκα very properly, "*I have said before*," because it would be absurd to render it literally, "*I have foretold*." Now, in the Septuagint Greek, the verb Γινωσκω signifies *I approve*, as well as *I know*, and is so used in the apostolic style. In the phrase, "*Depart from me, I never knew you;*" it ought to have been rendered, *I never approved* or *acknowledged you;* and in many other places the sense would have been obvious, had the Hellenistic sense of the term been given. The passage in the Epistle to the Romans, therefore, means, "God has not cast away his people, whom heretofore he acknowledged," or approved.

This is not the place for entering largely into such specifications. We can only produce an instance or two, and proceed. Those who may be disposed to object to some passages in this version, as not being so literal as in the common one, before they proceed to pronounce sentence upon them, had better read all Campbell's Preliminary Dissertations and Notes, Critical and Explanatory; and particularly his fourth Dissertation, from which we have taken the above examples. Let him also read Macknight's disquisitions and criticisms on the minor terms—such as adverbs, prepositions, and conjunctions; and then, he will be better prepared to estimate the merits of this, and the common version, on the subject of literal translations.

We would also remind the same class of readers, that an intimate acquaintance with the Septuagint Greek of the Old Testament, is of essential importance in translating the New. The seventy Hebrews who translated their own scriptures into the Greek language, gave to that translation the idiom of their vernacular tongue. Their translation, if I may so speak, is a sort of Hebrew Greek. The *body* is Greek, but the *soul* is Hebrew; and, in effect, it comes to this, that, as we have no other Hebrew by which to understand the Hebrew scriptures, but the Hebrew of the Old Testament; so, we have no Greek by which to understand the apostolic writings, but the Greek of the Jewish and Christian Prophets. The parallelism is so nearly exact, that it subtracts but little from it to allow, that there is much advantage in having a correct knowledge of the Greek classics. The Septuagint being read for nearly three centuries prior to the Christian era, in all the synagogues of the Hellenistic Jews, and being generally quoted by our Lord and his Apostles, must have essentially affected the idiom of all the inspired writings of the Christian Apostles; consequently, incomparably

more regard should be paid to the Septuagint, than to the classic use of Greek terms.

To superficial readers, many improvements in this version will appear of little importance; but to those who think more profoundly, some of the most minute alterations will throw a new light and luster on many passages. But of this every reader will judge after his own measure. We would only say, that the edification and comfort of the Christian may be greatly promoted, by a minute examination of this version, and a diligent comparison of it with the common one.

But some are so wedded to the common version, that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of "making a new Bible," or of "altering and amending the very word of God!" Nay, some are prepared to doom every attempt of the kind, to the anathema, in the conclusion of the Apocalypse, upon those who add to the word of God, or subtract from it. To such we had concluded to offer some remarks; but finding our ideas so much more happily expressed in the preface to "Campbell's Gospels," we had extracted a few passages, and in examining the London edition of this same version, found that the editor of it had actually published in his preface the passages we had selected for ours. Struck with the coincidence, we here insert the whole preface to the late London edition of this translation, which, with the exception of the first two sentences, is all extracted from Campbell's original preface to his translation:

"Many timid, yet well-disposed, persons have been apprehensive that a new translation of the Holy Scriptures might tend to diminish the veneration of mankind for those sacred oracles, and thereby unsettle their faith in the Christian doctrine. To such, the subjoined extracts from Dr. Campbell's Preface to the Four Gospels may not prove altogether unprofitable:

"Need I, in so late and so enlightened an age, subjoin an apology for the design itself of giving a new translation of any part of the scripture? Yet there are some knowing and ingenious men, who seem to be alarmed at the mention of translation, as if such an attempt would sap the very foundation of the Christian edifice, and put the faith of the people in the most imminent danger of being buried in its ruins. This is no new apprehension. The same alarm was taken so early as the fourth century, when Jerome was employed in preparing a new translation of the Bible into Latin; or, at least, in making such alterations and corrections on the old Italic, as the original, and the best Latin manuscripts, should appear to warrant. The people in general exclaimed; and even the learned were far from applauding an attempt, which in their judgment was so bold and so dangerous. Augustin, in particular, who admired the profound erudition of Jerome, and had a high esteem of his talents, yet dreaded much that the consequence of such an undertaking would prove prejudicial to the authority of scripture, and did not hesitate to express his disapprobation in very strong terms. That interpreter, however, persevered in spite of the greatest discouragements, the dissuasion of friends, the invectives of enemies, and the unfavorable impressions which, by their means, were made upon the people. The version was made and published; and those hideous bugbears of fatal consequences, which had been so much descanted on, were no more heard of.

"How dismal were the apprehensions, which were entertained immediately after the Reformation, on account of the many translations of scripture which came in quick succession, one after another! Have men's fears been justified by the effect? Quite the reverse. The violent concussion of parties at the Reformation produced, as might have been expected, a number of controversies, which were for some time hotly agitated; but the greater part of these were in being, before those versions were made.

Nothing will be found to have conduced more to subvert the dominion of the metaphysical theology of the schoolmen, with all its interminable questions, cobweb distinctions, and wars of words, than the critical study of the sacred scriptures, to which the modern translations have not a little contributed.

"It has been said, that the introduction of different translations tends to unsettle men in their principles, particularly with regard to the authority of sacred writ, which, say they, is made to speak so variously in these productions. For my part, I have not discovered that this is, in any degree, the effect. The agreement of all the translations, as to the meaning, in everything of principal consequence, makes their differences, when properly considered, appear as nothing. They are but like the inconsiderable variations in expression, which different witnesses, though all perfectly unexceptionable, employ in relating the same fact. They rather confirm men's faith in the scripture, as they show, in the strongest light, that all the various ways, which men of discordant sentiments have devised, of rendering its words, have made no material alteration, either on the narrative itself, or on the divine instructions contained in it. People are at no loss to discover, that the difference among interpreters lies chiefly in this, that one renders the account of things, which that book exhibits, more intelligible, more perspicuous, or even more affecting than another. These differences are, I acknowledge, of great moment to readers; they are such, as may show one version to be greatly superior to another, in point of use; yet, as they are all compatible with justness of representation, in everything essential to the historical and didactic parts of the work, they are so far from affecting the credibility of the whole, that they serve not a little to confirm it."

To these judicious remarks, extracted from Dr. Campbell's preface to his translation, I will add another. "Against the common translation, in use at present, which was made and authorized in the beginning of the reign of James I., there were precisely the same exceptions taken, founded in the like apprehensions of pernicious consequences. Whoever will consult the preface to that translation, and read the paragraph which is titled on the margin, '*The speeches and reasons both of our Brethren and Adversaries against this Work*,' will be surprised to find how much they coincide with what has been thrown out of late against any new attempt of the kind. It is remarkable, that since the days of Jerome, to the present, the same terrible forebodings have always accompanied the undertaking, and vanished on the execution; insomuch, that the fatal effects predicted, have never afterward been heard of."

If the mere publication of a version of the inspired writings requires, as we think it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to show that we have no such object in view. We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven. The whole scope, design, and drift of our labor is, to see Christians intelligent, united, and happy. Believing that all sects have gone out of the apostolic way, and that every sect must go out of the way (for Christianity is in its nature hostile to each and to every sect), we will not, we can not, we dare not, do anything for the erection of a new one, or for assisting any now in existence in its human appendages. As to any predilection or preference to any one now existing, we have none, further than they hold the traditions of the Apostles. As far as they hold fast these, we hold with them; and where they desert these, we desert them. Besides, we have no aversion to, or umbrage against, any one more than another. We oppose them most, who most oppose and depart from the simplicity that is in Christ. I do most solemnly declare, that, as far as respects my

feelings, partialities, reputation, and worldly interest as a man, I would become a Presbyterian, a Methodist, a Quaker, a Universalist, a Socinian, or anything else, before the sun would set to-day, if the Apostolic writings would in my judgment authorize me in so doing; and that I would not give one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world. Whether every reader may give me credit in so declaring myself, I know not; but I thought it due to the occasion thus to express the genuine and unaffected feelings of my heart. May all, who honestly examine this version, abundantly partake of the blessings of that Spirit which guided the writers of this volume, and which in every page breathes, "Glory to God in the highest heaven, peace on earth, and good will among men."

January 29, 1826. A. C.

PREFACE

TO THE NARRATIVES OF

MATTHEW, MARK, LUKE, AND JOHN.

THESE books were designed to be read and understood by persons of the humblest capacity, as well as by those of the most exalted genius. Readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education. One of the most striking evidences of the divine mission of the Saviour was, that, *to the* POOR *his glad tidings were announced.* A revelation not adapted to them, forfeits all claims to a divine original.

In laying down some general principles or rules, for reading intelligibly the following narratives, regard must be had to all sorts of readers—the young as well as the old, the illiterate as well as the learned; and, also, some attention must be paid to the difficulties that lie in the way of a rational and profitable perusal of them.

In the first place, then, there is no opinion or notion which is more prejudicial to an intimate acquaintance with these writings, than that of the Egyptian priests, introduced into the first theological school at Alexandria, and carried throughout Christendom—viz: "That the words of scripture have a mystical, spiritual, theological, or some other than a literal meaning; and that the same rules of interpretation are not to be applied to the inspired writings, which are applied to human compositions;" than which no opinion is more absurd and pernicious. If this notion were correct, all efforts to understand this book must be in vain, until God sends us an interpreter, who can resolve those enigmas and mystical words of theological import, and give us the plain meaning of what the Apostles and Evangelists wrote.

The reader will please to consider, that, when God spoke to man, he adopted the language of man. To the fathers of the Jewish nation he spoke in their mother tongue. By his Son, and his Son by the Apostles, spoke to every nation in its own language. When he spoke to any nation, he uniformly adopted the words of that nation in expressing his will to it. And that he used their words in the commonly received sense, needs no other proof than this, that if he had not done so, instead of enlightening them in the knowledge of his will, he would have deceived and confounded them: than which, no hypothesis is more impious. For example: were God to speak to us in *English*, and select from our vocabulary the words *death*, *punishment*, *perpetual*, and *wicked;* were he to use the last term as we use it, and annex to the others a signification different from that we affix to them—such as to mean *life* by the term *death*, *happiness* by the term *punishment*, and a *limited time* by the word *perpetual;* and, without apprising us of such a change, in their meaning, say, "*Perpetual death shall be the*

punishment of the wicked," what a deception would he practice on us! His words, in our acceptation, would convey a tremendous thought; but in his reserved sense would mean no more than "*A limited life shall be the happiness of the wicked.*"

Once more on this topic. As nothing can be said to be revealed or made known by words which are not perfectly intelligible, so we find the sacred writers so conscious of this, that when they used any word which was not familiar to the readers whom they addressed, they immediately add, "*Which being interpreted, signifies.*" If, then, those writers were accustomed to explain any word not familiar to their readers, does it not undeniably follow, that they supposed every word or allusion, not so explained, sufficiently plain already? And again: would not the same benevolence and respect to the capacity and understanding of their readers, which induced them to explain some terms of very subordinate importance, such as "corban," "talitha cumi," "Aceldama," "Golgotha," etc., etc., have caused them to explain words of infinitely more importance, such as, "repentance," "faith," "hope," "love," "justify," "covenant," "baptism," "ambassador," "Son of God," "eternal life," "everlasting punishment," etc., if they had not supposed such terms sufficiently plain in the common usage, and quite intelligible to all their readers? From these plain facts and arguments, we deduce the following rule or direction to all those, who under the guidance of Heaven desire to understand these sacred books:—*You are to understand the words and sentences in these narratives (and, indeed, in all the apostolic writings), by the application of all those rules, through which you arrive at the meaning of any other book or writing, of the same antiquity.*

Next to a regard to the commonly received sense of the words in these writings, nothing contributes more to the clear and certain understanding of them, than a knowledge of *the design* of the respective writers of each part of this volume. In one respect, they all may be said to have but one design. Taking the ultimate happiness of man as the grand design of all revelation, it must be granted, that all the inspired writers had this object in view, in all that they wrote. It is, however, capable of the clearest proof, and, indeed, it is universally admitted, that every writer who has written different parts of this book, had a specific design in each separate communication. For, in the prosecution of one grand design, there are often a thousand items, distinct from each other, to accomplish; each of which may be the design of one particular effort. Now, it requires not a moment's reflection, to see that Paul had one design in writing to Timothy, another in writing to Philemon, and another in writing to the congregation in Rome.

It is granted by all critics, that when all grammatical rules fail to settle the meaning of any ambiguous word or sentence, a knowledge of the design of the writer or speaker will do it. Even when a writer's terms are badly selected, or improperly used, a knowledge of his design makes his meaning plain. Daily experience must convince us that we can more easily solve difficulties, and correct mistakes in composition, by a knowledge of the design of the writer, than by any other means we possess. Indeed, the more weighty and important criticisms upon verbal inaccuracies, are predicated upon a knowledge of the design of the writer or speaker. If, then, a suitable regard be paid to the design of any speaker or writer, how ambiguous and incorrect soever his words may be, we shall seldom, if ever, fail in understanding him. For example: little children, when they first begin to speak, have but few terms at command, and necessarily apply them very inaccurately; yet their nurses and attendants find little or no difficulty in understanding them. In regarding what they design to communicate, their language becomes as definite and precise as that of the Grecian or Roman orator.

To those who inquire how we are always to find out the design of a writer, we would just observe, that his design becomes apparent either from an express avowal of it, or from attention to a variety of circumstances connected with his writing, or from both. But this will, in the sequel, become sufficiently plain. Indeed, many readers appear to discover the design of a writer much sooner than they do the meaning or propriety of what he says.

But to bring these general hints to bear upon our subject, we must request the attention of our readers to the design of the narratives of Matthew, Mark, Luke, and John. In this way, we think, we can most profitably introduce them to the acquaintance of the youth who may peruse them.

Had we no means of ascertaining *the design* of these four historians, other than mere conjecture, predicated on circumstances, we would rationally conclude, that the design in committing to writing their testimony concerning Jesus of Nazareth, was the same as induced them to deliver it orally; only with this difference, that in writing they designed to perpetuate, in a more permanent form, what must soon be corrupted and forgotten, if only spoken and not written; and that the conviction of unbelievers, and the confirmation of disciples in the truth of one incomparable fact, was the grand design of their testimony, whether verbal or written. This illustrious fact is, that *Jesus the Nazarene is the Son of God, the Saviour of men.* But we are not, in this instance, dependent on conjecture. We are expressly told by one of the historians, that his design in writing was, that through his *written* testimony, the reader "might believe that Jesus is the Messiah, the Son of God, and that believing this he might have life through his name." Another of these sacred historians says, that his design in writing was, that a certain illustrious personage, a Christian disciple, to whom he inscribed his narrative, "might know the certainty of those things wherein he had been instructed." This narrative was directly inscribed to this personage, and through him made public property, and consequently was designed to produce the same effects in all persons in similar circumstances; and, therefore, was as well designed to produce faith where it was not, as to confirm it where it already existed. But, in brief, whatever was the grand design of one of these historians, was the design of them all; for they all were employed to bear testimony to the same person; and, in doing this, they were equally guided by one and the same Spirit.

But whence all the differences and varieties in their narratives? This, too, the design of each goes very far to explain. But was not the design of *one*, the design of *all?* True, it was the design of them all to prove one fact; *but it was not to the same identical persons:* and all men are not to be convinced by the same arguments. As this is a point of vast importance, in every way in which it can be viewed, permit me to be more particular in invoking attention to it.

As all nations have their own peculiarities, and all people their own ways of thinking, reasoning, and expressing themselves; these varieties in their circumstances, require a corresponding variety in addressing them upon all subjects; though the things spoken be substantially the same, and the design of the speaker precisely the same. Now, in writing as well as in speaking, the same persons vary their communications according to the times, places, and circumstances in which they speak or write. For example, though Paul proclaimed the same gospel at all times, and in all places, he does not always exhibit it in the same words, nor accompanied with the same evidences, arguments, or reasons. Thus, in publishing the same gospel to the Lycaonians, the Athenians, the Antiochians, the Corinthians, he is governed by all the prejudices, views, feelings, and circumstances of his auditors; and adapts the style, the facts, arguments, and evidences, to the capacities, views, and circumstances of his hearers. While he publishes

the same glad tidings to them all, he varies in many respects upon all these occasions. This was absolutely necessary to his success, and is a most irrefragable proof of the sincerity and honesty of the man, and greatly adds to the credibility of his testimony. Now, for the same reasons that Paul differs from himself, or varies in his way of speaking the gospel in different places, he would have observed the same varieties in writing to the same people. For he never spoke at random in publishing the glad tidings; and what he *spoke*, was as deliberate as what he *wrote*. For the same reasons, therefore, had any one of the writers of these four histories, written them all to the different persons, at the different times, and in the different places where they were at first published, there is every reason to believe that they would have been as different from each other as they are: and making a reasonable allowance for the peculiarities of each writer, that they would have been the same as they now are. Many reasons could be offered for this opinion, but we shall only submit one proof or argument in favor of it, which is indeed done, when one single fact is stated—viz: Luke, in his Acts of the Apostles, *three* times gives an account of Paul's conversion and special call to the apostleship, and these three differ as much from each other, as Matthew, Mark, and John differ in their narratives concerning Jesus of Nazareth. But there is just the same reason and necessity for, and the same propriety in, the varieties which are found in these four histories, as there was for Paul to speak the same gospel in a different way, with different arguments, facts, and evidences, in the different places in which he published it. Suppose Matthew Levi to have written a narrative for the Jews in Judea, one for the conviction of the people at Rome, one for the Jews, and Greeks in Greece, and one for the Asiatics in general, at different periods, within the lapse of from twenty to thirty years; would it not have been as fitting for him to have been as diverse in his statements, as Paul was in his preachings in Damascus, Lycaonia, Athens, and Rome?

It was, for example, of indispensable importance that Matthew Levi, when writing for the Jews in Judea, at the time in which he wrote, should trace the lineage of Jesus of Nazareth up to David and Abraham; but of no consequence to the people of Rome, for whom John Mark wrote, that he should do it at the time he published his testimony. This, and other differences between Matthew and Mark, and the others, is precisely analagous to that between Paul in Damascus, and Paul in Athens. In a Jewish synagogue in Damascus, the Jewish Prophets must be circumstantially adduced; but before the Areopagus in the city of Athens, Aretas a Grecian poet, was better evidence than Isaiah or Daniel—better adapted to the audience, and to the design of the speaker.

To return to the design of these four testimonies. The *immediate design* of these writings is to convince men that Jesus of Nazareth is the Messiah, the Son of God; and the *ultimate design* of them is, to put men in possession of life! Matthew's design was, in the first instance, to convince the Jews in Judea—Mark's design was to convince the Italians or Romans—Luke's design was to convince the Grecians—and John's design was to convince the Asiatics in general, of this fact; and, if you please, through these, finally, all nations. Now, as the Saviour did not exhibit all the evidence of his mission in any one town, village, or city, or to any one people, it was quite compatible with his example, and with all circumstances, that none of his ambassadors should attempt to lay all the evidences before any one people, whether they preached as Paul, in all nations; or wrote, as these writers did, for the conviction of different nations and people.

Now, to bring all these remarks to bear upon a rational and profitable *art of reading* these memoirs, we shall, for example, take the testimony of Matthew Levi, and show how a knowledge of his *design* illuminates every page, and contributes to clear and comprehensive views of that religion, in the accomplishment of which he was an active and honored agent. Let the

reader suppose that he was possessed of all the facts and documents with which Matthew was furnished, and that he designed to address his countrymen, the Jews, in order to convince them that Jesus of Nazareth, who had, at the time of his writing, finished his earthly career, was that Messiah, the Son of God, which God had long and often promised, and they had expected. That he might write with the most effect, he would take into view the circumstances of the Jews, at his time of writing. He would place before him their different sects and prejudices, the popular errors and the popular truths of the time: and, being fully acquainted with these, he would select out of the information with which he was furnished, such facts and documents as would suit all the circumstances of the case. Being aware that the whole nation expected a prince and deliverer to rise from among them, and from the house of King David, he would conclude, that unless he could satisfactorily prove that this Jesus was legitimately descended from Abraham, through David, all further attempts to convince his countrymen would be in vain. For this purpose, then, he would apply to the Register's office, for a copy of the roll of the lineage of the house of David, well attested; and from this, trace Jesus to David; and thus prove that, in as far as pedigree was concerned, this person had the most legitimate claim upon their faith, as being, unquestionably, from the most public and well-attested documents, a descendant of King David. In the next place, he would remember, that not only his descent from David, but many circumstances of his nativity and infancy, had been pointed out by the Prophets of his nation; and that the people of his time expected these to be fulfilled in the Messiah. He would, therefore, introduce those circumstances which had been foretold—such as the character of his mother, the place of his nativity, the slaughter of the infants in Ramah, his flight into Egypt, his being recalled, his being brought up in Nazareth, and the history of that Elijah that was to come before him. Thus he would adduce the testimonies of Moses, David, Isaiah, Jeremiah, Hosea, Malachi, as all concurring in him.

Having, then, introduced him under all these favorable circumstances, and fairly brought him before his readers, accompanied with every attestation which either their own expectations or the sayings of their Prophets had made necessary; his next effort would be to furnish such evidences as their expected Elijah presented, in his behalf, and such unexpected attestations as his Father from heaven, and the Holy Spirit had given at his first manifestation to Israel. Then he would give a specimen of his own character, deduced from what he said, and what he did, that they might judge whether there was anything in his doctrine or deeds incompatible with his pretensions. In selecting his own declarations, he would prefer those of the greatest notoriety, such as his public discourses: and of his miracles, he would adduce not only those of the most splendid character, but those which were performed in the presence of the largest and most respectable assemblies.

He would occasionally, as opportunity served, state the success attendant on his labors, mention the names of his principal followers, and introduce as early as possible to the notice of his readers, those prominent characters who afterward occupied so conspicuous a place in the triumphs of his cause. He would sometimes record such incidents in their history as would unfold their true character, and serve to give them credit with the people. He would always introduce the ancient predictions that bore upon him or them, and thus present a chain of evidence addressed to all that is in man, and to the peculiar temper and feelings of his countrymen. For this purpose, pains would be taken to show how he acted in all sorts of company—amongst friends and foes; and still having regard to the prejudices and errors of the times, such occurrences as would have a tendency to correct these mistakes, would be minutely detailed. Combining brevity and great comprehension with simplicity and perspicuity, trac-

ing every prominent incident from his birth to his death, his resurrection and ascension into heaven; he would thus produce such a phalanx of evidence, as would leave without excuse, every man who had read the ancient oracles, or only heard the comments of the public instructors of the people.

Such, I say, would be the general outlines of the course which reason would suggest to a person whose design would be to convince a people circumstanced as the Jews were at the time Matthew published his testimony in Judea; and such, substantially, is the course that Matthew has adopted and pursued.

Now, as the design of a writer is his own guide in the selection and arrangement of his materials, arguments, and evidences; so it is the only infallible guide, when known, to the interpretation of what he has written. A regard to the grand design of the whole, and to the particular design of each item in the narrative, will do more to explain to us the meaning of what is written, than all comments upon the meaning of words, or what is called "*the doctrines*" of scripture.

Were a person to write at a great distance from Judea, as John did, where the people knew little or nothing of the Jewish Prophets, or of the Jewish customs, he would not think of troubling them with a roll of lineage about his pedigree, nor with many quotations from ancient Prophets, except to let them know that he had been the subject of ancient prophecy, and mention a few instances to show that these prophecies had been most exactly fulfilled in him. He would introduce John the Harbinger, merely as "*a man sent from God.*" If he spoke of the people of Canaan, he would simply call them Jews. If he introduced any Hebrew names, such as *Rabbi* or *Messiah*, he would interpret them. If any of the sacred institutions of the Jews' religion, such as the Passover, was introduced, he would call it *a feast of the Jews.* If he referred to any of the usual customs of the Jews, he would explain them, such as *the Jewish manner of purifying.* If he spoke of places in that country, he would give a geographical description of them, such as *Bethany upon the Jordan.* If he alluded to the sectarian feelings of this people, he would describe to what extent they were carried, by informing his readers that *the Jews had no intercourse with the Samaritans.* Nay, he would adopt the style of the East, as far as compatible with a lucid statement of facts; and as *light* was a favorite topic of the Asiatics, he would, under this similitude, introduce to their consideration Jesus as "*the light of the world.*" In affording them the evidences of the mission of this wonderful personage, knowing that they would argue much from the reception which Jesus met with at home in his own country, he would be particular in narrating the miracles wrought in, and near to, the metropolis; and the different arguments and debates to which they gave rise; and as they would be more likely to have heard his fame from the people that visited Jerusalem at the great annual festivals and convocations, he would more minutely detail what happened on those occasions. Such would be some of his peculiarities in addressing a people so great strangers to the Jewish history.

With similar varieties, both Luke and Mark are distinguished, but for the same reasons, and subordinate to the same ends; and are just as easily understood as those of Matthew and John, when all the preceding considerations are attended to.

The Christian, who sincerely desires to understand these narratives, will not only most unfeignedly present his supplications and prayers to him who gives his Holy Spirit to them that ask him; but he will exercise those faculties of understanding which God has given him, and to which he has adapted all his communications, since man became a transgressor. He will apply the same rules of interpretation to these compositions, which he

would apply to any other writings of the same antiquity. He will consider the terms, not otherwise explained by the writers, as conveying the same ideas which they are wont to convey in common acceptation. He will always keep the design of the writer before his mind: and for this purpose he will attend to all circumstances requisite to ascertaining his design—such as the character of the writer himself, the circumstances of the people whom he addressed, or amongst whom he published his writings, their peculiar prejudices, views, and feelings at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intentions in making any communications to them. All these things will be attended to, and the writings examined in the natural order in which they are presented; noting every allusion and incident with the greatest circumspection, whether it regard time, place, or character. But above all, the most prominent object which the writer has in view, will be the most prominent in the consideration of a rational reader of his writings. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing, or with the particular passage, will be preferred.

But, as yet, we have not called the attention of the reader to the ultimate design of these narratives. We have, indeed, noticed that their *immediate* design is to convince the reader that Jesus of Nazareth is the Messiah, the Son of God—and that this object is subordinate to another design, viz: that THE READER MIGHT, THROUGH THIS CONVICTION, ENJOY EVERLASTING LIFE.

Reader! This is the glorious end of all these sacred histories. On the following pages, is inscribed the most astonishing narrative ever read; the sublimest and the simplest story ever told. But this is not all. It is designed to accomplish an object superlatively grand, transcending—in degrees inexpressible—the most magnificent scheme that created intelligence ever conceived. To convert a race of polluted, miserable, and dying mortals, into pure, happy, and glorious immortals; to convert the gates of death into the gates of immortality; to make the pathway to rottenness and corruption, a highroad to deathless vigor, and incorruptible glory; to make the grave the vestibule, the ante-chamber to a "house not made with hands, eternal in the heavens;" to make the dying groans of sin-worn nature, a prelude to ecstasies unalloyed. Yes, this is the benevolent and glorious design of these Testimonies. Books, written with such a design, with a design to purify, elevate, and glorify the debased and degraded children of men; to prepare, furnish, and adorn them for the society of principalities and powers, for the society of their God and King, in a world of perfect bliss; most assuredly, come with a divine character to man. Their claims on the attention and examination of those to whom they are presented, most certainly are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that they came from God, with such a design, is quite enough, methinks, to woo our whole rational nature, to constrain all our moral powers, to test their high pretensions to a character so philanthropic and divine.

On such a theme, who would not wish to be eloquent! But how can we equal in style, a subject which, when but faintly, and in prospective, viewed, exhausted the sublimest strains of heaven-taught prophets, and of poets, fired with God's own inspiration—whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters, springing from eternal love! Yet, even these failed to lisp its praise. Nay, the brightest seraph that burns in heavenly light, fails in his best effort; and, in profound thought, pores upon the marvelous theme. The compassion of the eternal God, the benevolence and philanthropy of the Father of the whole family in heaven and in earth, toward us, the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and has

made to falter, the most expressive tongue, in all the ranks of heavenly powers. In all the rapturous flights of these morning stars of creation, in all the ecstatic acclamations of these elder Sons of God, the theme has not been reached; and though they have tuned their harps a thousand times, and swelled their voices in full chorus, in countless efforts, yet the theme is still unequaled; and, as it were, untouched. Vain, then, would be the attempt, and fruitless every effort, to express, in corresponding terms, a subject so divine. Indeed, we have no language, we have not been taught an alphabet adapted to such a theme:

"Come, then, expressive silence, muse its praise!"

HINTS TO READERS.

It has been often noticed, that the grand laws of the natural world—the fundamental principles of the philosophy of nature, are few and simple; that all sciences, predicated upon God's works, are reducible to a few leading or general principles. The same may be said of the grandest of all systems, of the noblest of all sciences—God's own system of virtue, and his own science of happiness.

All the law and all the prophets were founded upon *two* general principles, according to the reasoning of the Author of the Christian religion. In the estimation of the same person, the whole Christian religion is based upon *one* fact. But this fact is of such an astonishing nature, that it affects both heaven and earth. Its meaning is everything that regulates, or, it is the very principle upon which is founded the moral government of the world. It affects the government of God over all men, and the cheerful and acceptable allegiance of any part of them. It is to the moral system, and to the moral empire, everything that the sun is to the solar system, and to the globe which we inhabit. It is the center around which all pure and gracious affections in human hearts revolve; and it is the source of light and life to a benighted and dying world. It attracts to itself every happy eye in the universe; and draws to itself every pious emotion in every human breast. The eyes of all saints, in all lands, are gladdened by its light; and the hearts of all are cheered and warmed by its vivifying powers. That the Christian religion should be based upon such a fact, is every way worthy of its Author; and exhibits it, to the rational mind, as altogether glorious and divine.

When one question of fact is answered in the affirmative, the way to happiness is laid open; and all doubts on the nature of true piety and humanity are dissipated. The question is one which the following histories alone can answer. The fact is a historic one, and this question is of the same nature. It is this—*Was Jesus the Nazarene, the Son and Apostle of God?* This question is capable of being converted into various forms, such as—Are the subsequent narratives true? Did Jesus actually and literally rise from the dead, after being crucified and interred? Did he ascend into heaven, in the presence of his disciples? Is he constituted the Judge of the living and the dead? Or, was he an impostor, and a deceiver of men? It may be proposed in many a form; but it is still a unit, and amounts to this—*Is Jesus the Nazarene, the Son of God, the Apostle of the Father, the Saviour of men?* When this question is answered in the affirmative, our duty, our salvation, and our happiness, are ascertained and determined.

Although the subsequent writings of the Apostles, add an immense weight of evidence to that afforded by these histories; still, the fact on which the whole system is built, is exhibited and attested in the following narratives; and from these, primarily, if not exclusively, its truth and certainty must be decided.

Any hints, therefore, which may arrest the attention of the youthful

reader, and direct his inquiries in a fair and impartial examination of these witnesses, appear to us of primary importance. For, if these histories are not understood and believed, there is no enjoyment of the glad tidings which they announce—Philanthrophy can not exhibit itself to so much advantage, on the theater of this life, as in calling the attention, and in directing the pursuits of the young and the thoughtless, in the acquisition of what may be emphatically called *the true knowledge*.

In addition to the remarks on this subject, found in our preface to the four following narratives, we will subjoin a few important hints, derived from various sources, which we can not, at this time, enumerate. These are designed to aid the youth, who are desirous of understanding the following testimonies, in their minute and diligent researches into these mines of salvation.

I. *Not one of these four historians wrote with any design of improving upon the others, of detailing the things omitted by them, or of supplying any defects which he observed in their statements.*

From this it would follow, that none of these writers had any concern or thought, when writing, how his testimony would correspond with any other, or how it might be viewed, as an improvement upon it. We know that this is not generally noticed, and that many "Harmonies" and "Sketches of the Life of Jesus," taken from these narratives, are founded upon the supposition that each subsequent history was written with some design to supply the defects of the preceding. But, amongst the arguments which support the above position, one is chief; and, in our judgment, alone sufficient to make it manifest to all. For example—Let it be supposed that Luke or John wrote with a design to supply certain omissions in Matthew, to make some improvement upon his testimony; how will such a supposition affect the character of Matthew, as an Apostle, or the *Spirit* by which he wrote? The *Evangelists*, Mark and Luke, on this hypothesis, appear as correctors or improvers upon an *Apostle!!* But John avows his *own design* in writing, and this settles the point with regard to him. Nor can it be inferred from Luke's own preface, that he had ever seen the writings of Matthew or Mark. He speaks of many attempts that had been made to write these memoirs, but there is not the least ground to imagine that he ever alludes to any of those that we now have.

The above hint is of much importance on many accounts; but we must leave it, unaccompanied with any illustration or application, to the use and appropriation of the reader.

II. *Not one of these historians relates all that he knew of Jesus, nor do they all relate as much as any one of them could have related concerning him.* In proof of this, see John, chapter xxi. This was not their object. They do, indeed, give a fair specimen of his doctrine, and of the evidence and authority which accompanied it.

In order to explain some facts which are partially related by one, more fully by another, differently by another, and not at all by some of them; it will be necessary to remember, that they all omit some things to which some of them refer; and that allusions are found in one, to facts which he omits to record, but which are recorded in another. As before said, it can not be proved that any one of them had seen the testimony of any other, at the time he wrote his own. An instance or two must suffice. Three of the historians mention that Chorazin is addressed by the Saviour, as having been the theater on which many and stupendous miracles were wrought; such as would have converted Tyre and Sidon; and yet, not one of the four witnesses so much as says that Jesus was ever there, much less exhibits one of these miracles. Again, we find allusions to a form of prayer which John taught his disciples; yet none of these writers record it. None of them tells us that John, the Immerser's father, was struck *deaf* as well as *dumb*; and yet the fact is alluded to, and gathered from these words: "They made *signs* to Zacharias how he would have his son named."

In other parts of the New Testament, certain facts and occurrences in the life of Jesus, are related and alluded to, which are not found in any of these narratives. Such as his being seen of five hundred brethren at one time, assembled after his resurrection: his discourse concerning his reign, previous to his ascension; and even one saying of his quoted by Paul, which, with the circumstances that gave rise to it, is omitted by them all, viz: "*It is more blessed to give than to receive.*"

But some things are alluded to by one, which happen to be recorded by another. For example—John tells us that the disciple, that was known to the High Priest's family, went into the palace with Jesus; but he never tells us that Jesus was carried to Caiaphas. This the others record. Luke tells us that the women who first visited the empty sepulcher, "*found the stone rolled away;*" but never tells us that the stone was sealed, or fixed at the entrance of the sepulcher.

This fact not only teaches us that the writers willingly omitted to record many things which they knew, as well as those which they have narrated, because unnecessary to the completion of their design; but that apparent incongruities in their narratives *might be easily reconciled*, by a knowledge of those things which either some, or all of them, found no occasion to record. This second fact exhibits the weakness of those puny critics who reject the testimony of these witnesses, because they did not record everything which they knew, or in a way that suits their peculiar notions of what is fitting; and it also shows us how little sense there is in all that talk about "contradictions and incongruities," and the attempts made to "reconcile" them, which we so often hear.

III. *These historians do not always aim at giving the precise words of those they quote, not even of the Saviour himself; but only the full and precise sense of what was uttered or written.* This applies to their quotations of the Jewish prophets, the words of angels, and even of the Father himself.

It is true, that where they aim at giving the words of the Saviour, they do, in some respects, vary from one another. In this way, however, we may account for it: the Saviour's mother tongue was the *Syro-Chaldaic*, then spoken in Judea: in translating his words into Greek they sometimes differ from each other, as other translators differ, in selecting words which equally convey the same sense: and in writing to different people, they would naturally select such words, as would most correctly communicate to their understanding the sense of his expressions. But, as was said, they do not always aim at giving the precise words. For example—The testimony which the Father gave to Jesus, at his immersion, is differently given by Matthew, Mark, and Luke:—"*This* is my beloved Son, in whom I delight." "*Thou* art my beloved Son, in whom I delight." "*Thou* art my beloved Son, in *thee* I delight." In *words*, these attestations differ; but as respects the testimony in favor of Jesus, or as respects the *sense*, they are the same. But these writers do not, in this instance, differ more from one another, than one of them might differ from himself. The heavenly messenger says to Cornelius—"*Thy prayers and thine alms are come up for a memorial before God.*" Yet, Peter, in quoting these words, says—"*Thy prayer is heard, and thine alms are had in remembrance in the sight of God.*" Many such instances may be found in these narratives, which, instead of detracting from, greatly add to, the credibility of the whole. But the use and application of these hints are beyond our limits, and left to the judicious reader.

IV. *The Saviour often delivered the same maxims, parables, and discourses, during his public labors, and many of his miracles were accompanied with many of the same circumstances, though exhibited in times and places far remote.*

A very superficial observer must see this. In the commission which Jesus gave both to the *twelve* and the *seventy* whom he employed during his lifetime, he authorizes and commands them to announce the same truths, to publish the

same facts in every village and city, and to perform the same cures for a confirmation of the truths they declared. Indeed, it would be difficult to conceive how any public teacher, daily employed in communicating instructions on a few glorious topics, could avoid delivering the same discourses, answering the same questions, and exhibiting the same evidences, in unfolding the same kingdom; and in enforcing the same reformation on all persons, as did the Saviour, and yet avoid repeating many of the same things. This remark will solve some difficulties, which have appeared to some persons respecting fragments of the "Sermon on the Mount," and other discourses found in different narratives, and in different places of the same narrative, as well as some other imaginary difficulties of another kind.

V. A fifth hint of some consequence, is—*That the order of narration in these histories is similar to the Jewish and other ancient histories, and is not conducted according to the modern plan of historic writings;* consequently, not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theaters on which they happen, as histories conducted on our plan.

We are liable to err in supposing that events following each other in close succession in the thread of narration, immediately followed each other in time and place, in actual occurrence. But often events which appear to be immediately connected in the narrative, happened at times and places considerably remote. One would think, on reading the close of Luke's testimony, that Jesus ascended to heaven the evening of the same day on which he arose from the grave, but the same historian tells us elsewhere, that he did not ascend till nearly six weeks afterward. We shall leave these hints with the reader, and conclude with a few remarks on the *whole plan* of these historians.

Their plan, and its execution, are alike simple, beautiful, and supernatural. Viewing their narratives as a whole, and taking them together, they furnish a combination of evidence, sublime and majestic as the heavens, and as irrefragable as that which assigns to the Almighty the mechanism of the universe. The shafts of the conceited skeptic, aimed at these impregnable bulwarks of our faith, fall at his own feet, harmless as the schoolboy's arrows aimed at the extinction of the sun.

With what skill, simplicity, and beauty, is the nativity of this long-expected child introduced. His birth appears, for a time, to engross the undivided attention of all the pure and high intelligences in heaven and earth. God's heavenly messengers are ever on the wing with some important errand, relative to the care, safety, and management of this well-beloved Son. The eastern magi and the shepherds of Bethlehem, alike admonished from the skies, are found hasting to the cottage; alike importunate in their inquiries and equally devout in presenting their acknowledgments at the feet of this wonderful stranger. Both Herod and his nobles are troubled at the tidings of his birth, and alike apprehensive of a revolution in Judea, fatal to their ambitious expectations. The wakeful thoughts and the night visions of those honored females, the relatives and acquaintances of the favorite virgin, are all engrossed in scenes, in which this high-born infant is exhibited as full of grace and truth. The prophets and prophetesses in Jerusalem and Judea, in all their interviews, think and speak of nothing else. Some oracle concerning him, or some expression from his infant lips, are the only subjects that fill their hearts, to the exclusion of all and every thing besides.

Thus they introduce him. Through all the meanderings of the seed of Abraham for forty-two generations, they trace his ancestry, to the exact accomplishment of every syllable announced to the father of the faithful, or repeated to any of his illustrious descendants. Next they present the last of Israel's prophets, who came to consummate the Jewish line, as so much engrossed in preparing his way, as to neglect ordinary attention to food and raiment, the chief concern of almost all the human race. They open the heaven of all the ancient prophets, and pour upon his head a continued

stream of prophetic light, illuminating, by its reflection, every step of his journey, from the cradle to the cross; from the manger to the sepulcher of a rich nobleman, a senator of the commonwealth of Israel.

But here they do not stop. They narrate other attestations given of him still more illustrious. While John the Immerser, the favor of God to Israel, is loudly proclaiming, to the inhabitants of Judea and Jerusalem, JESUS, as the Lamb of God, taking away the sin of the world, and putting an end to sin-offerings;—soon as Jesus emerges from the Jordan, soon as he is born of water, the voice of his Father is heard. He bows the heavens. He declares aloud from the excellent glory, "*This is my Son, the beloved, in whom I delight;*" and to identify the person of whom he thus spoke, the Spirit of God, as a dove cowers down, descends upon his head, and there abides until it disappears in him.

Having thus introduced him with these high recommendations, with these credentials from earth and heaven, his own deeds are permitted to speak for him. All nature then feels and owns him universal Lord. His hand is never stretched out, but its benign and beneficent power is displayed and felt. His lips are ever teeming with grace and truth. Not only does the race of living men, amongst whom he is reckoned, feel and attest his omnipotence; not only do the air, the earth, and the sea, lay their respective tributes at his feet; but even the dead, and the spirits of the dead, of times past and present, both good and evil, come and own him as the Lord of all. Strange assemblage of evidence! Unparalleled concurrence of things human and divine, of things animate and inanimate, of things above, and things beneath, of all ranks and orders of intelligences, both good and evil, of the whole universe, in confirmation of his pretensions!! Nothing like this was ever seen or thought of before. The only occurrence the least analogous to it, and that will not bear a comparison with it, which the annals of the world exhibited, was the universal assemblage of the inhabitants of the earth and air to Noah, when entering the ark. Moved by Heaven, they forgot all their antipathies and their discords, and all concurred in avouching Noah as their savior, and the founder of a new world. This is but a feeble type; yet it is the only one all history affords of this universal suffrage, in acknowledging Jesus of Nazareth as God's own Son, and our only Saviour.

These sacred historians, then, had no model, which they could imitate; no lesson, nor instructions in their plan, from all that had gone before them. Moses himself failed to instruct them. No age, no history, no people set them an example. Their success in this can not be attributed to any other cause, than to the supernatural qualifications which they possessed, than to the all-creating energies of that Spirit which brought all things to their remembrance, and to that unparalleled character which is the subject of their memoirs.

Touching their own character, too, it may be observed, that they exhibit themselves to be the most artless, the least accomplished, and the most faithful historians that ever wrote. They are the least indebted to human accomplishments of all writers whose works survived one century, and yet they have excelled all others in the essential attributes of a historian. Their honesty and fidelity constitute the most prominent trait which arrests the reader's attention, whether he thinks of them as men or as biographers. They seem always so completely absent to themselves and each other; so regardless of their own reputation; so entirely absorbed in their Master's praise, that they tell their own faults, and expose each other's weaknesses, without ever seeming to think, or to care what opinion the reader would form of them, or of anything they record. They seem to have no feelings in common with other writers. They are so full of facts; so enamored with the words and deeds of their Master, that to record these was all they aimed at, was all they deemed necessary. To conclude, in the words of Doctor Macknight: "Through the whole of their histories, they have not pronounced one encomium upon Jesus,

or upon any of his friends; nor thrown out one reflection upon any of his enemies, although much of both kinds might have been, and, no doubt, would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised by them, his death is not lamented, his friends are not commended, his enemies are not reproached; but everything is told naked and unadorned, just as it happened; and all who read, are left to judge, and make reflections, for themselves. So deeply are they impressed with the dignity and importance of their subject."

INTRODUCTION

TO THE

ACTS OF APOSTLES.

THIS book has been sometimes titled "*The Gospel of the Holy Spirit;*" because it is the only book which gives us an account of his descent, and splendid operations in the confirmation of the mission of the Apostles. It has also been styled "*The Gospel of the Gentiles;*" because it is the only source of information on their calling, and fellowship with the Jews, in the blessings of the reign of Messiah, the Great King. In most of the Greek copies of the New Testament, it is called "*The Acts or Transactions of the Apostles;*" because it exhibits their labors in planting Christianity in the world. This name, however, does not fully comport with the contents of the book. It is not *The Acts of the Apostles*, but *Acts of Apostles;* because only a few transactions of a few Apostles are mentioned in it. By Chrysostom, one of the Greek Fathers, it is named "*The Book, the Demonstration of the Resurrection.*"

It does not appear that Luke designed to write what might be called an ecclesiastical history of his own times, nor an account of the labors of all the Apostles, nor even of all the labors of any one of them, during the time embraced in his narrative. If he had designed such a thing, he fell far short of it; for, of the Apostles, except Peter and Paul, he says but little; and even of the last mentioned, though more minute in his history, he narrates, comparatively, but a few great transactions. Though somewhat particular in detailing his journeys by land, and voyages by sea, yet he omits several of his voyages, and is altogether silent on the incidents of his journey into Arabia. Nor does he appear to have designed to write a history of the foundation of the Christian communities, in the different countries of the world, in which he labored during the thirty years embraced in his history: for he says nothing of the foundation of the Christian community in the city of Rome, in Babylon, in Egypt, and in many other places of note, alluded to in the Epistles. Nor can it be gathered from his narrative, that he intended merely to relate such things as he was an eye-witness of, or a party concerned in; for he is not full in recording even these, and tells of many other things, of which he was not an eye-witness. What, then, was his design?

There are *two* things on which he fixes the attention of his reader, with more than ordinary care. The *first* of these is, the opening of the Reign of Heaven amongst the Jews on Pentecost, and the wonderful displays of heavenly influences attendant on that glorious event. He narrates no more of the history of the first congregation in Jerusalem, than is necessary to give a correct view of the commencement of Messiah's reign, over the literal descendants of Abraham. This occupies about one-fourth of his whole narrative.

While he follows the order of the commission, beginning at Jerusalem, proceeding to Samaria, and thence to the uttermost parts of the earth, in giving a brief account of the establishment of Christianity; the *second* object—which seems pre-eminently to engross his attention—is the commencement of the reign of Messiah over the Gentiles. Hence we find the calling of the Gentiles, and all the events connected with it, more fully and circum-

stantially related, than anything else. Of the occurrences in Jerusalem, at the time of the meeting of the Apostles, and of the labors of Paul in all his journeys, those things are particularly told, which concerned this event. These considerations suggest to us that, while Luke designed to give a brief account how the Apostles executed their commission in general, in Judea and Samaria, his grand design in writing was, to establish in the minds of all Christians of that age, with a reference also to future times, the just claims, and inalienable rights of the Gentiles, to be considered and treated as God's people; to become members of the Christian communities, on the same footing with the Jews. Doubtless, this was his grand or chief design, in writing this history. The plan he pursued, was not to settle the controversy by argument, as Paul does in some of his epistles; but by recording what God had done for this people, by simply showing, that he had done everything for them, which he had done for the Jews, and had made no difference between Jews and Gentiles, under the reign of his Son.

Admitting this to have been his chief design in writing his narrative, how suitably does it account for his minuteness in describing the conversion of Saul, and his call to preach to the Gentiles; the story of Cornelius and Peter; the debates at Jerusalem; the separating Paul and Barnabas to their mission; the decrees of the Apostles and elders: together with his frequent accounts of Paul's speeches to, and interviews with, the Gentiles; and of the success attendant on the labors of Paul and Barnabas among them. This view of his design in writing this book, also accounts for his having omitted to inform us of the travels and labors of the other Apostles, and of the congregations which they planted in different places, with many other things which could not be accounted for upon the supposition of his intending to write a history of the acts of the Apostles, during the period from the ascension of the Messiah, till Paul arrives a prisoner at Rome.

It is nevertheless true, that, in accomplishing his design, he is obliged to give us a very general and comprehensive view of the introduction of Christianity, throughout the whole world. So that still his history is, in a certain sense, an ecclesiastic one, the oldest and most authentic in the world. As the four preceding histories constitute rather memoirs than biography, so this is rather a mere sketch of what happened, during the labors of the Apostles, than a history of the transactions of any one of them.

Of the New Testament historians, Luke is the most eminent. He gives us one continued history, from the commencement of the Christian era, down to A. D. 63 or 64. He records, in his testimony concerning Jesus, and in his Acts of Apostles, all the grand and important events and transactions, connected with the establishment of the Christian religion in Asia, Africa, and Europe. This book is the grand link, which connects the previous histories with the apostolic epistles, and constitutes a key to the right interpretation of them; without which they would have been, in a great measure, unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations, to which the Apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions, found in this book, greatly facilitates our proficiency in the knowledge of those letters, which explain the meaning and bearings of that one glorious fact, on which the Christian superstructure is reared.

From it alone we learn, by what means that great moral and religious revolution was accomplished, which eventuated in the destruction of polytheism and idolatry, in the best portions of the world; which desolated so many Pagan temples, and caused millions of altars to moulder down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this "wicked and odious heresy," as the Romans called it.

From it we also learn, what true Christianity is, and how far the modern

exhibitions of it, have degenerated from the ancient and apostolic order of things; we discover what was the spirit and temper of the first Christians, and the character and design of their religious meetings. In a word, as Dr. Adam Clarke observes, "in the book of Acts we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it, at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers*, *passions*, *prospects*, and *moral conduct*. All, before, was *earthly*, or *animal*, or *devilish*, or all these together: but now, all is *holy*, *spiritual*, and *divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian*, *there*, we may rest assured, is the fullest evidence that that church is wholly *Anti-Christian:* and where such a church possessing *secular* power, has endeavored to support itself by *persecution*, and persecution unto privation of *goods*, of *liberty*, and of *life*, it not only shows itself to be *Anti-Christian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrine* and *discipline* laid down in the book of the Acts of Apostles, then the *aggregate body* may be justly called, "*The Holy, Apostolic, and Catholic Church.*"

"You diff'rent sects, who all declare,
Lo! CHRIST is *here*, and CHRIST is *there;*
Your stronger proofs divinely give,
And *show* me *where* the Christians *live.*"

PREFACE TO THE EPISTLES.

EPISTOLARY communications are not so easily understood as historic writings. The historian writes upon the hypothesis that his reader is ignorant of the facts and information which he communicates; and therefore explains himself as he proceeds. The letter-writer proceeds upon the hypothesis that the person or community addressed, is already in possession of such information as will explain the things to which he only alludes, or simply mentions. This is more especially the fact, when the writer of a letter addresses a people with whom he is personally acquainted, amongst whom he has been, and with whom he has already conversed, upon most of the subjects on which he writes. A letter to persons who have heard the writer before, who know his peculiarity; and above all, who are perfectly acquainted with their own circumstances, questions, debates, difficulties, conduct, etc., may be every way plain, and of easy apprehension to them, when it may be very difficult, and, in some places, unintelligible, to persons altogether strangers to these things. It is a saying, to which little exception can be made, that every man best understands the letters addressed to himself. It

is true, if another person were made minutely acquainted with all the business, from first to last, with all the peculiarities of the writer, and circumstances of the persons addressed, and with all the items of correspondence, he might as fully and as clearly understand the letter, as those to whom it was addressed.

There is no doubt but that the apostolic letters were plain, and of easy apprehension, as respected the style and sentiment, to the persons who first received them, though some of *the things* contained in them, might be difficult to be comprehended, or fully understood, even by them. The difficulties that lie in our way of perfectly understanding them, though much greater than those in the way of the persons to whom they were first sent, are not at all insurmountable. The golden key of interpretation, is very similar to the golden rule of morality. To ascertain what we ought to do to others, on moral principle, we must place ourselves in their circumstances; and to ascertain the meaning of the apostolic epistles, we must place ourselves in the circumstances of the persons to whom they were written. So far, a resemblance exists between the golden key and the golden rule. But to develop this principle, and to exhibit its practical use, we shall lay before the reader a few considerations, which will embrace the chief difficulties in our way, and the best means of surmounting them. What we advance on this subject, may be considered as an answer to the question, *How shall we place ourselves in the circumstances of the persons addressed?*

In the first place, then, *we are to remember, that these letters were written nearly eighteen centuries ago.* This fact has much meaning in it: for it follows from it that, excepting the prophetic part of these writings, not a word or sentence in them, can be explained or understood by all that has happened in the world for eighteen hundred years. We might as well expect to find the meaning of Cicero's orations, or Horace's epistles, from reading the debates of the British Parliament, or the American Congress of the last year, as to expect to find the meaning of these epistles from the debates and decisions of the Council of Nice, or of Trent, or of Westminster—from the ecclesiastic history, the moral philosophy, or the scholastic divinity of any age, since John the Apostle resigned his spirit.

From the above fact, it follows, that the most accurate acquaintance with all those questions of the different sects, with all their creeds and controversies, which have engrossed so much of the public attention, if it does not impede, most certainly does not facilitate, our progress in the knowledge of the apostolic epistles. As the Apostles did not write with any of our questions before their minds, or with a reference to any of our systems, it is presumptuous in the extreme to apply what they have said on other questions, to those which have originated since. And as they did not write with any design of making out a system of doctrine, it is preposterous to attempt to make out a system for them, and oblige them to approve it.

In the second place, as the Apostles wrote these letters with a reference to their own times, to the character and circumstances of the people with whom they were conversant, a knowledge of the character and circumstances of these people, is of essential importance, in order to understand the letters addressed to them.

By the *character* of the people, we mean not only their character, at the time the letter was written, but also their previous character—what sort of persons they were before their conversion, as respected religion and morality—what their peculiar views and prejudices—and what their attainments in the learning and science of their age and country. By the *circumstances* of the people, we mean not merely their political and commercial standing, but as regards unity of views and co-operation—whether they were living in peace and harmony among themselves—whether they were persecuted by those of different sentiments—or whether they were enjoying tranquillity unmolested from without.

In the third place, a knowledge of the character and circumstances of the writer of an epistle, is of essential importance in understanding it. His character as respects style and method—what his peculiar art of reasoning and modes of expression—what relation he bears to the persons addressed—whether personally acquainted with them, or by report—whether their father or brother in the faith—whether his letter is the first or second to them, or one of a series not extant—whether it was solicited on their part, an answer to one from them, or written of his own accord—whether he addresses them alone, or others in conjunction with them—and whether he writes in his own name, or associated with others—and what their character and standing.

In the next place, great attention must be paid to his *design* in writing to them, at that time. It must be ascertained whether he writes with a reference to their whole circumstances, or to some one more urgent consideration; whether that consideration was one that respected themselves merely, or others equally with them; whether he aimed at the full accomplishment of his design in one letter, or in more; or whether he reserved some things to a special interview, or to some persons soon to visit them.

In the fifth place, the reader must recollect that no one sentence, in the argumentative part of the letter, is to be explained as a proposition, theorem, proverb or maxim, detached from the drift and scope of the passage. Indeed, neither words nor sentences in any argumentative composition, have any meaning, but what the scope, connection, and design of the writer give them. Inattention to this most obvious fact, has beclouded the apostolic epistles, has introduced more errors into the views, and unmeaning ceremonies into the practice of professing Christians, than any other cause in the world. To this the cutting up the sacred texts into morsels, called *verses*, has greatly contributed. Many passages, otherwise plain and forcible, have been weakened and obscured by this absurd interference.

The difficulties in the way of our understanding these epistles, may be easily gathered from the preceding items. We must place ourselves in Judea, in Rome, or in Corinth, and not in those places in the present day; but we must live in them nearly two thousand years, before we lived at all. We must mingle with the Jews in their temple and synagogues. We must visit the temples and altars of the Pagan Gentiles. We must converse with Epicurean and Stoic philosophers—with Pharisees and Sadducees—with priests and people that died centuries before we were born. We must place before us manuscript copies of these epistles, written without a break, a chapter, or a verse. We must remember what the writers *spoke* to the people, before they *wrote* to them. We must not only attend to what they said and wrote, but to what they did. And we must always bear in mind the numerous and diversified enemies, in and out of authority, with whom they had to conflict. Now all these are apparently great difficulties, and, at first view, would seem to put the golden key of interpretation out of the reach of all.

They are not, however, insurmountable. In reading any epistle, on any subject, written by any person, we are accustomed to attend to all these things, in substance, if not in form. Indeed, these are but the dictates of common sense, regarded by every person in the common occurrences of every day. Who is there that reads a letter from any correspondent, without placing before his mind the character, views, and all the circumstances of the writer? Who is it that reads a letter addressed to himself, or any other person, that does not attend to his own circumstances, or those of the person addressed, with a reference to the items of correspondence? Does he not regard the date, the place, the occasion, and the apparent design of the communication? Does he divide the letter into chapters and verses, and make every period or semicolon in it a proverb, like one of Solomon's; a theorem, like one of Euclid's; an axiom, like one of Newton's? Does he not rather read the whole of it together, and view every sentence in it in the light of

the whole, and with a reference to the main design? Most certainly he does. All that is contended for in these remarks, is, that the same common sense should be applied to the apostolic epistles, which we apply to all other epistolary communications.

We have said, that the above-mentioned difficulties are not insurmountable; and in proof that they are not, and that we may place ourselves in the circumstances of those addressed in the epistles, with more ease than at first sight appears, we would call the reader's attention to the documents which the New Testament itself furnishes, to aid us in an effort of so much importance.

In the first place, then, the historical and epistolary books of the New Covenant afford us the necessary documents to place ourselves in the circumstances of the persons addressed, in all those points essential to an accurate apprehension of what is written to them. It presupposes, that the reader is in possession of the ancient oracles; or that he has, or may have the information contained in them. As much is recorded of the peculiar character and views of the Jews and Gentiles, in the apostolic age, of the sects and parties of both people, as is necessary to understand the allusions to them in these writings; and in proportion to the important bearings that any historic facts have upon the apostolic epistles, is the amount of information afforded. For example—there is no historic fact which explains so much of Paul's epistles, as the opposition which the Jewish brethren made to the reception of the Gentile converts into the Christian congregations, on the same footing with themselves; and there is no historic fact in the history of the lives and labors of the Apostles, so frequently and fully presented to the view of the reader, as this one.

Indeed, the number of facts necessary to be known, in order to our associating around ourselves the circumstances of those addressed, in most of the apostolic epistles, is by no means great. It is rather the *importance* than the *number* of them, which illustrates these writings. A few facts belonging to the apostolic commission, explain a large proportion of the writings of the Apostles. For instance, they were to announce and proclaim to Pharisees, Sadducees, Samaritans, and men of all nations, that JESUS THE NAZARENE WAS THE SON OF GOD, AND THE SAVIOUR OF MEN. When this was done, and some of all these people were persuaded of the truth of this proposition, the next work of the Apostles was, to associate them in one religious community, by opening to their apprehension the import and design of the facts which they already believed. In making one new religious body, or association of persons, whose former views, prejudices, partialities, and antipathies, were so discordant, lay the chief difficulty, and constituted the most arduous part of the apostolic labors. The Jew, with great reluctance, abandoned his prejudices against the Gentile; and the Gentile, with no less difficulty, was reconciled to the Jew. The Jew conceited that it would be an improvement upon the Christian religion, to incorporate with it a few of the essentials of Judaism; and the Gentile fancied, that some of his former much-loved philosophy, would be a great acquisition to a Christian congregation. The Infidel, or unbelieving Jews, attacked their brethren, who associated with the Apostles—first by arguments, and lastly by political power; and the Gentile philosophers and magistrates alternately ridiculed and persecuted such of their brethren as united with this sect, everywhere spoken against. The Apostles labored to keep the doctrine of the Messiah pure from any mixture with Judaism and Gentile philosophy, and to fortify the minds of the disciples with arguments, to maintain their controversy against their opponents, and with patience and resolution to persevere amidst all sufferings and persecutions. Now these few facts, so frequently and fully stated in these writings, go a great way in explaining some entire epistles, and many passages in others.

But in a preface to one of the epistles, we can illustrate and apply these

principles to much better advantage, than in such general remarks; and, for this purpose, we shall present the reader with a short preface to the epistle to the Romans, which has generally (both by the ancients and moderns) been considered the most obscure and difficult of all the epistles.

PREFACE TO THE EPISTLE TO THE ROMANS.

As this epistle, when understood, is a sort of key to the greater number of Paul's letters, much depends on forming clear and comprehensive views of its import. As far as our limited means of furnishing such preparatory information as may assist the reader in examining it for himself will permit, we shall contribute our mite. In the first place, we request the reader's attention to a few facts of great importance in the investigation of this epistle; and, indeed, of all Paul's epistles.

I. The main question discussed in the narratives of Matthew, Mark, Luke, and John; or the grand topic of debate, from the time John the Immerser appeared in the wilderness of Judea, till the resurrection of Jesus, was—*Whether Jesus the Nazarene was the Messiah?* The Jews on the one part, and the Saviour and his Apostles on the other, were the only persons engaged in the controversy—the principal parties in this discussion. Hence, it was altogether confined to the Jews. Indeed, *they* only had the means of determining this point, as they were in possession of the oracles which foretold his coming, identified his person, and attested his pretensions.

II. The grand topic of debate, from the resurrection of Jesus till the calling of the Gentiles, an interval of several years, was—*Whether Jesus, who was crucified, had actually arisen from the grave, and ascended into heaven?* This, though different in form, was, in effect, the same as the preceding. It was differently proposed and argued, though tending to establish the same grand point. The Jews in Judea, the Samaritans, and the Jews in all the synagogues among the Gentiles, whither the Apostles went, were the only persons who took an active part in this controversy.

III. After the calling of the Gentiles, and the number of disciples among the Jews had greatly augmented, a new question arose, which, among the converts generally, and especially among those of the Jews, occupied as conspicuous a place as the first question did among the Jews in Judea. This question is as prominent in many of Paul's epistles, as the former is in the historic books of this volume. It is this—*Whether the Gentile converts had a right to be considered the people of God, equally as the Jewish believers; or, whether they should be received in the Christian congregations of believing Jews, without submitting to any of the Jewish peculiarities, on the same footing with the circumcised and literal descendants of Abraham.*

IV. Many questions grew out of this one, which, for a long time, occupied the attention of the Christian communities throughout the world, and called for the attention of the Apostles. But as Paul was the Apostle to the Gentiles, he was obliged to take a more active part in these discussions, and thus we always find him the bold and able advocate of their rights, however or by whomsoever assailed. To this question, we are, doubtless, indebted for much of the information which this Apostle has given us, as it was the occasion of so much being written on many topics connected with it, such as—

1st. The genius and design of circumcision. 2d. The promises made to Abraham. 3d. The nature and design of the law of Moses, or Old Covenant. 4th. The righteousness of the Law, and the righteousness of Faith; or, justification by works, and justification by grace. 5th. The Jewish priesthood and sacrifices. 6th. The sacrifice of Christ. 7th. The grace of God, or the divine philanthropy. 8th. The election and calling of the Jews. 9th. The nature, design, and glory of the Christian constitution and assembly:

and many other topics subordinate to, and illustrative of, the one grand question concerning the reception of the Gentiles.

To simplify still farther, and to comprehend under a few heads the whole apostolic writings; it may be said, that there are *three* gospels with their circumstances, which engross the whole volume.

The first is "*the glad tidings*," emphatically and supereminently so called, concerning Jesus of Nazareth, exhibited and proved to be the only begotten Son of God, sent to bless the people among whom he appeared, who credited his pretensions. The second is *the glad tidings of salvation to the Gentiles*, called "the Gospel of their Salvation." This exhibits Jesus as the Saviour of the world, and his death as a propitiation for the sins of the whole world. The third gospel, is that developed in the Revelation of John, in the common version, called "*the everlasting gospel*," or, good news; that the long apostasy, that the long dark night of antichristian superstition, tyranny, and usurpation, is passed; and that the kingdoms of the whole world have become the kingdoms and empire of Jesus, the King of kings.

The circumstances that gave rise to these three gospels, constitute the shade in the picture of God's philanthropy. The development of the character and condition of the human family, relative to these *three gospels*, in connection with them, engross the whole apostolic writings. On this, a hint or two must suffice.

As to that which is by way of eminence called "*the* Gospel"—the degenerate and apostate state of the most enlightened and favored nation among men, the descendants of the Father of the Faithful, form the contrast; and, as a foil, set off and brighten this most splendid of all exhibitions of the mercy of God, from which spring all other good news to men.

As to the second gospel or good news—the deplorable condition, the ignorance of God, and the nameless vices of the Gentile world, their long alienation from God, and scandalous idolatry, constitute a theater on which to exhibit to advantage the glad tidings of God's gracious purposes toward them from the beginning, evinced in sending his Son to make a propitiatory sacrifice for their sins, and in calling himself the God of the Gentiles, as well as of the Jews.

And as to the third gospel—the awful apostasy of the professed Christian communities, and gross departure from the letter and spirit of the Christian institution; their schisms, strifes, and persecutions, which this apostasy has given rise to; the long rejection and continued infidelity of the Jews, with awful grandeur prepare the way for the proclamation of the everlasting good news—the joyful era, when it shall be sung, "*Babylon the Great is fallen,* NEVER *more to arise!*" The kingdoms of the world have become the kingdoms of our Lord, and his saints shall triumph with him for a thousand prophetic years! These engross the whole apostolic writings.

The first of these three has been fully discussed and established, in the testimonies of the four Evangelists. The second is recorded in the book of the Acts of Apostles, and developed in the epistles. The third, in some passages of the epistles, but particularly and fully, in the last revelation made to the Apostle John.

The epistle to the Romans is altogether devoted to the second—and was written with a design to prove that the believing Gentiles are, equally with the Jews, entitled to all the rights and immunities of citizenship, in the kingdom of God's own Son.

This brings us to the epistle to the Romans; in reference to which, let it be remembered, that, although the term *Roman*, in its most restricted sense, denoted a Pagan citizen of Rome; yet, both Jews and proselytes who lived there, were called *Romans*, as well as the Pagan citizens of Rome. Hence, Luke informs us, that Roman sojourners, both Jews and proselytes, heard Peter announce the glad tidings on Pentecost in Jerusalem. Hence, we may

conclude, that a congregation in Rome was formed, soon after the return of the Roman Jews from Jerusalem. Though the congregation in Rome was at first composed exclusively of Jewish disciples; after the calling of the Gentiles, and especially at the time when Paul wrote this letter, it was composed of Jews and Gentiles.

Without going into a long detail of particular proofs to come at the *design* of the Apostle, in writing this letter; we may readily gather from the epistle itself, that the Jewish and Gentile disciples in this congregation, were not perfectly reconciled, on account of certain questions and debates, involving the Jewish peculiarity; that the great question between the Jews and Gentiles was not decided in this congregation, though so eminent in the Christian faith; that Paul wrote with a reference to the actual condition and circumstances of this people, according to the best information he had respecting them, not having been himself at Rome. As this congregation was placed in so conspicuous a place, and was known to the whole Christian communities throughout the Roman empire, the settling of this question in Rome was a great object; and as the Apostle, though anxious to visit the city, had been prevented for a long time, he conceived the noble design of settling the difficulties between the Jewish and Gentile brethren in this city, by a long and argumentative epistle, embracing all the points of chief difficulty between the Jews and Gentiles in Rome, and elsewhere. Such was *the design* of writing this letter, as the circumstances and allusions found in it, and all evidences, internal and external, evince.

Having formed such a design, the Apostle was at no loss how to execute it. He was well skilled in all the questions and customs, and expert in all the arguments of the Jews, in the support of their peculiarity. He knew all that a Judaizer or an infidel Jew could say, in support of his favorite theme. Besides, as the Judaizer, who aimed at bringing the Gentiles under the law, argued from the same topics that the infidel Jew handled, to show the superiority of the Jew's religion, and to oppose the Christian, the Apostle so arranges his arguments as to silence both. He was well aware that this letter would soon become public property, and that it would be read by all parties, as well as by the brethren to whom it was addressed; for all would be anxious to know what "the apostate Jew," as some called him, or the great "Apostle to the Gentiles," had to say with reference to these questions. He writes with all these things before his mind.

It is worthy of notice, that the Apostle does not attempt to settle such questions merely, or, indeed, at all, by his apostolic authority. Though his decision, without assigning a single reason for it, would be final amongst all Christians who recognized him as an Apostle; yet he does not attempt to settle the point in this way. He appears as a logician, and meets opposition, not by a decree, but by argument. In this way, he enlightens and confirms the Christians in the faith, and qualifies them to convince and silence those who would not receive the decree of an Apostle, as that from which there is no appeal.

Now, placing before our eyes the congregation of Christians in the great city of Rome, the mistress of the world, A. D., 57; every day visited by traveling Christians, both Jews and Gentiles, from all nations; considering the notoriety of this congregation, having the eyes of the philosophers, priests, and illustrious men of Rome fixed upon it; bringing near to ourselves the prejudices of Jews and Gentiles against each other in former times, and the high conceptions of the former, as being the only people, righteous, elected, approved, and beloved of God; remembering, too, their contempt of the Gentiles, rulers and ruled; their keen sensibility on every topic affecting their national honor; at the same time, fixing our eyes upon the author of this letter, his deep knowledge of the human heart, his profound acquaintance with the Jews' religion, and with the character and feelings of his countrymen; his great abilities as a logician; his divine skill in the Christian reli-

gion; his tenderness toward his brethren of the Jews; his zeal for their conversion—keeping all these things in remembrance, and above all, *his design* in writing this letter, let us attempt an analysis of the argumentative part of it:

1st. After his introduction and usual salutation, he gives an exact exhibition of the religious and moral character of the Gentile world.

2d. He delineates the religious and moral character of the Jewish people.

His design in this part of the epistle is to prove, that the mass of the Jews and Gentiles were equally vile and obnoxious to divine vengeance; that neither of them could constitute any claim on the righteousness of God; that they were equally destitute of national righteousness, and of every plea founded upon their own character or works. He also shows, that individuals amongst Jews and Gentiles, who acted in conformity to their means of knowing the character and will of God, were also equal in the divine estimation. In a word, he proves the Gentiles and Jews, whether considered nationally or individually, as "*without any difference*," respecting the great question which he discusses. He proves them "*all under sin*," and that God is equally "the God of the Gentiles and of the Jews."

3d. He, in the next place, exhibits "*the righteousness of faith*," as equally accessible to them both, as bearing the same aspect to them nationally and individually. In establishing this point, the difficulties existing between Jews and Gentiles, converted to Christianity, are decided. For, let it be admitted, that the Jews and Gentiles, *before* converted to Christianity, were *without difference;* that *when converted* to Christianity, they were *without difference* as respected the righteousness of faith; and the consequence would be, that they should, *without difference*, be admitted into the Christian communities. This is the scope, design, and termination of the argumentative part of this letter, which closes with the end of the eleventh chapter.

But the Jews had many objections to make to the positions, which the Apostle lays down; and in exhibiting their objections, they argued from various topics, which the Apostle was obliged to discuss, before he could triumphantly establish his positions. The principal topics were—*Circumcision*, the *Covenant with Abraham*, the *Promise of Canaan*, the *Law of Sinai*, the *Election and calling of the nation as the covenanted people of God.* These embrace the chief topics of argument, and these Paul must meet and repel, before he can carry his point argumentatively.

In the third chapter he meets the first objection. He introduces the Jew, saying, "*What profit is there in circumcision upon this hypothesis?* This objection he meets, and while he acknowledges that it was an advantage to the Jew in several respects, he shows it avails nothing against the question he discusses. That circumcision made no man righteous, he fully proves; for, in this respect, the uncircumcised was as acceptable to God as the circumcised, and in some respects the Gentile condemned the Jew. After meeting a number of subordinate objections, growing out of this one, and fully proving from David's own words, that the Jews were no better than the Gentiles; in the fourth chapter he meets the second grand objection, viz: *What do we, on this hypothesis, say that Abraham, the father of the Jews, obtained from the covenants of promise, and the works enjoined upon him?* He shows that neither his circumcision, nor any work proceeding from that covenant, was accounted to him for righteousness; but that his *faith*, which he had as a Gentile, or "*before he was circumcised*," was "accounted to him for righteousness;" and that his becoming the heir of a world, or of the promises made to him, arose not from any of the Jews' peculiarities. And while meeting their objections on this topic, he introduces those drawn from the *law*, and shows most explicitly, that neither righteousness nor the inheritance of Canaan, was derived through the law—that Abraham was righteous, or had that righteousness in which the Gentiles are now accepted, and was secured of Canaan for his seed, without respect to law: for God gave Canaan to him and his seed by a PROMISE, centuries before the law was promulged. And thus he makes the covenant with

Abraham an argument in favor of his design, proving from it, that the Gentiles were embraced as his seed. And here let it be noted, that the justification by works, and that by faith, of which Paul speaks, and of which our systems speak, are quite different things. To quote his words, and apply them to our questions about faith and works, is illogical, inconclusive, and absurd.

In proof that the Gentiles were included in the promises made to Abraham, and actually participated in his faith, in the beginning of the fifth chapter, he introduces their "experience," and identifies himself with them. After detailing these, and showing that Jesus died for them, as well as for the Jews; and that they, being reconciled by his death, would, most certainly, be saved through him; from the twelfth verse to the end of the chapter, he shows the *reasonableness* of this procedure. For although the Jews might continue to cavil about the covenant of peculiarity with Abraham, he shows that the Gentiles were equally concerned with the Jews, in the consequences of Adam's fall; and this section of the letter is decisive proof of the correctness of his arguments from the covenant with Abraham. While on this topic he expatiates on the superabundance of favor that presents itself in the Divine procedure toward mankind, irrespective of national peculiarity, in a most striking contrast of the consequences of Adam's disobedience, and the obedience of his antitype.

He meets an objection, in the sixth chapter, to the superabundance of this favor, and expatiates on it to the close; and, in the seventh, resumes the nature and design of the law, and by placing himself under it, and showing in himself the legitimate issue of being under it, proves its inefficacy to accomplish that for which the Jews argued it was designed.

In proving that the believing Jews were *not under the law*, he carries his arguments so far as to lay the foundation for the Judaizers to object that he represented the law as a sinful thing. He might say, "*Is the law sin, then?*" an apparently natural conclusion, from what he had said of its abrogation. This he refutes, and proves it to be "holy, just, and good." Then the Judaizer retorts, "*That which was good, then, was made death to thee!*" No, says Paul, but the law made *sin* death to me. This he demonstrates to the close of the chapter; in which he most lucidly represents the wretched condition of a Jew, seeking eternal life by a law which made his sins deserve death, and which he was unable to obey. The law clearly demonstrated goodness, righteousness, and virtue, but imparted no power to those under it, by which they could conform to it.

Thus he is led, in the eighth chapter, to exhibit the privileges of the believing Jews and Gentiles, as delivered from the law. In expatiating on the privileges and honors of these under the New Covenant, he represents them as the adopted sons of God, as *joint heirs* with Christ. He also shows, that while they continued in the faith, and "jointly suffered" with the Messiah, they were considered as the people of God, the called, elected, justified, and glorified ones; and that no distress nor power in the universe could separate such joint sufferers from the love of God. On this point he is most sublime. But in representing the Gentile believers as *the called* according to God's purpose; as the elected, justified, and glorified members of his kingdom, he wounds the pride of the infidel and Judaizing Israelites, whose were the adoption, the glory of being God's people, the covenants, the law, the worship of God, the promises, the fathers, the Messiah! He invades their prerogative. This leads him to discuss their right to be always exclusively considered the chosen people of God. He examines their arguments, points out their mistakes, and repels their objections with great ability, tenderness, affection, and zeal, to the close of the eleventh chapter.

In the ninth chapter he meets *three* objections to his leading argument:

1st. That on the hypothesis of God's choosing the Gentile nations, in calling them to be his people, his "promises to Israel (that is, to the nation)

had fallen." This he refutes by showing *who are Israel*, in the sense of the promises.

2d. That, in choosing Jacob, and excluding Esau from the honor of being the progenitor of the nation, (as Paul represented it,) and in now excluding Israel and choosing the Gentiles, there appeared to be *injustice* with God. Paul, from the lips of Moses, their own lawgiver, demonstrates that there was no injustice in this procedure; that his humbling the Egyptians and exalting Israel, was an act of justice as respected the Egyptians, and of merciful good pleasure as respected Israel; and that in so doing, he advanced the knowledge of his character, and exhibited his glory through all the earth.

3d. That, from the principles which Paul exhibited as the basis of this procedure, the question might be put, "*Why does he find fault, for who has resisted his will?*" The Apostle, from the just and acknowledged principle of human action, shows the wickedness of such a question; that God had carried, with much long suffering, the Jews, long since ripe for destruction, for the purpose of making their example, or his procedure to them, of benefit to the whole human race, and of rendering conspicuous his mercy to such of the nation as believed in the Messiah, as also to the Gentiles. And all this he proves to have been foretold by their own prophets.

In the tenth chapter he again exhibits the righteousness of faith, as still accessible to both people, and the fatal ground of mistake, which must consummate the ruin of Israel; and meets other objections growing out of the ancient oracles, which he applies to this case. In the eleventh he answers other objections, such as, "Has God cast off all his people?" "Have they stumbled on purpose, that they might fall for ever?" "Were the natural descendants of Abraham broken off from being his people to make room for the Gentiles?" After removing every objection to the calling of the Gentiles to be God's people, "*through the righteousness of faith*," whether drawn from anything in the past election, calling, or treatment, of the Jews; from the promises made to their fathers, from their own prophets, or from the moral character of the God of all nations; after triumphantly proving the positions with which he had set out, he concludes this chapter with appropriate admonitions to the Gentile believers, against those errors which had been the ruin of Israel. He corrects some mistakes, into which they might fall, from what he had said concerning the election and rejection of Israel. From this to the close of the letter, he admonishes and exhorts the brethren in Rome, both Jews and Gentiles, to bear with, and receive one another, irrespective of those peculiarities which had formerly been ground of umbrage or alienation; that as Christ had received them both to be his people, they should mutually embrace each other as such, and live devoted to him who had called them to the high honors and privileges which they enjoyed.

Such is the scope, design, and argument of this letter. To go farther into an investigation of it, would be to assume the office of a commentator, which is foreign to our purpose. These very general hints and remarks may serve to suggest to the reader a proper course of reading and examining the apostolic letters, and to impress his mind with the vast importance of regarding the *design* of each letter, and to guard against the ruinous course of making detached sentences the theme of doctrinal expositions; and of "classifying texts" under the heads of scholastic theology—a method, the folly and pernicious tendency of which, no language can too strongly express.

PREFATORY HINTS

TO THE OTHER EPISTLES.

THESE hints do not constitute anything like Prefaces to the Epistles; but in subordination to the principles suggested in the General Preface, may be of some use to the studious reader of this volume.

PAUL'S TWO LETTERS TO THE CORINTHIANS.

1. IN Acts xviii. we have a history of the conversion of the Corinthians, and Paul's residence among them.

2. It appears from this history, and from the first letter, that the congregation in Corinth was composed of Jews and Gentiles, and that the greater number were Gentiles.

3. From the Epistle itself it may be learned, as well as from extrinsic sources of information, that the Corinthians paid great respect to the wisdom of the philosophers, and to the eloquence of the rhetoricians, and that, in their morals, they were a very dissolute and licentious people. Such was the common reputation of the Corinthians before their calling.

4. It is also evident, that there were schisms in that congregation, occasioned by one or more factious persons of Sadducean principles, and admirers of Pagan philosophy, who attempted to rival the Apostle, in the affection and veneration of the members of this congregation.

5. That these factious leaders had succeeded in part: yet still there remained a number unmoved from their attachment to the Apostle, and confidence in him.

6. That a letter had been written by these to the Apostle, acquainting him with their situation, and soliciting information from him on certain topics.

From these *circumstances* of this congregation, and from the exhortations of the Apostle, it is very apparent, that his chief *design* in writing the first letter, was to support his own authority, dignity, and reputation; to vindicate himself from the aspersions and calumnies of the factious; and to diminish the credit and influence of those aspiring demagogues and leaders, by exhibiting their errors and miscarriages; and thus to withdraw from them the respect and admiration of the party they had formed. To these topics he confines himself to the end of the sixth chapter; and occasionally, when discussing other topics, he aims a blow at the factionists, to the close of the letter.

In managing this controversy he is very dexterous. He shows all that philosophy and rhetoric could achieve, from a fair statement of what they had achieved; and proves, beyond all doubt, that without a *verbal revelation* from God, the philosopher and rhetorician must have continued in the dark, with regard to the knowledge of God. He takes their own reproachful terms uttered against him, his mission, and doctrine, and glories in them; in what they called the foolishness of proclaiming life through a crucified person. In this way he draws off the affections of the people, who had renounced Paganism, from those leaders who had extolled themselves, by exhibiting their attainments in the philosophy of the Greeks.

He then adverts to the disorders in this congregation, which he imputes to these leaders, and shows that the immoralities in members of this community were, in a certain way, chargeable to these factious persons; and proves, beyond all doubt, that a divided people are generally a corrupt people; or, at least, that vicious practices are either the result or concomitants of schisms and factions.

The principal items in the subsequent part of the first letter are so easily distinguished, and so different from each other, that, in the paragraphs in which they are presented in this version, they are marked with sufficient plainness. He treats, successively, on the incompatibility of lawsuits amongst Christians; on married and single life; on eating of meats offered to idols; on his call, mission, right, and authority as an Apostle. He lays before them the fate of the fathers of the nation, who, while they professed subordination to, and were participants of, the ordinances of that worship, were not upright in heart before God; but, in fact, rebels against his authority. He next censures their departure from the meaning and design of one of the Christian institutes, viz: the Lord's Supper; treats of spiritual gifts, disproves the Sadducean hypothesis, and removes objections adduced against the resurrection of the dead; and concludes with directions for collections for the poor saints in Jerusalem, with exhortations and salutations.

Having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction, which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and, by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

GALATIANS.

THE design of this letter is pretty similar to that of the epistle to the Romans; but directed more to a certain class of Judaizers, who aimed at bringing the congregations in Galatia under the law. It is not so comprehensive as the letter to the Romans; but much fuller on one or two topics engrossed in that epistle. Having been the founder of these congregations in Galatia, he adopts a style quite different from that used in the epistle to the Romans, and speaks more in the style of a teacher to his own pupils. The gifts which the Holy Spirit conferred by his hands, the covenant with Abraham, the law at Sinai, the promise of Canaan, are the principal topics from which the Apostle Paul argues in this letter.

EPHESIANS.

1. THE account of the conversion and gathering of this congregation is recorded Acts 19th and 20th chapters.

2. Paul was a prisoner in Rome when he wrote this letter, and those to the Colossians and Philippians. He was imprisoned because of the truths he taught concerning the calling of the Gentiles, the abrogation of the Jewish constitution and law, or the development of that secret which was, in an especial manner, intrusted to him, as the Apostle to the Gentiles; which is summarily comprehended in one sentence, viz: Christ to the Gentiles, or proclaimed among them, THE HOPE OF GLORY.

3. In this letter he rather declares this grand secret, than attempts the proof of it; and, in thanksgivings and prayers to God, extols the wisdom and goodness exhibited in this procedure.

He is very sublime in his thanksgivings to God for his goodness to the Gentiles, from the fact, that he had *before* the law, (yea, *before* the formation of the world,) determined to bless them under the reign of his Son, to call them to the honor of being *his* people, to give them the privilege of adoption, and to purify them for an inheritance in that world, of which Canaan was but a type. He declares that God's original design and plan, was not only to magnify his benevolence and favor, but also to reduce everything in

heaven and earth under one head—viz: Jesus his Son. The proofs of the eternal purpose of calling the Gentiles, the Apostle lays before them in the statement of facts:

1. That the good tidings of salvation to the Gentiles, called *the gospel of their salvation*, had been confirmed by his own sufferings in proclaiming it, and by the miracles which he wrought in attestation of it.

2. That the Gentiles, who believed his message, were sealed by the same Holy Spirit which was promised by the Jewish Prophets; which was to them who did not believe, an evidence of the truth; and in them who believed, a confirmation that the Gentiles were now become the people of God.

3. That the former condition of the Gentile world, contrasted with the state, character, views, and feelings of those who had already believed, was a full proof to them of the riches of that favor, shown to them through the mere good pleasure of God.

4. From which he argues indirectly the abrogation of the Mosaic rites and constitution, and then declares the fact.

5. He then declares the noble design of breaking down the wall of separation to be God s purpose, for making of both people a new, honorable, and happy society. This is the grand topic kept continually in view through this epistle; and from this the Apostle deduces numerous exhortations to the Gentiles and Jews to maintain unity and peace, and to cultivate that purity which comports with the character of the adopted sons of God. He sums up the reasons which should constrain the disciples in Ephesus to maintain unity and peace: for, whether Jews or Gentiles, Barbarians, Scythians, bondmen or freemen, they were but *one body* under Christ, the head; there was *one spirit* which animated this one body, *one hope* presented in the calling of both people, *one Lord* of both people, *one faith* which they mutually entertained and confessed, *one immersion* in which they mutually put on Christ, and renounced every other leader or chief, and *one God and Father* of all—Jews and Gentiles. Thus the main design of this letter is very apparent, and it all admirably comports with it, and can be easily understood, when viewed in this light; but on any other hypothesis, it is dark and unintelligible.

COLOSSIANS.

THIS letter being written during the same imprisonment, for the same cause, and shortly after the preceding, is much in the same spirit, style, and design. Acts xix. 10, shows how the gospel spread through Asia. Some of the Jews of Phrygia, in which the city of Colosse was, were present in Jerusalem on Pentecost. It is devoted to the development of the same secret, and designed to illustrate the purpose declared in the preceding epistle. It puts the Colossians, whether Jews or Greeks, on their guard against the attempts of the Judaizers, whether attacking them through the law, or through that philosophy by which both Jews and Greeks were so easily captivated: and which were altogether repugnant to the spirit and design of the Christian institution, and incompatible with the fullness of Christ, and their completeness in him.

PHILIPPIANS.

ACTS xvi. affords us some account of the introduction of the gospel into Philippi. Paul visited this place in his tour through Macedonia, Acts xx. After subtracting what was peculiar in the circumstances of the disciples at Philippi, the scope and design of this epistle are easily seen from a perusal of it, and already hinted in the foregoing observations on the two preceding epistles.

THESSALONIANS.

LUKE informs us in the Acts of Apostles, chapter xvii., of the introduction of the good news of the Messiah into Thessalonica. The chief topics introduced in this letter, show that its design was to animate the Thessalonians with such considerations as might induce them boldly and constantly to persevere in the faith, which they had received and confessed amidst much persecution. Nothing could be better calculated to produce such an effect, than the method pursued by the Apostle. His exhortations naturally proceed from what he advances on the divine original of the Christian religion, which he demonstrates:

1. From the many and great miracles by which it was confirmed, chapter 1 verse 6.
2. From the character, behavior, and views of the first promulgers of the Christian faith.
3. From the purity of the doctrine and morality of the Christian religion.
4. From the resurrection of Jesus.

From these topics, and from the assurance he gives of the resurrection and glorification of the saints, and the rewards to be bestowed by the Author of the Christian faith, and Judge of the world, on the faithful, at his coming, he comforts the minds of the Thessalonians, and exhorts them to perseverance.

Either from the person who carried the first epistle, or from some other source, the Apostle had heard (2 Ep. iii. 11) of the state of affairs in this congregation, and writes to them a second letter, predicated upon the information he had received. This letter is evidently designed to correct a mistake, which had been propagated by some false teachers, and under pretense of a letter from the Apostle Paul, purporting that the Apostle expected the end of the world or the day of judgment soon to arrive—before that generation passed away. In correcting this mistake, the Apostle delivered some prophecies to the Thessalonians, respecting events which must transpire before the termination of the world; particularly, he predicts the grand apostasy and defection from the Christian faith, which was to be of long continuance. He also heard of some disorders in this congregation. Some had given up their calling or employment, and neglected to labor for their own maintenance. These he sharply reproves, and exhorts to industry in their business. With these designs, this letter appears to have been written.

TIMOTHY.

TIMOTHY was left in Ephesus by the Apostle Paul, for certain purposes, which Paul declares in the commencement of his first letter to him; and now he writes to him for the purpose of instructing him how he should proceed in Ephesus, to answer the design he had in leaving him there. In what character Timothy was left in Ephesus, and Titus in Crete, may be easily learned from the letters inscribed to them. That they were to act as agents for the Apostle is very apparent; and, that they were not ordained, as elders or bishops were usually ordained in other congregations, requires no other evidence than a superficial perusal of these letters. Timothy and Titus were to perform all those duties which the Apostle Paul would have performed, or was commissioned to perform in his own person. The directions to Timothy in the first epistle, are of a peculiar character, and suggest much useful information to Christians of every age:

1. Timothy was to *teach* those who were already teachers in Ephesus, not to teach differently from the Apostles. He was to charge them to desist from teaching some things which they were teaching and countenancing in

this congregation, and particularly those who were desiring to be teachers of the law.

2. Timothy was to carry on a good warfare against all who taught differently from the Apostles.

3. He gives directions concerning the manner in which Timothy was to have some part of the worship and edification of the congregation conducted.

4. He instructs him in the qualifications which bishops and deacons should possess.

5. He forewarns him of a great apostasy from the truth, and characterizes those who should take the lead in it.

6. He gives directions how old and young men, old and young females, widows and elders should be treated in the congregation, and by him; how servants and masters should act toward each other; and concludes with the most solemn injunctions on Timothy, to keep that which was intrusted to him.

In his second and last letter to Timothy, he touches almost all the same topics; on some of which he enlarges, and particularizes some things to which Timothy was to attend; but the leading design of both letters is the same.

TITUS.

TITUS being left by Paul in Crete, for the same purpose that Timothy was left in Ephesus, we might naturally expect, that the design of this epistle is similar to that of those to Timothy; and that the contents of this letter would much resemble those of the former two. The character of Titus and that of the Cretans, with the circumstances of both, would, on this principle, constitute the whole or chief difference between them; and such, in fact, is the letter to Titus. When we take into view the distinguishing features of the character of Timothy and Titus, the Ephesians and Cretans, we have in one view the whole difference between the letters. It is remarkable, from all these epistles, how busy the Judaizers were in preaching the law of Moses, and how similar their course of procedure; and how constant this Apostle was in opposing them, and giving directions to others, in what manner to oppose them most successfully.

PHILEMON.

THE letter to Philemon was evidently designed as a letter of introduction for Onesimus to his master, and as a means of reconciliation between them. It is a beautiful specimen of the familiarity which exists among Christians, without in the least impairing the relations which exist in civil society.

HEBREWS.

THIS epistle, next to that to the Romans, has been considered difficult and abstruse. It is one unbroken chain of reasoning, from the first sentence to the close of the eleventh chapter.

To find out the special design of this invaluable letter, it is necessary to note down a few facts gathered from itself.

1. It was addressed to believing Jews or Hebrews, irrespective of any particular place.

2. At the time it was written, these Jews were the objects of *persecution* from the infidel, or unbelieving Jews. This is evident from several hints in the letter, particularly chapter xii. 4, where the Apostle, after having, in a previous part of this epistle, reminded them of their former persecutions, tells them they had not yet resisted unto blood, striving against the sin which easily beset them. In the same chapter he exhorts them to patience under chastisements, and to follow Christ with cheerfulness and resignation.

3. The intention of these persecutions, on the part of those who inflicted

them, was to cause the believing Jews to renounce the Christian profession, and return to Judaism. The Jews themselves being the persecutors, they could have no other object in view.

From these facts, the design of this latter is apparent. It was *designed* to prevent that apostasy from the Christian faith which those persecutors had in view. The infidel Jews designed by their persecutions to cause their brethren, who believed in Jesus, to renounce their profession, or confession of him as the Christ; and Paul designed, by this letter, to disappoint them. To understand this letter, it is necessary that this be always kept in mind. No person can be said fully to understand *what* is written in it, unless he knows *why* it is written.

To be more particular in illustrating this point, it must be noticed, that the infidel Jews attacked their brethren who confessed Jesus, in two ways—first by argument, and then by force. If they failed to convince them that Jesus of Nazareth was an impostor, or that the Jews' religion was to be of perpetual standing, their next effort was to inflict upon them corporal sufferings, for what was called *obstinacy*. To understand every branch of the argument of this epistle, it is therefore necessary that we should know what the infidel Jews had to say, by way of argument, in support of their views of the excellency and perpetuity of the Jews' religion; for Paul meets their objections or arguments in this letter.

His method was first to demonstrate, that their arguments were inconclusive and false: and, having done this, to show that the terrors with which they clothed themselves, to induce to apostasy, were not worthy to be compared to the terrors of falling into the hands of the living God, should any be induced, through fear, to renounce the Christian profession.

He thus opposes argument to argument, and terror to terror; and his arguments were just as far superior to theirs in weight and importance, as the terrors of the living God are to the terrors of men.

This is the grand key to the whole epistle. When, then, we know what arguments the Jews had to offer, in support of their darling hypothesis, we understand *why* the Apostle says what he says, and we understand the true import of *what* he advances.

We shall, therefore, in the first place, glance at the topics from which the infidel Jews argued:

1. That their constitution and laws were superior to the Christian, was argued from the fact, that both were introduced by the ministry of heavenly messengers.

2. That their laws were faithfully represented by the writings of Moses, was argued from the fact, that Moses was a lawgiver of the utmost dignity and fidelity.

3. That their religious rites and instituted worship were most sacred, sublime, and unalterable, was argued from the divine call and consecration of Aaron to be high Priest.

4. That the covenant at Sinai embraced the Jews only as God's people; that it was established on the most excellent promises, and was to be everlasting.

5. That their temple and sacrifices were of divine appointment, and superior to anything of the kind ever exhibited on earth.

These items embrace all the capital points, which were advanced in the controversy, between the believing and unbelieving Jews. Now the Apostle Paul, well versed in all these questions, fully meets them, one by one, and carries his cause triumphantly in every instance. Let us now, for example, take the first and observe how he manages it.

He admits the fact, that the constitution and laws of Israel were introduced by heavenly messengers; but at the same time declares, that the God who, in times past, spoke to the fathers of the nation, had, in these last days, spoken by a *Son*, of incomparable dignity—as far superior to the heavenly

messengers, as his name was superior to theirs. He, then, from their own Prophets, shows that this *name*, SON, had never been conferred on any creature, however exalted; but that the *name* MESSENGER had been bestowed on the winds and lightnings, David being witness. They were stranded here. They could give no instance of such an humble appropriation of the term *son*, as he had given of the word *angel* or *messenger*. Again, he argues from the dignity of place bestowed on the Son, his incomparable superiority: "To which of the heavenly messengers did he say, Sit thou on my right hand, until I make thy foes thy footstool?" They were silenced again. Nay, with all their dignity of *name* and *office*, they were the ministers or servants of this very Jesus, sent by him on errands to the humblest of his followers. Thus he carries the first point. After having shown the superior dignity of the Christian institution, from the very fact on which the Jews gloried so much; (and especially from this consideration, that, dignified as the heavenly messengers were, God had not employed or intrusted them in introducing the Christian institution, but had shown in the contrast, that the Christian institution was just as far superior to the Jewish, as the dignity of God's own Son was to the dignity of God's mere servants, though of heavenly origin and standing)—the Apostle next delivers to the Hebrews, that believed him, certain exhortations, arising from his own conclusions in the first branch of the argument. Thus we see *why* the Apostle introduced those topics, and we understand *what* he said upon them.

In the same masterly manner he takes up Moses, Aaron, the tabernacle, covenant, sacrifices, and even their altars; and not only rebuts all conclusions, but gains many proofs of the superior and incomparable luster and dignity of the Christian system.

Moses, as a servant in another's house; Christ, as a son over his own house; Aaron, a high priest, made without an oath, by a law which expressed weaknesses and defects, and limited the times of service; Jesus, of the order of Melchisedec, made by an oath, since the Levitical order was introduced, and consecrated a priest for ever, by virtue of the power of an endless life; the tabernacle but a shadow, and the sacrifices but a type of one real sacrifice, which puts an end to all sin offerings; a covenant established on better promises, and of unalterable provisions, and an altar to which those who officiated according to the law, had not access; and a rest in heaven superior to that in Canaan, etc., etc. These are the points on which the Apostle argues, and by which he silences the infidel Jews, and from which he encourages, cheers, and enlivens the persecuted Christians.

On the *terrors* of apostasy, he is equally triumphant. Confiscation, or loss of goods, imprisonment, bodily tortures, and a cruel death, were the strong arguments of the infidel Jews, when their sophistry failed. But Paul is before them here, as much as he is in argument. He lays before the Jews the most tremendous instance of apostasy which their history afforded—the people who fell in the wilderness, to whom God swore that they should not enter in, because of unbelief. God had caused glad tidings of a rest in Canaan to be proclaimed to this people. They commenced their pilgrimage thitherward. They were immersed into Moses in the cloud and in the sea; they eat the manna, and drank the water which prefigured Christ, and yet cast away their confidence in God's promise; and, although he had done so much for them, in his wrath he swore that into Canaan they should not go.

Again, he shows, that it is impossible to renew again by a reformation, those who apostatized from the Christian profession, by any arguments which the religion had to offer: for if, after having heard them all, and partaken of them, they should, from cowardice, deny and renounce their confidence in the promises of God, when thus *fallen away*, there was no new topic which could be presented to take hold of their minds—that if they willfully apostatized, after they had received the knowledge of the Christian faith, there was no sacrifice by which to expiate their guilt. In vain the Jewish sin offerings—

in vain all oblations, if the sacrifice of Christ were renounced. The sin of apostasy was a sin, inducements to which were presented both to the hopes and fears of Christians. The virtue of constancy in the Christian profession of holding fast the begun confidence, unshaken to the end of life, was presented to the Hebrews with stronger, inexpressibly stronger appeals than the Judaizers had to offer. That God had no pleasure in them that apostatized: that it was a fearful thing to fall into the hands of the living God; that the God of Christians was a consuming fire; that vengeance belongs to him—were the awful terrors by which the Apostle guarded these Christians against this sin.

He very pertinently concludes his argument, by laying before them a cloud of witnesses to the virtue of perseverance. He shows the reputation which the ancient worthies obtained, by holding fast their persuasion and confidence in the promises of God; and reminds the Hebrews of their sorrows and sufferings, of their conflicts and triumphs in this cause; and concludes the whole argument with an appeal to the author and perfecter of the Christian faith; who, for the joy that was set before him, endured the cross, despising the shame, and who thus ascended to a throne. Lest they should faint in their minds amidst persecutions, he reminds them of him who endured such contradiction of sinners against himself; and tells them, that although they had suffered much, they had not suffered so much as others, who had resisted to blood rather than cast away their confidence, which had great recompense of reward. Such is the design and scope of the letter to the Hebrews. Neither it, nor the letter to the Romans, was written as a treatise of divinity, or as an abstract of the Christian system. They are both practical letters of instruction, and contain the most sublime views of God's benevolence toward sinners, and exhibit the strongest inducements to a willing and unreserved obedience.

JAMES.

JAMES the Apostle addresses this letter to the twelve tribes dispersed, to those of them who professed faith in the Messiah. It is evident from the contents of it, that at the time it was written, the brethren were suffering persecution, and that the era of vengeance on the Jewish state was very nigh.

It is well known that many of the sect of the Pharisees believed the gospel, and that this sect was peculiarly fond of incorporating some of their former opinions with the Christian system. The Pharisees in general, were fatalists. They taught, that "God had, from all eternity, decreed whatever comes to pass," and that all things are fixed and immovable. A modification of this doctrine appears to have been prevalent amongst many of the disciples from among the Jews. The doctrine of fate, as held by the Pharisees, was very troublesome to Christians from among the Jews; and it was to the infidel part of the nation, in their various wars, and in the siege of the metropolis, the proximate cause of innumerable calamities, and at length of their final ruin. Various abuses growing out of this system, seem to have been prevalent amongst the Jewish brethren, at the time when James wrote: and with the *design* of correcting those abuses, and of exhorting to patience in their distress, and also of encouraging the faithful with the hope that the Lord was immediately coming to destroy the persecuting power of the Jews, James evidently writes this letter. This design, kept in mind, explains the scope of the epistle, and plainly reconciles the drift of it with the doctrine that Paul taught, on that faith which is accounted to a man for righteousness, and of those works which prove a man to be a Christian, both to himself and to his acquaintance.

PETER.

"It is well known that, anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the Apostles of Christ, who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view, the Apostle Peter wrote his first epistle to the Christians in Pontus, etc., wherein he represented to them the obligation the disciples of Christ were under to suffer for their religion, and suggested a variety of motives to persuade them to suffer cheerfully."—[*Macknight.*]

JOHN.

"The Apostle John having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last year of his life in opposing these corruptions. For he wrote his three epistles to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also, to repress the lewd practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his inspired writings, would be of singular use, in preserving the faithful from being seduced by the false teachers, and other corrupters of Christianity, who, in future ages, might arise and trouble the church."—[*Macknight.*]

JUDE.

"In the latter part of the apostolical age, many false teachers had arisen, and were going about speaking perverse things, to draw away the disciples after them, as Paul had foretold to the elders in Ephesus, Acts xx. 30. [See preface to John.] In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians, having a great affection for their teachers, willingly and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul's doctrine of justification by faith, without the works of the law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. [See preface to James.] And having thus canceled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favor of God, and of obtaining eternal life.

"One of the perverse things, which these corrupt teachers spoke, for the purpose of alluring the wicked, was, that God is so good, that he will not punish men for indulging those natural appetites, which he himself has implanted in their nature; nor be displeased with them for committing a few sins, which can do him no harm, but which are necessary to their present happiness. Wherefore, to show the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the Apostle Jude wrote this epistle, in which, by facts recorded in the Jewish Scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their numbers, so he will at length, most assuredly, punish all obstinate sinners, in the severest manner."—[*Macknight.*]

THE REVELATION MADE TO JOHN THE APOSTLE.

"AFTER the Lord Jesus, by his messenger, had dictated seven letters to seven congregations in Asia Minor; in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the gospel, and exhorted to reformation, he proceeds to reveal to this Apostle, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive symbols, the history of the Christian community is delineated. The triumphs of the Christian cause over the persecutions of Pagan Rome; the apostasy of Christians under Papal Rome; the rise, progress, and catastrophe of the son of perdition; the antichristian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of Christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics, which are exhibited in this book: the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of Christians, under all the dark and gloomy scenes through which the kingdom of Jesus should pass. There is a knowledge of this book attainable by all Christians, and a knowledge which is not attainable. The former consists in general views of God's designs respecting his kingdom and glory in the earth, as above hinted; and this is of much importance to all Christians. This, too, is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood perfectly, *only when accomplished.* The chief design of this book is accomplished in all Christians, who avail themselves of all the means which the Bible affords, of acquiring that knowledge of it, which is attainable by all.

ARRANGEMENT OF THE EPISTLES.

THE Epistles to the Thessalonians, the Corinthians, that to the Galatians, the first to Timothy, and that to Titus, were written before the Epistle to the Romans; at least there is a general concurrence in this opinion, and much reason to believe that it is a correct one. In arranging the Epistles, the rule of priority seems to have been, the importance of the places to which they were sent, and the reputation of the writer. Hence, that to Rome, the mistress of the world, stands first; Corinth, because of its commercial and literary importance, next; Galatia, Ephesus, Philippi, Colosse, and Thessalonica, follow each other in the comparative scale of their standing. The same has been observed of the persons, to whom letters have been written. It seems to hold good in the case of Timothy, Titus, and Philemon. The Epistle to the Hebrews, because anonymous, and some time in dispute, as to its author, is placed last. Some have imagined a similar rule to apply to the letters of the other Apostles, James, Peter, and John. We are of opinion, that the order of these names is fixed, from the order in which Paul mentions them in his letter to the Galatians, in which place he seems to have respect to their comparative standing, as pillars in the estimation of the Jewish brethren. Jude, and the Revelation of John, were placed last, because of the long time they were in dispute. John's Revelation, however, is deservedly and appropriately at the close of the volume.

PREFACE

TO THE THIRD EDITION.

Six years have transpired, since we published the first edition of this work. During this period we have been receiving criticisms, suggestions, and queries, relative to further improvements in the version, and in the mode of exhibiting it. We also solicited and obtained, from some learned and pious men, their assistance in perfecting this translation. To all criticisms and suggestions, from all quarters, both from friends and foes of the new version, we have, according to our opportunities, paid a diligent attention; and have, very carefully, examined, compared, and revised the whole version.

An improved version of both Testaments, in the current language of our own times, has long been a desideratum with very many sensible, intelligent, and pious men, and several have undertaken it. Few have been able to complete an entire version of the whole book; and to us it appeared more eligible to publish, in one volume, the joint labors of those most eminent translators, who have bestowed much labor on a part of the volume, than to take the whole of any one version, made by any one man, since the days of King James. Of the translators of the last generation, none have been better received than the authors of this version—none have stood higher than they.

It was not, however, without a very clear and full conviction, that their learned and pious labors could be still further improved, and their rules of interpretation so carried out, as to give a still better result, than that which they achieved in their first efforts, that we undertook the publication of this work, in the form and manner in which it appeared, in the first edition. Aware, also, of the prejudice and scrupolosity existing on the subject of any new version, we attempted little or nothing on our own responsibility. The emendations substituted, except in some few instances, were from other translators of note, or from one of the three authors of the work, and still we gave, in an appendix, the words for which these substitutes were preferred.

The manner in which this work was received by the more intelligent part of the community, and the liberality with which our efforts were estimated, induced us to make farther attempts toward the perfection of this version; and prevented us from multiplying editions of it, till we had, in a good measure, satisfied ourselves on the questions—Whether any emendations ought to be made; and if any, to what extent, and in what manner? The present edition presents our answers to these questions, and shows, that, in the judgment of some, at least, the *style* of the whole volume, even of the historical books, was susceptible of some improvement, and yet not such as to change, materially, the sense of any passage, or to introduce any new argument in favor of any new or old doctrine, or against it.

Some changes in punctuation may be said to have changed the meaning of some sentences; but these are made on the authority of Griesbach, and of the most approved Greek copies; and, as far as we now recollect, affect not any sectarian peculiarity. For example—"Sleep on now, and take your rest;" "Set them to judge who are least esteemed in the church;" when put into the interrogative form, give a different meaning—"Do you sleep now, and take your rest?" "Do you set them to judge who are of no esteem (or of little esteem) in the congregation?" But these alterations affect not any distinguishing tenet. In this way, and as respects the correction of numerous provincialisms, and the giving of greater precision and perspicuity to many phrases, there are numerous emendations which may be said, in some

sense, to change the meaning; yet not so as to affect any doctrine of the Christian religion.

Macknight presented more work for the pen of a reviser than Campbell: and Doddridge more than either. There is a clumsiness of expression, and a verbosity peculiar to the latter, which subjected the Acts of the Apostles, and the Revelation of John to a severer retrenchment than any portion of the historical books.

The Epistles, by Macknight, in the judgment of the ablest critics, required some improvement, as there are several awkward and rather barbarous phrases, which seem to have been selected, rather because they differed from the common version, than on account of their own intrinsic worth. His punctuation, and his supplements are, in some instances, fanciful; and the latitude he has given to some of the Greek particles, is not sufficiently warranted by the authority of lexicographers and grammarians.

If this were merely our own opinion, we should not have asserted it so unceremoniously and unequivocally. But it is the deliberate and well-matured judgment of many distinguished men; who, while they give a decided preference to his version, upon the whole, regret that these imperfections should have appeared in a work of such high merit. The recent works of Dr. Stuart on the Epistles to the Romans and the Hebrews—works of much merit, justify the efforts we have made to remove these blemishes from Macknight's version of the Epistles. Dr. Stuart himself, a gentleman of very high standing in the literary world, and for whose candor and abilities, as a critic, we entertain a very high opinion, has not, in our judgment, wholly escaped the censures, which he has very justly pronounced on others. Indeed, it is no easy matter to avoid the errors which we detect and expose in others; and, perhaps, were ten thousand times ten thousand critics, each in his own way, to review the same work, no two of them would exactly agree in all their censures and commendations; nor in always adhering to the same rules which they prescribe to others. We have followed, to the utmost of our ability and candor, the rules of criticism and interpretation laid down by the masters of criticism, and the most distinguished translators.

Our qualifications for such a work, are, that we have their labors before us—an ordinary knowledge of the languages—access to the most recent improvements—an acquaintance and correspondence with men of reputation—a small degree of mental independence—a little common sense—and some veneration for the oracles of God. We stand on the shoulders of giants, and, though of less stature, we can see as far as they; or, like the wren on the back of the eagle, we have as large a horizon as the eagle, which has carried us above the clouds.

The improvements and emendations (for such we dare to call them) attempted in this volume, are such as, on comparison with the common version, and with the first and second editions of this work, will, most of them, speak for themselves, to all persons of discernment; and all of them, we think, to those much acquainted with the original language, and other translations. When any amendment or alteration is substituted, such as might be supposed to require a note, we have supplied it either in the Tables, or in some part of the Appendix, with a marginal reference. But to write notes on all the verbal alterations, and to give reasons for every monosyllable and transposition of words, would swell the book to a size rather cumbersome and expensive, than profitable to the reader. Besides, the reader, by his own comparison and reflection, must finally judge for himself, whether in the spirit of the writer, and in accordance with the drift of the context, the reading is to be preferred to that for which it is offered.

While the reader is not confined by any earthly authority to any one version, and left to his own choice which to prefer for his daily companion, it is altogether out of the question for any person, or persons, to impose upon his

credulity, unless he willingly give up himself, his understanding, and conscience into the hand of some master. The present edition was undertaken wholly with a reference to the edification of those who are desirous to understand the revelations which God, in his great mercy, has vouchsafed to a benighted world. No attempt is made to lord over the faith or conscience of any person. We call upon all to judge for themselves, and to compare and examine before they decide. Having, as far as within our power, contributed to the increase of scripture knowledge, so much wanted in this age; and having faithfully obeyed the dictates of our conscience, in this undertaking, we can, with an humble reliance on the truth and faithfulness of God, submit this work to his people, and those who wish to know what the will of Jesus Christ is, and await the day when every man's work shall undergo the revision and judgment of him who judges without partiality, and will render to all according to their works.

A. CAMPBELL.

BETHANY, VA., *October* 10, 1832.

PREFACE TO THE

APPENDIX OF THE THIRD EDITION.

ALL matters of superior importance, pertaining to this version, and some which are of less moment, (only as affording principles and rules of interpretation, or a vindication of them,) are to be found in the appendix to this edition. Everything is not formally defended by arguments, and the laws of criticism; but enough, in our judgment, to assist the reader in examining and judging the whole work. Dr. Stuart gives us a new version of the epistle to the Romans, on twenty-seven octavo pages; but in vindicating and illustrating this version, and views of the epistle, he has given us about five hundred and fifty octavo pages. He has also given us a new version of the epistle to the Hebrews, in twenty-four pages, and added to it for the same purpose, six hundred and fifty pages of the same dimensions. Had we been at the same pains in justifying our amendments, according to the rule of proportion, our appendix would have contained exactly *twelve thousand octavo pages*. And who is prepared for such a tax? His works on the two epistles, are sold for eight dollars. On this ratio, the whole New Testament would cost eighty dollars, (for these two epistles are not more than a tenth part of the whole volume,) and would require ordinary readers some eight or ten years to read and digest.

We have condensed much information in the form of alphabetical tables. Of these there are found, in the appendix to this edition, the following:

I.—A table containing the proper names which are found in the New Testament, etymologically explained, and accented for pronunciation, according to the most approved standards.

II.—A Geographical Index.

III.—A table exhibiting the different views of eminent writers, on the chronology of the books of the New Institution.

IV.—A Chronological Index, containing a variety of events, political and religious, connected with the Christian History, from the nativity of Jesus to the death of the Apostle John.

V.—A table of time.

VI.—A table of measures of length.

VII.—A table of measures of capacity.

VIII.—A table of the precious stones mentioned in the apostolic writings.

IX.—A table of the Hebrew, Grecian, and Roman coins, mentioned in the New Testament.

X.—A table of the sects, offices, and officers mentioned in the New Testament.

XI.—A miscellaneous table of such things as can not be classified in the preceding tables.

XII.—A table of the interpolations and spurious readings found in the common Greek Testament, according to Griesbach, and others.

XIII.—A table of prophetic symbols.

XIV.—A table of the principal Greek terms yet in controversy, showing their various occurrences and acceptations in the common version, and in others of reputation.

The judicious reader will perceive that, in these vocabularies, arranged alphabetically, an amount of information can be communicated, which would require a volume of notes to give in detail. Of course, then, not much is left for particular notes, critical and explanatory. The principal notes which we annexed to the first and second editions are, however, continued, and some new ones added. These are wholly of a *literary* character, and everything of what is called a theological or sectarian aspect, is cautiously avoided.

We have to add, that, in making out the tables in this appendix, we have availed ourselves of the labors of our predecessors, correcting and enlarging, abridging and new modifying, where, in our judgment, it appeared necessary and expedient. Amongst those to whom we are most indebted, the following are chief:—Horne, Lardner, Adam Clarke, Michaelis, J. E. Worcester, Collins, Doctor More, Benson, H. Wilbur, Cruden, and Greenfield's Greek Concordance.

In the department of notes, critical and explanatory, we have not, in any instance known to us, departed from the canons of criticism, and the laws of interpretation of the authors of the basis of this version: viz. Doctors Campbell, Macknight, and Doddridge; nor from those recommended and enforced by Horne, Michaelis, Ernesti, Bishops Pierce and Benson, Locke, Stuart of Andover, Mill, Wetstein, and Griesbach. If, in any point, we have given a different result from some of them, we always wrought by their own canons of criticism. We have neither made nor adopted any by-laws, or rules of interpretation, unsanctioned and unapproved by the constitution of the commonwealth of letters.

PREFACE TO THE

FOURTH, OR STEREOTYPE EDITION.

FEW readers can appreciate the labor and care necessary, to the perfecting of an impression of the New Testament. The ten thousand minutiæ necessary to typographical perfection, would require the hundred eyes of the fabled Argus, and the piercing vision of the eagle. Perhaps a copy of a book, as large as the New Testament, perfectly free from typographical errors, is not to be found on earth.

Aware of all the difficulties in our way, and most solicitous to have the stereotype pocket edition of this work as perfect, in its typography, as any in existence, we have been at the labor and expense of preparing two editions at one and the same time—sō that any errata discovered after the sheets of the third edition were worked off, might be corrected in the standing form of the pocket edition. Few, very few errors have been discovered in the third edition; these are corrected in its errata; and, of course, do not appear in this.

The sheets of the third edition, after having been repeatedly read by myself and others, were submitted to the examination of THOMAS CAMPBELL, sen., and of FRANCIS W. EMMONS, to whom we are much indebted for the care which they have bestowed on them, and the numerous suggestions with which they have favored us. Their classical and biblical attainments have been of much service to us, and to the public, in the completion of this work.

One or two classes of provincialisms, such as the *hereupon*, *thereupon* and *whereupon;* the *hereby*, *thereby*, and *whereby;* and the *herein*, *therein*, and *wherein* of Doctor Campbell, and a few of Doctors Macknight and Doddridge, which sometimes escaped in the third edition, are strangled in this.

While the greater matters of accuracy, precision, and perspicuity deserve all attention, the less matters of neatness, smoothness, and harmony, are not wholly to be neglected. Doctor Campbell, the highly and justly celebrated author of the Philosophy of Rhetoric, has given us leave to prune himself of some of those rather awkward words and phrases, which are to be attributed more to the taste of the last century, and to his greater attention to his countrymen, than to his want of judgment or taste in good and elegant composition. The sacred Scriptures are more generally read than any other writings, and exert a greater influence on the diction and style of the community: and they ought, therefore, to be a model. As the original was at least at par, if not something in advance of, the age and population in which it appeared, a translation of it ought, we think, always to be in the plainest and best style of the community, for which it is intended.

A good style is always a plain and intelligible style. What is sometimes called a *learned*, is rather an unlearned style; because true learning is the art of communicating, as well as of receiving instruction—and he that speaks or writes not to edification, is unlearned in the greatest of all arts, the art of imparting instruction. It has often been observed, that it requires more real learning to make a plain and an intelligible discourse, than to make one vulgarly called learned. Indeed, there are not wanting some persons, in every community, who appreciate a discourse because it transcends their comprehension, and regard him as the greatest scholar who uses the most learned and rare terms and phrases.

The verses are placed at the commencement of the paragraph, merely for convenience in referring to the common version; and, although much called

for by many readers, they are, in our judgment, of no advantage in understanding the book. We have, however, kept the connection as unbroken, before the eye of the reader, as in the former editions; and, it is to be hoped, that but few now regard the verses as so many detached precepts or proverbs. This custom of versifying is, we rejoice, yielding to the more enlightened judgment of the present age, and we were much gratified to see, the other day, a recent octavo impression of the common version, published at Boston, in the manner of our first edition.

In this, as well as in the third edition, the words printed in *Italics* are all supplements, depending wholly upon our judgment, or that of the translators, and are to be regarded as such; the spurious readings, or interpolations, are rejected from this edition. It gives us pleasure to discover, that this, also, is obtaining credit; and to see a scholar of such reputation as Professor Stuart, in his translation of the epistle to the Romans, leaving out the interpolations found both in the common Greek Testament and in the King's translation of it.

Some extracts from the appendix of the second edition, containing extracts from the preface of the first edition of the King's translation, in vindication of this version, will close our prefatory remarks.

Our whole phraseology on religious topics, is affected by the antiquated style of the common version. Hence we have been constrained to adopt a name for this style, to distinguish it from the good style of persons well educated in our mother tongue. This old fashioned style, we call *the sacred style;* yet this *sacred* style was the *common* style in the reign of James. This the following extract from the original preface will show. Cam. ed., p. 5.

"Many men's mouthes have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask, What may be the reason, what the necessitie of the employment? Hath the church been deceived, say they, all this while? Hath the bread been mingled with leaven, her silver with drosse, her wine with water, her milk with lime? (*Lacte gypsum male misceter*, saith S. Ireny.) We hoped that we had been in the right way, that we had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread been delivered by the fathers of the church, and the same proved to be *Lapidosus*, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also, the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we heare, both at the work and workmen, saying, *What do these weak Jews, &c. Will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) always go in jeopardy, for refusing to go to heare it? Nay, if it must be translated into *English*, Catholicks are fittest to do it; they have learning, and they know when a thing is well. We will answer them both briefly: And the former, being brethren, thus, with S. Hierome, *Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancients? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned, that lived before my time, I have thought it my duty to assay, whether my talent in the knowledge of the tongues may be profitable in any measure to God's church, lest I should seem to have labored in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. Thus S. Hierome may be thought to speak."

Now, though many alterations in orthography, punctuation, and in mar-

ginal readings have been made on the King's translation, so that the first editions differ in many respects from the modern, yet the style is still preserved; and from its old-fashioned peculiarities, it is called the *sacred* style. I know it may be said that the style of the King's translation is still more ancient than the era of his reign, because the "Bishop's Bible," and other previous translations, did present to the translators the style of their ancestors, from the days of Wickliffe; so that many peculiarities in the obsolete style of the 15th and 16th centuries, are to be found in the common version.

The old Gothic buildings in North and South Britain, are generally places of worship; hence, although this style of architecture was once as common in England and Scotland as any of the present models; yet this style being preserved only, or almost exclusively, in the places of worship which the veneration of our ancestors preserved from dilapidation, has given a sacred aspect to places of worship, and has rendered the Gothic style of architecture as sacred as the obsolete style of King Henry, or King James. Had it not been for the veneration shown to places of worship, not a specimen of the Gothic style would at this day have stood upon the British Isles; and had it not been for the same species of veneration, we should not have had at this time any book, sacred or profane, written or published in the style of the 16th century. This style we have avoided in the present edition, and have, as far as was practicable in one effort, removed from the sacred writings the obsolete *verily*, *ye*, *unto*, *liveth*, *keepeth*, *heareth*, *doth*, *hath*, *thou*, *thee*, and *thy:* and all their kindred terms and phrases of the same antiquity. They have yielded their places to another race in all our writings and speeches, except in the pulpit or synagogue; why not also in the sacred writings? We might as reasonably contend, that men should appear in the public assemblies for worship with long beards, in Jewish or Roman garments, as that the Scriptures should be handed to us in a style perfectly antiquated, and consequently less intelligible.

Some may contend, that the adoption of *you* instead of *thou*, when one person only is meant, is not grammatical. But let such consider, that the rules of grammar are no more than the rules drawn from common usage, or the custom of good speakers and writers. Since the days of Horace, it is admitted by all grammarians, that common usage is the sovereign arbiter of language: *Usus, quem penes arbitrium est, et jus, et norma loquendi.* Custom, or universal usage, has made *you* as singular as *thou:* and the question is not whether this be a perfection or an imperfection in our language—but, Is this the general or universal usage? If so, then it is grammatical. In all cases where the utmost precision is necessary, *you* is now used. In celebrating the rites of matrimony, and in administering an oath, we do not use *thou*. Nor does the judge upon the bench, when pronouncing a sentence upon a criminal, address him by *thou;* but by *you*. Now, if in those instances, where the greatest precision is necessary, *you* is used, and never *thou*, why should it be otherwise in a translation of the Scriptures? Excepting in addresses to the Deity, and in the personification of inanimate things, we aim at the expulsion of *thou*, and the substitution of *you*.

Again, the King's translators vindicate themselves, and apologize for us:

"Another thing we think good to admonish thee of (gentle reader,) that we have not tied ourselves to an uniformity of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense everywhere) we were especially carefull, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *purpose*, never to call it *intent;* if one where *journeying*, never *travelling;* if one where *think*, never

suppose; if one where *pain*, never *ache;* if one where *joy*, never *gladnesse*, &c. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free? use one precisely, when we may use another no lesse fit, as commodiously? Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old ecclesiastical words, and betake them to others; as when they put *washing* for *baptisme*, and *congregation* instead of *church:* as also on the other side, we have shunned the obscuritie of the Papists in the *azymes*, *tunike*, *rationall*, *holocausts*, *prepuce*, *pasche*, and a number of such like, whereof their late translation is full; and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar."

The Puritans, it seems, were accustomed to substitute *washing* for *baptism*, and *congregation* for *church*, and now some of their descendants condemn Drs. Campbell and Macknight for using *immersion* for *baptism*—and Dr. Doddridge for substituting *congregation* for *church*. But this by the way. If the last sentiment in the above extract be correct, we will be excused in all our efforts to render this version as plain as possible to the dullest apprehension. If the King's translators found reasons to justify themselves for shunning the obscurities of the Papists, we will, for the same reasons, be allowed to shun the obscurities of the Protestants, if this can be done by a fair translation.

TESTIMONY

OF

MATTHEW LEVI,

THE APOSTLE.

[FIRST PUBLISHED IN JUDEA, A.D. 38.]

MATTHEW'S PREFACE.

The History of Jesus Christ, Son of David, Son of Abraham.

SECTION I.

THE NATIVITY.

ABRAHAM begot Isaac. Isaac begot Jacob. Jacob begot Judah and his brothers. Judah had Pharez and Zarah by Tamar. Pharez begot Ezrom. Ezrom begot Aram. Aram begot Aminidab. Aminidab begot Nashon. Nashon begot Salmon. Salmon had Boaz by Rahab. Boaz had Obed by Ruth. Obed begot Jesse. Jesse begot David the king. David the king had Solomon, by her *who had been the wife* of Uriah. Solomon begot Rehoboam. Rehoboam begot Abia. Abia begot Asa. Asa begot Jehoshaphat. Jehoshaphat begot Joram. Joram begot Uzziah. Uzziah begot Jotham. Jotham begot Ahaz. Ahaz begot Hezekiah. Hezekiah begot Manasseh. Manasseh begot Amon. Amon begot Josiah. Josiah had Jeconiah and his brothers, about the time of the migration into Babylon. After the migration into Babylon, Jeconiah begot Salathiel. Salathiel begot Zerubbabel. Zerubbabel begot Abiud. Abiud begot Eliakim. Eliakim begot Azor. Azor begot Zadoc. Zadoc begot Achim. Achim begot Eliud. Eliud begot Eleazar. Eleazar begot Matthan. Matthan begot Jacob. Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen; from David till the migration into Babylon, fourteen; and from the migration into Babylon to the Messiah, fourteen.

18.—Now the birth of Jesus Christ happened thus: Mary his mother had been espoused to Joseph; but before they

came together, she proved to be with child by the Holy Spirit. Joseph her husband being a virtuous man, and unwilling to expose her, intended to divorce her privately. But while he was thinking upon this, an angel of the Lord appearing to him in a dream, said, Joseph, son of David, scruple not to take home Mary your wife; for her pregnancy is from the Holy Spirit. And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins. In all this what the Lord had spoken by the Prophet was verified, "Behold the virgin shall conceive and bear a son, who shall be called Immanuel;" which signifies, God with us. When Joseph awoke, he did as the messenger of the Lord had commanded him, and took home his wife; but knew her not, until she had brought forth her first born son, whom he named Jesus.

II.—After the birth of Jesus, at Bethlehem of Judea, in the reign of King Herod, certain eastern magians came to Jerusalem, and inquired, Where is the new-born King of the Jews; for we have seen his star in the east country, and are come to do him homage? King Herod hearing this, was alarmed, and all Jerusalem with him. And having assembled all the chief priests and the scribes of the people, he demanded of them where the Messiah should be born. They answered, at Bethlehem of Judea, for thus it is written by the Prophet, "And thou Bethlehem, in the canton of Judah, art not the least illustrious among the cities of Judah; for out of thee shall come a ruler, who will govern my people Israel."

7.—Then Herod having secretly called the magians, procured from them exact information concerning the time of the star's appearing. And sending them to Bethlehem, he said, Go, make an exact inquiry about the child; and when you have found him bring me word, that I may also go, and pay him homage. Having heard the King, they departed; and lo! the star which had appeared to them in the east country, moved before them, till it came, and stood over the place, where the child was. When they again saw the star, they rejoiced exceedingly. And being come into the house, they found the child with Mary his mother; and, prostrating themselves, did him homage. Then opening their caskets, they offered, as presents to him, gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they went home another way.

13.—When they were gone, lo! a messenger of the Lord appearing to Joseph in a dream, said, Arise, take the child with his mother, and flee into Egypt; and remain there till

I order you; for Herod will seek the child to destroy him. Accordingly he arose, took the child with his mother, and withdrew by night into Egypt, where he continued until the death of Herod; so that, what the Lord had spoken by the Prophet, was verified, "Out of Egypt I called my Son."

16.—Then Herod, finding that he had been deceived by the magians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time of which he had procured exact information from the magians. Then was the word of Jeremiah the Prophet verified, "A cry was heard in Ramah, lamentation, and weeping, and bitter complaint: Rachel bewailing her children, and refusing to be comforted, because they are no more."

19.—When Herod was dead, an angel of the Lord appearing in a dream to Joseph in Egypt, said, Arise, take the child with his mother, and go into the land of Israel; for they are dead who sought his life. Accordingly, he arose, took the child with his mother, and came to the land of Israel; but hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither; and being warned in a dream, retired into the district of Galilee, and resided in a city named Nazareth; in this verifying the declaration of the Prophet *concerning Jesus*, that he should be called a Nazarene.

SECTION II.

THE IMMERSION.

III.—IN those days appeared John the Immerser, who proclaimed in the wilderness of Judea, saying, Reform, for the Reign of Heaven approaches. For this is he, of whom the Prophet Isaiah speaks in these words, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage." Now John wore raiment of camel's hair with a leather girdle about his waist; and his food was locusts and wild honey. Then Jerusalem, and all Judea, and all the country along the Jordan, resorted to him, and were immersed by him in the Jordan, confessing their sins.

7.—But he seeing many Pharisees and Sadducees coming to him to receive immersion, said to them, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce, then, the proper fruit of reformation;

and presume not to say within yourselves, We have Abraham for our father, for I assure you, that of these stones God can raise children to Abraham. And even now the ax lies at the root of the trees; every tree, therefore, which produces not good fruit, is cut down, and turned into fuel. I, indeed, immerse you in water, into reformation; but he who comes after me, is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire. His winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire.

13.—Then came Jesus from Galilee to the Jordan, to be immersed by John. But John excused himself, saying, It is I who need to be immersed by you; and you come to me! Jesus answering, said to him, Permit this at present; for thus ought we to ratify every institution. Then John acquiesced. Jesus being immersed, no sooner arose out of the water, than heaven was opened to him; and the Spirit of God appeared, descending like a dove, and lighting upon him; while a voice from heaven proclaimed, This is my Son, the beloved, in whom I delight.

IV.—Then was Jesus conducted by the Spirit into the wilderness, to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. Then the tempter accosting him, said, If thou be God's Son, command that these stones become loaves. Jesus answering, said, It is written, "Man lives not by bread only, but by everything which God is pleased to appoint." Then the devil conveyed him into the holy city, and having placed him on the battlement of the temple, said to him, If thou be God's Son, throw thyself down; for it is written, "He will give his angels the charge of thee: they shall uphold thee in their arms, lest thou dash thy foot against a stone." Jesus again answered, It is written, "Thou shalt not put the Lord thy God to the proof." Again the devil took him up a very high mountain, whence he showed him all the kingdoms of the world in their glory, and said to him, All these will I give thee, if thou wilt prostrate thyself, and worship me. Jesus answered, Satan, begone; for it is written, "Thou shalt worship the Lord thy God, and shall serve him only." Then the devil leaving him, angels came and ministered to him.

12.—Now Jesus, hearing that John was imprisoned, retired into Galilee, and having left Nazareth, resided at Capernaum, a seaport in the confines of Zebulun and Naphtali, thereby verifying the words of Isaiah the Prophet; "The

canton of Zebulun and the canton of Naphtali, situate on the Jordan near the sea, Galilee of the nations; the people who abode in darkness, saw a great light, and on those who inhabited a region of the shades of death, light has arisen." From that time Jesus began to proclaim, saying, Reform, for the Reign of Heaven approaches.

18.—Then walking by the sea of Galilee, he saw two brothers, Simon named Peter, and Andrew his brother, casting a drag into the sea, for they were fishers. And he said to them, Come with me, and I will make you fishers of men. Immediately they left the nets and followed him. Passing on he saw other two brothers, James son of Zebedee and John his brother, in the bark with their father Zebedee, mending their nets, and he called them. They immediately, leaving the bark and their father, followed him.

23.—Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every sort of disease and malady among the people. And his fame spread through all Syria, and they brought to him all their sick, seized and tormented with various distempers, demoniacs, and lunatics, and paralytics, and he healed them. And vast multitudes followed him from Galilee, Decapolis, Jerusalem, Judea, and from the banks of the Jordan.

SECTION III.

THE SERMON ON THE MOUNT.

V.—JESUS, seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came to him. Then breaking silence, he taught them, saying:

3.—Happy the poor who repine not; for the kingdom of heaven is theirs! Happy they who mourn; for they shall receive consolation! Happy the meek; for they shall inherit the land! Happy they who hunger and thirst for righteousness; for they shall be satisfied! Happy the merciful; for they shall obtain mercy! Happy the pure in heart; for they shall see God! Happy the peace-makers; for they shall be called sons of God! Happy they who suffer persecution on account of righteousness; for the kingdom of heaven is theirs! Happy shall you be, when men shall revile and persecute you; and, on my account, accuse you falsely of every evil thing! Rejoice and exult, for great is your reward in heaven; for thus the Prophets were persecuted, who were before you.

13.—You are the salt of the earth. If the salt become insipid, how shall its saltness be restored? It is thenceforth fit only to be cast out, and trod under foot. You are the light of the world. A city situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a vessel, but on a stand, that it may shine to all the family. Thus, let your light shine before men, that they, seeing your good actions, may glorify your Father, who is in heaven.

17.—Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to ratify. For, indeed, I say to you, heaven and earth shall sooner perish, than one iota, or one tittle of the law shall perish, without attaining its end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven; but whosoever shall practice and teach them, shall be highly esteemed in the Reign of Heaven. For I tell you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven.

21.—You have heard that it was said to the ancients, "You shall not commit murder; for whosoever commits murder shall be obnoxious to the judges." But I say to you, whosoever is angry with his brother unjustly, shall be obnoxious to the judges; whosoever shall call him fool, shall be obnoxious to the council; but whosoever shall call him miscreant, shall be obnoxious to hell fire. Therefore, if you bring your gift to the altar, and there recollect, that your brother has ground to complain of you; leave there your gift before the altar: first go and procure reconciliation with your brother; then come, and offer your gift. Compound speedily with your creditor, while you are on the road together; lest he deliver you to the judge; and the judge consign you to the officer, and you be thrown into prison. Indeed, I say to you, you will not be released, until you have discharged the last farthing.

27.—You have heard that it was said, "You shall not commit adultery." But I say to you, whoever looks on another man's wife, in order to cherish impure desire, has already committed adultery with her in his heart. Therefore, if your right eye ensnare you, pluck it out, and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell.

30.—And if your right hand ensnare you, cut it off and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell.

31.—It has been said, "Whosoever would dismiss his

wife, let him give her a writ of divorce." But I say to you, whosoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whosoever marries her that is dismissed, commits adultery.

33.—Again, you have heard that it was said to the ancients, "You shall not forswear yourself, but shall perform your oaths to the Lord." But I say to you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shall you swear by Jerusalem, for it is the city of the great King; nor by your head, because you can not make one hair white or black. But let your yes, be Yes; your no, No; for whatever exceeds these, proceeds from evil.

38.—You have heard that it was said, "Eye for eye, and tooth for tooth." But I say to you, contend not with the injurious. But if any one strike you on the right cheek, turn to him also the left. Whoever will sue you for your coat, let him have your mantle likewise. And if a man constrain you to go one mile with him, go two. Give to him that asks you; and him that would borrow from you, put not away.

43.—You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and persecute you; that you may be children of your Father in heaven, who makes his sun arise on bad and good, and sends rain on just and unjust. For if you love them only who love you, what reward can you expect? Do not even the publicans so? And if you salute your brothers only, wherein do you excel? Do not even the Pagans as much? Be you therefore perfect, as your Father who is in heaven is perfect.

VI.—Take heed that you perform not your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from your Father who is in heaven.

2.—When, therefore, you give alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed, I say to you, they have received their reward. But you, when you give alms, let not your left hand know what your right hand does; that your alms may be in secret; and your Father, to whom nothing is secret, will himself recompense you.

5.—And when you pray, be not like the hypocrites, who

affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Indeed, I say to you, they have received their reward. But you, when you would pray, retire to your closet; and having shut the door, pray to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you.

7.—And in prayer, use not a multiplicity of words as the Pagans do, who think that using many words will gain them acceptance. Imitate them not; for your Father knows what things you want, before you ask him. Thus, therefore, pray you:

10.—Our Father, who art in heaven, thy name be hallowed; thy Reign come; thy will be done upon earth, as it is in heaven; give us to-day our daily bread; forgive us our debts, as we forgive our debtors; and lead us not into temptation, but preserve us from evil.

14.—For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you forgive not others their trespasses, neither will your Father forgive your trespasses.

16.—Moreover, when you fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Indeed, I say to you, they have their reward. But you, when you fast, anoint your head, and wash your face; that your fasting may not appear to men, but to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you.

19.—Amass not for yourselves treasure upon the earth, where moths and rust may consume it, or thieves breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break in and steal it. For where your treasure is, your heart will also be. The eye is the lamp of the body. If, therefore, your eye be sound, your whole body will be enlightened: but if your eye be distempered, your whole body will be dark. And if even the light which is in you be darkness, how great will the darkness be!

24.—A man can not serve two masters; for either he will hate one, and love the other; or at least he will attend to one, and neglect the other. You can not serve God and Mammon. Therefore I charge you, be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food; and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have

no storehouse; but your heavenly Father feeds them. Are not you much more valuable than they? Besides, which of you can, by his anxiety, prolong his life one hour? And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They toil not: they spin not. Yet I affirm that even Solomon in all his glory, was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven, will he not much more *array* you, O you distrustful! Therefore say not anxiously, (as the heathens do,) What shall we eat; or what shall we drink; or with what shall we be clothed? For your heavenly Father knows that you need all these things. But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you. Be not then anxious about the morrow: the morrow will be anxious about itself. Sufficient for every day is its own trouble.

VII.—Judge not, that you be not judged; for as you judge, you shall be judged; and the measure which you give, the same you shall receive. And why do you observe the mote in your brother's eye, but are insensible of the splinter in your own eye? Or how dare you say to your brother, let me take the mote out of your eye; when lo! you have a splinter in your own? Hypocrite, first take the splinter out of your own eye; then you will see clearly to take the mote out of your brother's eye.

6.—Give not things holy to dogs, and cast not your pearls before swine, lest they trample them under foot, and turn upon you, and tear you.

7.—Ask, and you shall obtain; seek, and you shall find; knock, and it shall be opened to you. For whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door shall be opened. Who of you men would give his son a stone, when he asks bread; or a serpent, when he asks a fish? If you then, though evil, can give good things to your children, how much more will your Father, who is in heaven, give good things to them that ask him?

12.—Whatever you would that others do to you, do you the same to them; for this is the law and the prophets. Enter in through the strait gate; for wide is the gate of perdition, broad is the way leading thither; and many are they who enter by it. But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it!

15.—Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves.

By their fruits you shall discover them. Are grapes gathered from thorns; or figs from thistles? Every good tree yields good fruit, and every evil tree evil fruit. A good tree can not yield evil fruit, nor an evil tree good fruit. Every tree which yields not good fruit, is cut down, and turned into fuel. Wherefore, by their fruits you shall discover them.

21.—Not every one who says to me, Master, Master, shall enter into the kingdom of heaven; but he that does the will of my Father, who is in heaven. Many will say to me on that day, Master, Master, have we not taught in thy name, and in thy name performed many miracles? To whom I will declare, I never acknowledged you. Depart from me, you who practice iniquity.

24.—Therefore, whosoever hears these my precepts, and does them, I will compare to a prudent man, who built his house upon the rock. For although the rain descended, and the rivers overflowed, and the winds blew, and beat upon that house, it fell not, because it was founded upon the rock. But whosoever hears these my precepts, and does them not, shall be compared to a simpleton, who built his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.

28.—When Jesus had ended this discourse, the people were struck with awe at his manner of teaching; for he taught as *one* who had authority, and not as the Scribes.

SECTION IV.

SEVERAL MIRACLES.

VIII.—BEING come down from the mountain, followed by a great multitude, a leper came, who, presenting himself before him, said, Sir, if you will, you can cleanse me. Jesus stretched out his hand, and touched him, saying, I will; be you clean. Immediately he was cured of his leprosy. Then Jesus said to him, See you tell no person; but go, show yourself to the priest, and make the oblation prescribed by Moses, for notifying *the cure* to the people.

5.—Having entered Capernaum, a centurion accosted him with this request, Sir, my man-servant lies sick at home, exceedingly afflicted with a palsy. Jesus answered, I will go and cure him. The centurion replying, said, Sir, I am not worthy, that you should come under my roof; only say the word, and my servant will be healed. For even I, who

am under command myself, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. Jesus hearing this, was astonished, and said to those who followed, Indeed, I say to you, not even in Israel have I found so great faith. But I assure you, that many will come from the east and from the west, and will be placed at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the sons of the kingdom shall be thrust out into outer darkness, where will be weeping and gnashing of teeth. Then Jesus said to the centurion, Go home; be it to you according to your faith. That instant his servant was cured.

14.—Then Jesus having entered Peter's house, saw his wife's mother lying sick of a fever, and having touched her hand, the fever left her; on which she arose and entertained him.

16.—In the evening they presented to him many demoniacs; and he expelled the spirits with a word, and cured all the sick; thus verifying the saying of the Prophet Isaiah, "He has himself carried off our infirmities, and borne *our* distresses."

18.—Jesus seeing himself crowded on all sides, gave orders to pass to the opposite shore. Meantime a scribe accosted him, saying, Rabbi, I will follow you whithersoever you go. Jesus answered, The foxes have holes, and the birds of the air have places of shelter, but the Son of Man has not where to repose his head.

21.—Another, one of his disciples, said to him, Master, permit me to go first, and bury my father. Jesus answered, Follow me, and let the dead bury their dead.

23.—Then entering the bark, his disciples followed him. Soon after there arose in the sea so great a tempest, that the bark was covered with the billows. But he being asleep, the disciples came and waked him, saying, Save us, Master, we perish. He answered, Why are you timorous, O you distrustful? Then he arose, and having commanded the winds and the sea, a great calm ensued; insomuch that every one exclaimed with admiration, What personage is this, whom even the winds and the sea obey!

28.—When he was come to the other side, into the country of the Gadarenes, there met him two demoniacs, issuing out of the monuments, so furious, that no person durst pass that way. These instantly cried, saying, What hast thou to do with us, Son of God? Art thou come hither to torment us before the time? Now there was feeding, at some distance, a great herd of swine. And the fiends besought

him, saying, If thou expel us, permit us to go into the herd of swine. He answered, Go. And when they were cast out, they went into the swine; on which the whole herd rushed down a precipice into the sea, and perished in the waters. Then the herdsmen fled into the city, and reported everything, and what had happened to the demoniacs. Presently the whole city went out to meet Jesus, and having seen him, entreated him to depart out of their territory.

IX.—Then having gone aboard the bark, he repassed, and went to his own city; where they brought to him a paralytic, laid upon a bed. Jesus perceiving their faith, said to the paralytic, Son, take courage, your sins are forgiven you. On which some of the scribes said within themselves, This man blasphemes. But Jesus knowing their sentiments, said, Why do you harbor evil thoughts? Which is easier—to say, *Your* sins are forgiven; or to say, *with effect*—Arise and walk? But that you may know that the Son of Man has power upon the earth to forgive sins; Arise, then, (said he to the paralytic,) take up your bed and go home. Accordingly he arose, and went home. And the people saw and wondered, glorifying God, who had given such power to men.

9.—As Jesus departed thence, he saw a man, named Matthew, sitting at the toll office; to whom he said, Follow me. And he arose and followed him.

10.—Afterward Jesus being at table in a house, many publicans and sinners came, and placed themselves with him and his disciples. Some of the Pharisees observing this, said to his disciples, Why does your teacher eat with publicans and sinners? Jesus hearing them, answered, The whole need not a physician, but the sick. Go, therefore, and learn what this means, "I desire humanity, and not sacrifice:" for I came to call, not the righteous, but sinners.

14.—Then John's disciples addressing him, said, We and the Pharisees often fast: why do your disciples never fast? Jesus answered, Can the bridemen mourn while the bridegroom is with them? But the time will come, when the bridegroom shall be taken from them, and then they will fast. No person mends an old garment with undressed cloth; else the patch itself tears the garment, and makes a greater rent. Neither do people put new wine into old leather bottles; otherwise the bottles burst: and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.

18.—While he was speaking, a ruler came, and prostrating himself, said, My daughter is by this time dead; but

come, and lay your hand upon her, and she will revive. And Jesus arose, and, as he followed him, with his disciples, a woman, who had been twelve years afflicted with a bloody issue, coming behind, touched the tuft of his mantle; for she said within herself, If I but touch his mantle, I shall recover. Jesus turning about, saw her, and said, Daughter, take courage, your faith has cured you. And the woman was well from that instant.

23.—Being come into the ruler's house, and seeing the players on the flute, with the crowd, making a bustle, he said to them, Withdraw, for the young woman is not dead, but asleep. And they derided him: but when the people were put out, he entered, and having taken her by the hand, the young woman arose. Now the fame of this action spread through all that country.

27.—When Jesus departed thence, two blind men followed him, crying, Son of David, have pity upon us. Being come into the house, the blind men approached him: and Jesus said to them, Do you believe that I can do this? They answered, Yes, Master. Then he touched their eyes, saying, Be it to you according to your faith. Immediately their eyes were opened. And Jesus strictly charging them, said, Take care that no person know it. But being departed, they spread his fame through all that country.

32.—They were scarcely gone, when a dumb demoniac was presented to him. The demon being expelled, the dumb spoke, and the people wondered, saying, Nothing like this was ever seen in Israel. But the Pharisees said, He expels the demons by the prince of the demons.

SECTION V.

THE CHARGE TO THE APOSTLES.

35.—THEN Jesus went through all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every disease and every malady. But when he saw the multitudes, he had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. Then he said to his disciples, The harvest is plentiful, but the reapers are few: entreat, therefore, the Lord of the harvest, that he would send laborers to reap it.

X.—And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure dis-

eases and maladies of every kind. Now these are the names of the twelve apostles: The first, Simon, called Peter, and Andrew his brother; James, *son* of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James, *son* of Alpheus, and Lebbeus, surnamed Thaddeus; and Simon the Canaanite, and Judas Iscariot, he who betrayed him. These twelve Jesus commissioned, instructing them, and saying:

6.—Go not away to the Gentiles, nor enter a Samaritan city; but go directly to the lost sheep of the stock of Israel. And as you go, proclaim, saying, The Reign of Heaven approaches. Heal the sick, raise the dead; cleanse lepers, expel demons; freely you have received, freely give. Put not gold, or silver, or brass in your girdles; carry no traveling bag, no spare coats, shoes, or staff; for the workman is worthy of his maintenance.

11.—And whatever city or village you enter, inquire what person of worth dwells there; and abide with him until you leave the place. When you enter the house, salute the family. If the family be worthy, the peace you wish them, shall come upon them: if they be not worthy, it shall rebound upon yourselves. Wheresoever they will not receive you, nor regard your words, in departing that house or city, shake the dust off your feet. Indeed, I say to you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city.

16.—Behold! I send you forth as sheep amidst wolves. Be therefore prudent as the serpents, and harmless as the doves. But be upon your guard against *these* men; for they will deliver you to councils, and scourge you in their synagogues; and you shall be brought before governors and kings, on my account, to bear testimony to them, and to the Gentiles. But when they deliver you up, be not anxious how, or what you shall speak; for what you shall speak shall be suggested to you in that moment. For it shall not be you that shall speak; but the Spirit of my Father, who will speak by you. Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and procure their death. And for my name you shall be hated universally. But the man who perseveres to the end, shall be saved.

23.—Therefore, when they persecute you in one city, flee to another; for indeed, I say to you, you shall not have gone through the cities of Israel, till the Son of Man be come. A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be as his

teacher, and for the servant to be as his master. If they have called the master of the house Beelzebub, how much more his domestics?

26.—Therefore, fear them not; for there is nothing hid that shall not be detected; nothing secret that shall not be known. What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house tops. And fear not them who kill the body, but can not kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet neither of them falls to the ground without your Father. Nay, the very hairs of your head are all numbered. Fear not, then; you are much more valuable than sparrows. Whoever, therefore, shall acknowledge me before men, him will I also acknowledge before my Father, who is in heaven. But whoever shall disown me before men, him will I also disown before my Father, who is in heaven.

34.—Think not that I am come to bring peace to the earth. I came not to bring peace, but a sword. For I am come to cause dissension between father and son, between mother and daughter, between mother-in-law and daughter-in-law; so that a man's enemies will be found in his own family. He who loves father or mother more than me, is not worthy of me. He who loves son or daughter more than me, is not worthy of me. He who will not take his cross and follow me, is not worthy of me. He who preserves his life, shall lose it: but he who loses his life, on my account, shall preserve it.

40.—He that receives you, receives me; and he that receives me, receives him who sent me. He that receives a prophet, because he is a prophet, shall obtain a prophet's reward; and he that receives a righteous man, because he is a righteous man, shall receive a righteous man's reward: and whosoever shall give one of these little ones, because he is my disciple, a single cup of cold water to drink; indeed, I say to you, he shall not lose his reward.

XI.—When Jesus had made an end of instructing his twelve disciples, he departed thence, to teach and give warning in the cities.

SECTION VI.

THE CHARACTER OF THE TIMES.

2.—NOW John, having heard in prison of the works of the Messiah, sent two of his disciples, who asked him, Are

you he that comes, or must we expect another? Jesus answering, said to them, Go, and relate to John, what you have heard and seen. The blind are made to see, the lame to walk; lepers are cleansed; the deaf hear; the dead are raised; and good news is brought to the poor; and happy is he, to whom I shall not prove a stumbling block.

7.—When they were departed, Jesus said to the people concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man effeminately dressed? It is king's palaces that such frequent. What then did you go to see? A prophet? Yes, I tell you, and something superior to a prophet: for this is he, concerning whom it is written, "Behold I will send my angel before you, who shall prepare your way." Indeed, I say to you, among those that are born of women, there has not arisen a greater than John the Immerser. Yet the least in the Reign of Heaven is greater than he. From the first appearing of John the Immerser until now, the kingdom of heaven is invaded, and invaders take possession by force. For till John appeared, all the prophets and the law were your instructors: and, if you will bear to be told it, this is the Elijah that was to come. Whoever has ears to hear, let him hear.

16.—But to what shall I liken this generation? It is like boys in the market place, to whom their playfellows complain, saying, We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not lamented. For John came abstaining from meat and drink, and they say, He has a demon; the Son of Man came using meat and drink, and they say, He is a lover of banquets and wine, a companion of publicans and sinners. But wisdom is justified by her children.

20.—Then he began to reproach the cities, in which most of his miracles had been performed, because they reformed not. Alas for thee, Chorazin! Alas for thee, Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago in sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon, on the day of judgment, shall be more tolerable than yours. And thou, Capernaum, which hast been exalted to heaven, shalt be brought down to Hades; for, if the miracles which have been performed in thee, had been performed in Sodom, it had remained till now. Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine.

25.—On that occasion Jesus said, I adore thee, O Father,

Lord of heaven and earth, because, having concealed these things from sages and the learned, thou hast revealed them to babes: yes, Father, because such is thy pleasure.

27.—My Father has imparted everything to me; and no one knows the Son, except the Father; neither knows any one the Father, except the Son, and he to whom the Son will reveal him. Come to me, all you who toil and are burdened, and I will give you rest. Take my yoke upon you, and be taught by me; for I am meek and condescending: and your souls shall find relief. For my yoke is easy and my burden is light.

XII.—At that time, as Jesus was walking through the corn on the Sabbath, his disciples being hungry, began to pluck the ears of corn, and to eat them. The Pharisees observing this, said to him, Lo! your disciples are doing what is not lawful to do on the Sabbath. He answered, Have you not read what David did, and his attendants, when they were hungry; how he entered the tabernacle of God, and eat the loaves of the presence, which was not lawful for him, or his attendants, to eat but solely for the priests? Or have you not learnt from the law, that the priests in the temple violate the rest to be observed on Sabbaths, and are blameless? Now I affirm, that something greater than the temple is here. But had you known what this means, "I desire humanity and not sacrifice," you would not have condemned the guiltless; for the Son of Man is master of the Sabbath.

9.—Leaving that place, he went into their synagogue, and found a man there whose hand was blasted. They asked Jesus, with a design to accuse him, Is it lawful to heal on the Sabbath? He answered, What man is there amongst you, who having one sheep, if it fall into a pit on the Sabbath, will not lay hold on it, and lift it out? And does not a man greatly excel a sheep? It is lawful, therefore, to do good on the Sabbath. Then he said to the man, Stretch out your hand. And as he stretched it out, it became sound like the other. But the Pharisees went out, and concerted against Jesus to destroy him.

15.—Jesus knowing this, departed; and being followed by a vast multitude, healed all their sick, enjoining them not to make him known. Thus the word of the Prophet Isaiah was verified, "Behold my servant whom I have chosen, my beloved in whom my soul delights; I will cause my Spirit to abide upon him, and he shall give laws to the nations; he will not contend, nor clamor, nor cause his voice to be heard in the streets. A bruised reed he will not break; and a

dimly burning taper he will not quench, till he render his laws victorious. Nations also shall trust in his name."

22.—Then was brought to him a demoniac, dumb and blind, and he cured him, so that he both spoke and saw. And all the people said with amazement, Is this the son of David? But the Pharisees hearing them, said, This man expels demons only by Beelzebub, prince of the demons. But Jesus, knowing their surmises, said to them, By intestine dissensions any kingdom may be desolated; and no city or family, where such dissensions are, can subsist. Now if Satan expel Satan, his kingdom is torn by intestine dissensions; how can it then subsist? Besides, if I expel demons by Beelzebub, by whom do your sons expel them? Wherefore they shall be your judges. But if I expel demons by the Spirit of God, the Reign of God has overtaken you. For how can one enter the strong one's house, and plunder his goods, unless he first overpower the strong one? Then indeed he may plunder his house. He who is not for me, is against me: and he who gathers not with me, scatters.

31.—Wherefore I say to you, though every other sin and detraction in men is pardonable, their detraction from the Spirit is unpardonable: for whosoever shall inveigh against the Son of Man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, either in the present state, or in the future. Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for we distinguish the tree by the fruit. Offspring of vipers! how can you that are evil speak good things, since it is out of the fullness of the heart that the mouth speaks. The good man, out of his good treasure, produces good things; the bad man, out of his bad treasure, produces bad things. Be assured, however, that of every pernicious word which men shall utter, they shall give an account on the day of judgment. For by your words you shall be acquitted, and by your words you shall be condemned.

38.—Then some of the Scribes and Pharisees interposed, saying, Rabbi, we desire to see a sign from you. He answering, said to them, An evil and adulterous race demands a sign; but no sign shall be given it, but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the stomach of the great fish, the Son of Man will be three days and three nights in the bosom of the earth. The Ninevites will stand up in the judgment against this race, and cause it to be condemned, because they reformed when they were warned by Jonah; and behold here something greater than Jonah. The Queen of the South country

will arise in the judgment against this race, and cause it to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold here something greater than Solomon.

43.—An unclean spirit, when he is gone out of a man, wanders over parched deserts in search of a resting-place. And not finding any, he says, I will return to my house whence I came; and being come, he finds it empty, swept, and garnished. Then he goes, and brings with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man is worse than the first: thus will it fare with this evil race.

46.—While he discoursed to the people, his mother and brothers were without, desiring to speak with him. And one said to him, Your mother and your brothers are without, desiring to speak with you. He answering, said to him that told him, Who is my mother? and who are my brothers? Then stretching out his hand toward his disciples, he said, Behold my mother and my brothers. For whosoever does the will of my Father who is in heaven, is my brother, and sister, and mother.

SECTION VII.

PARABLES.

XIII.—The same day, Jesus having gone out of the house, sat by the sea-side; but so great a multitude flocked about him, that he went into a bark, and sat down there, while all the people stood on the shore. Then he discoursed to them of many things in parables.

4.—The sower, said he, went out to sow; and, in sowing, some *seeds* fell by the way-side, and the birds came and picked them up: some fell on rocky ground, where they had but little earth: these sprang up the sooner, because the soil had no depth: but after the sun had beat upon them, they were scorched, and having no root, withered away. Some fell among thorns, and the thorns grew up, and choked them. Others fell into good ground, and yielded increase, some a hundred, some sixty, some thirty fold. Whoever has ears to hear, let him hear.

10.—Then the disciples addressed him, saying, Why do you speak to them in parables? He answering, said to them, Because it is your privilege, and not theirs, to know the secrets of the Reign of Heaven. For to him that has, more shall be given, and he shall abound; but from him that has

not, even that which he has shall be taken. For this reason I speak to them in parables; because they seeing, see not; and hearing, hear not, nor regard; insomuch that this prophecy of Isaiah is fulfilled in them, "You will indeed hear, but will not understand; you will look, but will not perceive. For this people's understanding is stupefied, their ears are deafened, and their eyes they have closed; lest seeing with their eyes, hearing with their ears, and apprehending with their understanding, they should reform, and I should reclaim them." But blessed are your eyes, because they see; and your ears, because they hear. For, indeed, I say to you, that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them.

18.—Understand you, therefore, the parable of the sower. When one hears the doctrine of the Reign, but considers it not, the evil one comes, and snatches away that which was sown in his heart. This explains what fell by the way-side. That which fell on rocky ground, denotes him who, hearing the word, receives it at first with pleasure; yet, not having it rooted in his mind, retains it but a while; for when trouble or persecution comes, because of the word, instantly he relapses. That which fell among thorns, denotes that hearer in whom worldly cares, and deceitful riches, choke the word, and render it unfruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denotes him, who not only hears and considers, but obeys the word.

24.—Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field, in which the proprietor has sown good grain: but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off. When the blade was up, and putting forth the ear, then appeared also the darnel. And the servants came, and said to their master, Sir, you sowed good grain in your field; whence, then, has it darnel? He answered, An enemy has done this. They said, Will you, then, that we weed them out? He replied, No, lest in weeding out the darnel, you tear up also the wheat. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, first gather the darnel, and make them into bundles for burning; then carry the wheat into my barn.

31.—Another similitude he proposed to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man planted in his field; for though it is the smallest of seeds, it is, when grown, larger than any herb, and

becomes a tree, so that the birds of the air take shelter in its branches.

33.—Another similitude he gave them: The kingdom of heaven is like leaven, which a woman mingled in three measures of meal, till the whole was leavened.

34.—All these similitudes Jesus spoke to the people; for he taught them only by similitudes; in this verifying the word of the Prophet, "I will discourse in parables; I will utter things concerning which, all antiquity has been silent."

36.—Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in the field. Jesus answering, said to them, He who sowed the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. The Son of Man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their Father. Whoever has ears to hear let him hear.

44.—Again, the kingdom of heaven is like treasure hid in a field, which, when a man has discovered, he conceals the discovery, and for joy thereof, sells all that he has, and buys that field.

45.—Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, in quest of fine pearls, having found, sold all that he had, and purchased it.

47.—Again, the kingdom of heaven is like a sweep-net cast into the sea, which incloses fish of every kind. When it is full, they draw it ashore, and gather the good into vessels, but throw the useless away. So shall it be at the conclusion of this state. The angels will come and separate the wicked from among the righteous, and throw them into the burning furnace. Weeping and gnashing of teeth shall be there.

51.—Jesus said, Do you understand all these things? They answered, Yes, Master. He added, Every scribe, therefore, instructed for the Reign of Heaven, is like a householder, who brings out of his storehouse new things and old. And after he had finished these similitudes, he departed thence.

SECTION VIII.

THE PEOPLE TWICE FED IN THE DESERT.

54.—JESUS being come into his own country, taught the inhabitants in their synagogue: and they said with astonishment, Whence has this man this wisdom, and this power of working miracles? Is not this the carpenter's son? Is not his mother called Mary? And do not his brothers, James, and Joses, and Simon, and Judas, and all his sisters, live amongst us? Whence, then, has he all these things? Thus they were offended at him. But Jesus said to them, A prophet is no where disregarded, except in his own country, and in his own family. And he did not many miracles there, because of their unbelief.

XIV.—At that time, Herod the tetrarch, hearing of the fame of Jesus, said to his servants, This is John the Immerser; he is raised from the dead; and therefore miracles are performed by him.

3.—For Herod had caused John to be apprehended, imprisoned, and bound, on account of Herodias, his brother Philip's wife; for John had said to him, It is not lawful for you to have her. And Herod would have put him to death, but was afraid of the populace, who accounted him a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before the company, and pleased Herod, wherefore he swore he would grant her whatever she should ask. She, being instigated by her mother, said, Give me here, in a basin, the head of John the Immerser. And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given her. Accordingly John was beheaded in the prison by his order. And his head was brought in a basin, and presented to the young woman; and she carried it to her mother. After which, his disciples went and brought the body, and having buried it, came and told Jesus.

13.—When Jesus heard this, he embarked privately; and retired into a desert place; of which the people being informed, followed him by land out of the cities. Observing, as he landed, a great multitude, he had compassion on them, and healed their sick.

15.—Toward the evening, his disciples accosted him, saying, This is a desert place, and the time is now past, dismiss the multitude, that they may go to the villages; and buy themselves provisions. Jesus answered, They need not go.

Supply them yourselves. They said to him, We have here but five loaves and two fishes. He replied, Bring them hither to me. Then having commanded the people to recline upon the grass, he took the five loaves and the two fishes, and looking toward heaven, blessed them; then breaking the loaves, he gave them to the disciples, and they distributed them among the people. When all had eat, and were satisfied, they carried off twelve baskets full of the fragments that remained. Now they that had eat were about five thousand men; besides women and children.

22.—Immediately he obliged the disciples to embark and pass over before him, while he dismissed the multitude. Having dismissed the multitude, he retired by himself to a mountain to pray, and remained there alone, till it was late. By that time the bark was half way over, tossed by the waves, for the wind was contrary. In the fourth watch of the night Jesus went to them, walking on the sea. When the disciples saw him walking on the sea, being terrified, they exclaimed, An apparition! and cried out for fear. Jesus immediately spoke to them, saying, Take courage; it is I, be not afraid. Peter answering, said to him, If it be you, Master, bid me to come to you on the water. Jesus said, Come. Then Peter getting out of the bark, walked on the water toward Jesus. But finding the wind boisterous, he was frightened; and beginning to sink, cried, Master, save me. Jesus instantly stretching out his hand, caught him; and said to him, Distrustful man, wherefore did you doubt? When they had gone aboard, the wind ceased. Then those in the bark came, and prostrated themselves before him, saying, You are assuredly God's son.

34.—Having passed over, they landed on the territory of Gennesaret; the inhabitants of which knowing him, sent through all that country, and brought to him all the diseased, who besought him to let them touch but a tuft of his mantle; and as many as touched were cured.

XV.—Then some Scribes and Pharisees of Jerusalem addressed him, saying, Why do your disciples transgress the tradition of the elders; for they wash not their hands before meals? Jesus answering, said to them, Why do you yourselves, by your tradition, transgress the commandment of God? For God has commanded, saying, "Honor father and mother;" and "Whosoever reviles father or mother, let him be punished with death." But you affirm, If a man say to father or mother, I devote whatever of mine shall profit you, he shall not afterward honor, *by his assistance*, his father or his mother. Thus, by your tradition, you annul the

commandment of God. Hypocrites, well do you suit the character which Isaiah gave of you, saying, "This people honor me with their lips, though their heart is estranged from me. But in vain they worship me, while they teach institutions merely human."

10.—Then, having called the multitude, he said to them, Hear, and be instructed. It is not what goes into the mouth pollutes the man; but it is what proceeds out of the mouth, that pollutes the man. On which his disciples accosting him, said, Did you observe how the Pharisees, when they heard that saying were offended? He answered, Every plant, which my heavenly Father has not planted, shall be extirpated. Let them alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into the ditch. Then Peter addressing him, said, Explain to us that parable. Jesus answered, Are you also void of understanding? Do you not yet apprehend, that whatever enters the mouth passes into the stomach, and is thrown out into the sink. But that which proceeds out of the mouth, issues from the heart, and so pollutes the man. For out of the heart proceed malicious contrivances, murders, adulteries, fornications, thefts, false testimonies, calumnies. These are the things which pollute the man; but to eat with unwashed hands pollutes not the man.

21.—Then Jesus withdrew into the confines of Tyre and Sidon; and behold! a Canaanitish woman of these territories came to him, crying, Master, Son of David, have pity on me; my daughter is grievously afflicted by a demon. But he gave her no answer. Then his disciples interposed, and entreated him, saying, Dismiss her, for she clamors after us. He answering, said, My mission is only to the lost sheep of the stock of Israel. She, nevertheless, advanced, and prostrating herself before him, said, O Lord, help me. He replied, It is not seemly to take the children's bread, and throw it to the dogs. True, Sir, returned she, Yet even the dogs are allowed the crumbs which fall from their master's table. Then Jesus, answering, said to her, O woman! great is your faith. Be it to you as you desire. And that instant her daughter was healed.

29.—Jesus having left that place, came nigh to the sea of Galilee, and repaired to a mountain, where he sat down; and great multitudes flocked to him, bringing with them the lame, the blind, the dumb, the cripple, and several others, whom they laid at his feet; and he healed them: insomuch that the people beheld, with admiration, the dumb speaking,

the cripple sound, the lame walking, and the blind seeing; and they glorified the God of Israel.

32.—Then Jesus called to him his disciples, and said, I have compassion on the multitude, because they have now attended me three days, and have nothing to eat; I will not dismiss them fasting, lest they faint by the way. His disciples answered, Whence can we get bread enough, in this solitude, to satisfy such a crowd? He asked them, How many loaves have you? They said seven, and a few small fishes. Then commanding the people to recline upon the ground, he took the seven loaves and the fishes, which, having given thanks, he divided, and gave to his disciples, who distributed them among the people. When all had eat, and were satisfied, they carried off seven hand-baskets full of the fragments that remained. Now they that had eat were four thousand men, besides women and children.

39.—Then having dismissed the multitude, he embarked, and sailed to the coast of Magdala.

XVI.—Thither some Pharisees and Sadducees repaired, who, to try him, desired that he would show them a sign in the sky. He answering, said to them, In the evening you say, it will be fair weather, for the sky is red: and in the morning, There will be a storm to-day, for the sky is red and lowering. You can judge aright of the appearance of the sky, but can you not discern the signs of the times? An evil and adulterous race demands a sign, but no sign shall be given it, except the sign of the Prophet Jonah. Then leaving them he departed.

5.—Now his disciples, before they came over, had forgot to bring loaves with them. Jesus said to them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. On which they said, reasoning among themselves, This is because we have brought no loaves with us. Jesus perceiving it, said, What do you reason amongst yourselves, O you distrustful! that I speak thus, because you have brought no loaves? Have you no reflection? or do you not remember the five loaves among the five thousand, and how many baskets you filled with the fragments: nor the seven loaves among the four thousand, and how many hand-baskets you filled? How is it, that you do not understand, that I spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and of the Sadducees? Then they understood, that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrine.

SECTION IX.

THE TRANSFIGURATION.

13.—AS Jesus was going to the district of Cesarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? They answered, Some say, John the Immerser; others, Elijah; others, Jeremiah, or one of the Prophets. But who, returned he, do you say that I am? Simon Peter answering, said, You are the Messiah, the Son of the living God. Jesus replying, said to him, Happy are you, Simon Barjona; for flesh and blood has not revealed this to you, but my Father who is in heaven. I tell you, likewise, you are named Stone; and on this rock I will build my congregation, over which the gates of Hades shall not prevail. Moreover, I will give you the keys of the kingdom of heaven: whatever you shall bind on the earth, shall be bound in heaven; and whatever you shall loose on the earth, shall be loosed in heaven. Then he forbade his disciples to tell any man that he is the Messiah.

21.—From that time Jesus began to disclose to his disciples, that he must go to Jerusalem, and there suffer much from the elders, and the chief priests, and the scribes, and be killed, and that he must be raised the third day. On which Peter, taking him aside, reproved him, saying, Be this far from you, Master; this shall not befall you. But he turning, said to Peter, Get you hence, adversary, you are an obstacle in my way; for you relish not the things of God, but the things of men.

24.—Then said Jesus to his disciples, If any man will come under my guidance, let him renounce himself, and take up his cross, and follow me. For, whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. What is a man profited, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom for his life? For the Son of Man, vested with his Father's glory, shall come hereafter with his heavenly messengers, and recompense every one according to his actions. Indeed, I say to you, some of those who are present, shall not taste death, until they see the Son of Man enter upon his Reign.

XVII.—After six days, Jesus took Peter, and James, and John, brother of James, apart to the top of a high mountain, and was transfigured in their presence. His face shone as the sun; and his raiment became white as the light.

And presently appeared to them Moses and Elijah conversing with him. Peter, upon this, addressing Jesus, said, Master, it is good for us to stay here; let us make here, if you will, three booths; one for you, and one for Moses, and one for Elijah. While he was speaking, behold! a bright cloud covered them, and out of the cloud a voice came, which said, This is my Son, the beloved in whom I delight: hear him. The disciples hearing this, fell upon their faces, and were greatly frightened. But Jesus came and touched them, saying, Arise; be not afraid. Then lifting up their eyes, they saw none but Jesus.

9.—As they went down from the mountain, Jesus commanded them, saying, Tell no person what you have seen, until the Son of Man rise from the dead. Then the disciples asked him, saying, Why say the scribes that Elijah must come first? Jesus answering, said to them, To consummate the whole, Elijah, indeed, must come first. But I tell you, Elijah is come already, though they did not acknowledge him, but have treated him as they pleased. Thus they will treat the Son of Man also. Then the disciples understood, that he spoke concerning John the Immerser.

14.—When they were come to the multitude, a man came to him, who kneeling, said, Sir, have pity on my son; for he is grievously distressed with lunacy; often he falls into the fire, and often into the water, and I presented him to your disciples; but they could not cure him. Jesus answering, said, O unbelieving and perverse race! how long shall I be with you? how long shall I suffer you? Bring him hither to me. Then Jesus rebuked the demon, and he came out: and the lad was instantly cured.

19.—At that time the disciples came to him privately, saying, Why could not we expel the demon? Jesus answered, Because of your unbelief; for, indeed, I say to you, if you had faith, though but as a grain of mustard seed, you might say to this mountain, Remove to yonder place, and it would remove: yes, nothing would be impossible to you. This kind, however, is not dispossessed, unless by prayer and fasting.

22.—While they remained in Galilee, Jesus said to them, The Son of Man is to be delivered up to men, who will kill him: but the third day he shall be raised again. And they were grieved exceedingly.

24.—When they were come to Capernaum, the collectors came and asked Peter, Does not your teacher pay the didrachma? He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is your opinion,

Simon? From whom do the kings of the earth exact tribute or custom? from their own sons, or from others? Peter answered, From others. Jesus replied, The sons then are exempted. Nevertheless, lest we should give them offense, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, you shall find a stater; take that, and give it them for me and you.

XVIII.—At that time the disciples came to Jesus inquiring, Who shall be the greatest in the Reign of Heaven? Jesus calling to him a child, placed him in the midst of them, and said, Indeed, I say to you, unless you be changed, and become as children, you shall never enter the kingdom of heaven. Whosoever, therefore, shall become humble like this child, shall be greatest in the Reign of Heaven. Nay, whosoever receives one such child, in my name, receives me: but whosoever shall ensnare any of these little ones, who believe in me, it were better for him that an upper millstone were hanged about his neck, and that he were sunk in the ocean.

7.—Alas for the world because of snares! Snares indeed there must be; nevertheless, alas for the ensnarer! Wherefore, if your hand or foot ensnare you, cut it off and throw it away; it is better for you to enter lame or maimed into life, than having two hands or two feet to be cast into the everlasting fire. And if your eye ensnare you, pluck it out and throw it away: it is better for you to enter one-eyed into life, than having two eyes to be cast into hell fire. Beware of contemning any of these little ones; for I assure you, that in heaven, their angels continually behold the face of my heavenly Father: and the Son of Man is come to recover the lost. What think you? If a man have a hundred sheep, and one of them have strayed, will he not leave the ninety-nine upon the mountains, and go in quest of the stray? And if he happen to find it, indeed, I say to you, he derives greater joy from it, than from the ninety-nine which went not astray. Thus it is not the will of your Father in heaven, that any of these little ones should be lost.

15.—Wherefore, if your brother trespass against you, go and expostulate with him, when you and he are alone together. If he hear you, you have gained your brother; but if he will not hear, take one or two along with you, that by the testimony of two or three witnesses everything may be ascertained. If he despise them, tell the congregation; and if he despise the congregation also, let him be to you as a pagan or a publican. Indeed, I say to you, whatsoever you shall bind on the earth, shall be bound in heaven; and

whatsoever you shall loose on earth, shall be loosed in heaven.

19.—Again, I say to you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father, who is in heaven. For wherever two or three are assembled in my name, I am in the midst of them.

21.—Then Peter approaching, said to him, Master, if my brother repeatedly trespass against me, how often must I forgive him? must I seven times? Jesus answered, I say to you, not seven times, but seventy times seven times.

23.—In this the Administration of Heaven resembles a king, who determined to settle accounts with his servants. Having begun to reckon, one was brought, who owed him ten thousand talents. But that servant not having the means to pay; his master, to obtain payment, commanded that he, and his wife and children, and all that he had, should be sold. Then the servant, throwing himself prostrate before his master, cried, Have patience with me, my lord, and I will pay the whole. And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii, seized him by the throat, saying, Pay me what you owe. His fellow-servant, falling down, besought him, saying, Have patience with me, and I will pay you. And he would not, but instantly caused him to be imprisoned, until he should discharge the debt. His fellow-servants seeing this, were deeply affected, and went, and informed their master of all that had passed. Then his master, having given orders to call him, said to him, You wicked servant: all that debt I forgave you, because you besought me. Ought not you to have shown such pity to your fellow-servant, as I showed to you? So his master, being provoked, delivered him to the jailors, to remain in their hands until he should clear the debt. Thus will my heavenly Father treat every one of you, who forgives not, from his heart, his brother.

SECTION X.

THE RICH MAN'S APPLICATION.

XIX.—WHEN Jesus had ended this discourse, he left Galilee, and came into the confines of Judea, upon the Jordan, whither great multitudes followed him, and he healed their sick.

3.—Then some Pharisees came to him, and trying him, asked, Can a man lawfully, upon every pretense, divorce his wife? He answered, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, and said, "For this cause a man shall leave father and mother, and adhere to his wife, and they two shall be one flesh." Wherefore they are no longer two, but one flesh. What, then, God has conjoined, let not man separate. They replied, Why, then, did Moses command to give a writing of divorce, and dismiss her? He answered, Moses, indeed, because of your untractable disposition, permitted you to divorce your wives, but it was not so from the beginning. Therefore, I say to you, whoever divorces his wife, except for whoredom, and marries another, commits adultery: and whoever marries the woman divorced, commits adultery. His disciples said to him, If such be the condition of the husband, it is better to live unmarried. He answered, They alone are capable of living thus, on whom the power is conferred. For some are eunuchs from their birth; others have been made eunuchs by men; and others, for the sake of the kingdom of heaven, have made themselves eunuchs. Let him act this part who can act it.

13.—Then children were presented to him, that he might lay his hands on them, and pray, but the disciples reproved them. Jesus said, Let the children alone, and hinder them not from coming to me; for of such is the kingdom of heaven. And having laid his hands on them, he departed thence.

16.—Afterward, one approaching, said to him, Good Teacher, what good must I do to obtain eternal life? He answered, Why do you call me good? God alone is good. If you would enter into that life, keep the commandments. He said to him, Which? Jesus answered, "You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. Honor father and mother; and love your neighbor as yourself." The young man replied, All these I have observed from my childhood. In what am I still deficient? Jesus answered, If you would be perfect, go sell your estate, and give the price to the poor, and you shall have treasure in heaven; then come, and follow me. The young man hearing this, went away sorrowful, for he had great possessions.

23.—Then Jesus said to his disciples, Indeed, I say to you, it is difficult for a rich man to enter into the kingdom of heaven: I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the king-

dom of God. The disciples, who heard this with amazement, said, Who then can be saved? Jesus, looking at them, answered, With men this is impossible, but with God everything is possible.

27.—Then Peter replying, said, As for us, we have forsaken all, and followed you; what then shall be our reward? Jesus answered, Indeed, I say to you, that at the Renovation, when the Son of Man shall be seated on his glorious throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel. And whoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred fold, and inherit eternal life. But many shall be XX first that are last, and last that are first. For the Administration of Heaven will resemble the conduct of a householder, who went out early in the morning to hire laborers for his vineyard. Having agreed with some for a denarius a-day, he sent them into his vineyard. About the third hour he went out, and seeing others unemployed in the market place, said to them, Go you likewise into my vineyard, and I will give you what is reasonable. Accordingly they went. Again, about the sixth hour, and about the ninth, he went out and did the same. Lastly, about the eleventh hour, he went out, and finding others standing, said to them, Why do you stand here all the day doing nothing? They answered, Because no person has hired us. He said to them, Go you also into my vineyard, and you shall receive what is reasonable. When it was night, the proprietor of the vineyard said to his steward, Call the laborers, and pay them their wages, beginning with the last, and ending with the first. Then they who had been hired at the eleventh hour came, and received each a denarius. When the first came, they imagined they should receive more; but they got only a denarius a-piece. Upon receiving it, they murmured against the householder, saying, These last have worked but one hour; yet you have made them equal to us, who have borne the burden and heat of the day. He answering, said to one of them, Friend, I do you no injury. Did you not agree with me for a denarius? Take what is yours, and depart. It is my will to give to this last as much as to you. And may not I do what I will with my own? Is your eye evil, because I am good? Thus the last shall be first, and the first last; for there are many called, but few chosen.

SECTION XI.

THE ENTRY INTO JERUSALEM.

17.—WHEN Jesus was on the road to Jerusalem, he took the twelve disciples aside, and said to them, We are now going to Jerusalem, where the Son of Man shall be delivered to the chief priests and the scribes, who will condemn him to die, and deliver him to the Gentiles to be mocked, and scourged, and crucified; but the third day he will rise again.

20.—Then the mother of Zebedee's sons came to him with her sons, and, prostrating herself, entreated he would grant the request she had to make. He said to her, What do you wish? She answered, That, in your Reign, one of these my two sons may sit at your right hand, the other at your left. Jesus replying, said, You know not what you ask. Can you drink such a cup as I must drink? They said to him, We can. He answered, You shall indeed drink such a cup. But to sit at my right hand, and at my left, I can not give, unless to those for whom it is prepared by my Father.

24.—The ten, hearing this, were full of indignation against the two brothers; but Jesus, calling them to him, said, You know that the Princes of the nations domineer over them, and the great exercise their authority upon them. It must not be so amongst you: on the contrary, whosoever would become great amongst you, let him be your servant; and whosoever would be chief amongst you, let him be your slave: even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

29.—As they left Jericho, followed by a great multitude, two blind men, who sat by the way-side, hearing that Jesus passed by, cried, saying, Master, Son of David, have pity on us. The multitude charged them to be silent: but they cried the louder, saying, Master, Son of David, have pity on us. Then Jesus stopping, called them, and said, What do you want me to do for you? They answered, Sir, to make us see. Jesus had compassion and touched their eyes. Immediately they received sight, and followed him.

XXI.—When they were nigh Jerusalem, being come to Bethphage, near the Mount of Olives, Jesus sent two of his disciples, saying, Go to the village opposite to you, where you will find an ass tied, and her colt with her; loose them, and bring them hither. If any man say anything to you,

say, Your Master wants them, and he will send them directly. Now all this was done, that the words of the Prophet might be fulfilled, "Say to the daughter of Zion, Behold your King comes to you lowly, riding on an ass, even the colt of a laboring beast." Accordingly the disciples went, and having done as Jesus had commanded them, brought the ass and the colt, and covering them with their mantles, made him ride. Now the greater part spread their mantles in the way; others lopped branches off the trees, and strowed them in the way, while the crowd that went before and that followed, shouted, saying, Hosanna to the Son of David! Blessed be he that comes in the name of the Lord! Hosanna in the highest heaven! When he entered Jerusalem, the whole city was in an uproar, every body asking, Who is this? The crowd answered, It is Jesus, the Prophet of Nazareth, in Galilee.

12.—Then Jesus went into the temple of God, and drove thence all who sold and who bought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, and said to them, It is written, "My house shall be called a house of prayer, but you have made it a den of robbers." Then the blind and the lame came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders which he performed, and the boys crying in the temple, Hosanna to the Son of David, said to him with indignation, Do you hear what these say? Jesus answered, Yes. Have you never read, "From the mouth of infants and sucklings thou hast procured praise?" And leaving them, he went out of the city to Bethany, where he remained that night.

18.—Returning to the city in the morning, he was hungry, and seeing a single fig tree by the road, he went to it; but finding only leaves on it, said, Let no fruit grow on you henceforward. And the fig tree withered forthwith. When the disciples saw it, they said with astonishment, how soon is the fig tree withered! Jesus answered, Indeed, I say to you, if you have an unshaken faith, you may not only do as much as is done to the fig tree, but even if you should say to this mountain, Be lifted up, and thrown into the sea, it shall be done. Whatsoever you shall ask in prayer, with faith, you shall receive.

23.—Being come into the temple, the chief priests and the elders of the people came near, as he was teaching, and said, By what authority do you these things? and who empowered you? Jesus answering, said to them, I also have a question to propose, which if you answer me, I will tell

you by what authority I do these things. Whence had John authority to immerse? From heaven or from men? Then they reasoned thus within themselves: If we say, From heaven, he will retort, Why then did you not believe him? And if we say, From men, we dread the multitude, amongst whom John is universally accounted a prophet. They, therefore, answered him, We can not tell. Jesus replied, Neither do I tell you, by what authority I do these things.

28.—But what do you think of this? A man had two sons, and addressing his elder son, said, Son, go work today in my vineyard. He answered, I will not, but afterward repented and went. Then addressing the younger, he bade him likewise. He answered, Immediately, Sir, but went not. Now, which of the two obeyed his father? They said, The first. Jesus replied, Indeed, I say to you, even the publicans and harlots show you the way into the kingdom of God. For John came to you in the way of sanctity, and you believed him not; but the publicans and the harlots believed him: yet you who saw this, did not afterward repent and believe him.

33.—Hear another parable: A landlord planted a vineyard, and hedged it round, and digged a wine press in it, and built a tower; and having farmed it out, went abroad. When the vintage approached, he sent his servants to the husbandmen to receive the fruits. But they seized his servants, beat one, drove away with stones another, and killed another. Again he sent other servants more respectable; but they received the same treatment; finally, he sent his son to them; for he said, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and keep possession of his inheritance. Then they seized him, thrust him out of the vineyard, and killed him. When, therefore, the proprietor of the vineyard comes, what will he do to those husbandmen? They answered, He will put those wretches to a wretched death, and will let the vineyard to others, who will render him the fruits in the season.

42.—Jesus replied, Did you never read in the scriptures, "A stone which the builders rejected, is made the head of the corner? This the Lord has effected, and we behold it with admiration." Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits of it. For whosoever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces.

45.—The chief priests and the Pharisees hearing his par-

ables, perceived that he spoke of them; but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a prophet.

XXII.—Jesus continuing to discourse to them in parables, said, The Administration of Heaven resembles the conduct of a king, who having made a marriage feast for his son, sent his servants to call them, who had been invited; but they would not come. Then he sent other servants, saying, Tell those who are invited I have prepared my feast; my bullocks and fatlings are slain, and all is ready; come to the marriage. But they turned away with indifference, one to his farm, another to his merchandise. And the rest seizing his servants, abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city. Then he said to his servants, The entertainment is ready; but they who were invited were not worthy: go, therefore, into the public roads, and all that you find, invite to the marriage. Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished with guests. When the king came in to see the guests, observing one who had not on a wedding garment, he said to him, Friend, how came you here without a wedding garment? And he was speechless. Then the king said to the attendants, Bind him hand and foot, and thrust him out into darkness, where will be weeping and gnashing of teeth; for there are many called, but few chosen.

SECTION XII.

CHARACTER OF THE PHARISEES.

15.—THEN the Pharisees retired, and having consulted how they might entrap him in his words, sent to him some of their disciples, and some Herodians, who being instructed by them, said, Rabbi, we know that you are sincere, and faithfully teach the way of God, without partiality, for you respect not the person of men. Tell us, therefore, your opinion: Is it lawful to give tribute to Cesar, or not? Jesus, perceiving their malice, said, Dissemblers, why would you entangle me? Show me the tribute money. And they reached him a denarius. He asked them, Whose image and inscription is this? They answered, Cesar's. He replied, Render, then, to Cesar that which is Cesar's, and to God that which is God's. And admiring his answer, they left him, and went away.

23.—The same day Sadducees came to him, who say that there is no future life, and thus addressed him: Rabbi, Moses has said, if one die, and have no children, his brother shall marry his widow, and raise issue to the deceased. Now there lived among us seven brothers; the eldest married and died without issue, leaving his wife to his brother. Thus also the second, and the third, and so to the seventh. Last of all the woman died also. Now, at the resurrection, whose wife shall she be of the seven; for they all married her? Jesus answering, said to them, You err, not knowing the scriptures, nor the power of God; for in that state, they neither marry, nor give in marriage: they resemble the angels of God. But as to the revival of the dead, have you not read what God declared to you, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not a God of the dead, but of the living. Now, the people who heard this, were struck with awe at his doctrine.

34.—Meantime, the Pharisees hearing that he had silenced the Sadducees, flocked about him. Then, one of them, a lawyer, trying him, proposed this *question*, Rabbi, which is the greatest commandment in the law? Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the first and greatest commandment. The second is like it, "You shall love your neighbor as yourself." On these two commandments the whole law and the prophets depend.

41.—While the Pharisees were assembled, Jesus asked them, saying, What do you think of the Messiah? Whose son should he be? They answered, David's. He replied, How then does David, speaking by inspiration, call him his Lord? "The Lord," says he, "said to my Lord, Sit at my right hand until I make your foes your footstool." If the Messiah were David's son, would David call him his Lord? To this none of them could answer; and from that day no person presumed to interrogate him.

XXIII.—Then Jesus addressed the people and his disciples, saying, The Scribes and the Pharisees sit in Moses' chair; therefore observe and do whatsoever they enjoin you; nevertheless, follow not their example; for they say and do not. Heavy and intolerable burdens they prepare for other men's shoulders, burdens to which they themselves will not put a finger. But whatever they do, they do to be observed by men. For this they wear broader phylacteries than others, and larger tufts on their mantles; and love the uppermost places at entertainments, and the principal seats in

the synagogues, and salutations in public places; and to hear men addressing them, cry, Rabbi, Rabbi. But as for you, assume not the title of Rabbi; for you have only one teacher: and style no man on earth your father, for he alone is your Father, who is in heaven; and all you are brothers. Neither assume the title of leaders, for you have only one leader—who is the Messiah. The greatest of you, on the contrary, shall be your servant; for whosoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted.

13.—But alas for you, Scribes and Pharisees! hypocrites! because you shut the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter.

14.—Alas for you, Scribes and Pharisees! hypocrites! because you devour the families of widows; and use long prayers for a disguise. This will but aggravate your punishment.

15.—Alas for you, Scribes and Pharisees! hypocrites! because you traverse sea and land to make one proselyte; and when he is gained, you make him a son of hell doubly more than yourselves.

16.—Alas for you, blind guides, who say, To swear by the temple binds not, but to swear by the gold of the temple is binding. Foolish and blind! which is more sacred, the gold, or the temple that consecrates the gold? and, to swear by the altar, binds not, but to swear by the offering that is upon it is binding. Foolish and blind! which is more sacred, the offering, or the altar that consecrates the offering? Whoever, therefore, swears by the altar, swears by it, and by everything on it. And whoever swears by the temple, swears by it, and by Him who dwells in it; and whoever swears by heaven, swears by the throne of God, and by Him who sits on it.

23.—Alas for you, Scribes and Pharisees! hypocrites! because you pay the tithe of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity, and fidelity. These you ought to have practiced without omitting those. Blind guides! you are skimming off the gnat, and swallowing the camel.

25.—Alas for you, Scribes and Pharisees! hypocrites! because you cleanse the outside of those cups and platters, which within are laden with rapine and iniquity. Blind Pharisee! begin with cleansing the inside of the cup, and of the platter, if you would make even the outside clean.

27.—Alas for you, Scribes and Pharisees! hypocrites!

because you resemble whitened sepulchers, which without, indeed, are beautiful, but within are full of corruption, and of dead men's bones. Thus you outwardly appear righteous to men; but are inwardly fraught with subtlety and injustice.

29.—Alas for you, Scribes and Pharisees! hypocrites! because you build the sepulchers of the prophets, and adorn the monuments of the righteous, and say, Had we lived in the days of our fathers, we would not have been their accomplices in the slaughter of the prophets. Thus you testify against yourselves, that you are the sons of those who murdered the prophets. Fill you up, then, the measure of your fathers. Ah! serpents, offspring of vipers! how can you escape the punishment of hell?

34.—Therefore, I send you prophets, and wise men, and scribes. Some of them you will kill and crucify; others you will scourge in your synagogues, and banish from city to city; so that all the innocent blood shed upon the earth shall be charged upon you, from the blood of righteous Abel, to the blood of Zachariah, son of Barachiah, whom you slew between the altar and the sanctuary. Indeed, I say to you, all shall be charged upon this generation.

37.—O Jerusalem, Jerusalem! who killest the prophets, and stonest them whom God sends to you, how often would I have gathered your children together, as a hen gathers her chickens under her wings, but you would not! Soon shall your habitation be turned into a desert: for know, that you shall not henceforth see me, until you say, Blessed be He, who comes in the name of the Lord.

SECTION XIII.

THE PROPHECY ON MOUNT OLIVET.

XXIV.—AS Jesus walked out of the temple, his disciples came, and caused him to observe the buildings of it. Jesus said to them, All this you see; indeed I say to you, one stone shall not be left here upon another. All shall be razed.

3.—As he sat upon the Mount of Olives, his disciples addressed him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this state? Jesus answering, said to them, Take heed that no man seduce you: for many will assume my character, saying, I am the Messiah, and will seduce

many. Nay, you shall hear of wars, and rumors of wars; but take care that you be not alarmed: for all these things must happen; but the end is not yet.

7.—For nation will arise against nation; and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in sundry places. Yet these are but the prelude of woes. For they will deliver you to torments and to death, and you shall be hated by all nations on my account. Then many will be ensnared, and will betray their fellows, and hate them. And many false prophets will arise, who will seduce many. And because vice will abound, the love of the greater number will cool. But the man who perseveres to the end shall be saved. And this gospel of the Reign shall be published through all the world, for the information of all nations. And then shall come the end.

15.—When, therefore, you shall see, on holy ground, the desolating abomination foretold by the Prophet Daniel, (reader, attend!) then let those in Judea flee to the mountains: let not him, who shall be upon the house-top, come down to carry things out of his house; and let not him, who shall be in the field, return to take his mantle. But alas for the women with child, and for them that give suck in those days! Pray, therefore, that your flight happen not in the winter, nor on a Sabbath; because there shall be then so great tribulation, as has not been since the beginning of the world until now, nor shall be ever after. For, if the time were protracted, no soul could survive; but for the sake of the elect, the time shall be short.

23.—If any man shall say to you then, Lo! the Messiah is here, or he is there, believe it not: for false Messiahs and false prophets will arise, who will perform great wonders and prodigies, so as to seduce, if possible, the elect themselves. Remember, I have warned you. Wherefore, if they say, He is in the desert, go not out. He is in the closet, believe it not. For the coming of the Son of Man shall be like the lightning, which breaking forth from the east, shines even to the west. For wheresoever the carcass is, the eagles will be gathered together.

29.—Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven, and all the tribes of the land shall mourn, when they see the Son of Man coming on the clouds of heaven, with great majesty and power. And he will send his

messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.

32.—Learn now a similitude from the fig tree. When its branches become tender and put forth leaves, you know that summer is nigh. In like manner, when you shall see all these things, know that he is near, even at the door. Indeed, I say to you, this race shall not pass, until all these things happen. Heaven and earth shall fail; but my words shall never fail. But of that day, and that hour, know none, but the Father; no, not the angels.

37.—Now that which happened in Noah's time, will also happen at the coming of the Son of Man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and drinking, and marrying, and suspected nothing, until the flood came and swept them all away: so shall it also be at the coming of the Son of Man. Two men shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left.

42.—Watch, therefore, since you know not at what hour your master will come. You are sure, that if the householder knew at what time of the night the thief would come, he would watch, and not suffer him to break into his house. Be you, therefore, always prepared; because the Son of Man will come at an hour, when you are not expecting him.

45.—Who, now, is the discreet and faithful servant, whom his master has set over his household, to dispense to them regularly their allowance? Happy that servant, if his master, at his return, find him so employed. Indeed, I say to you, he will intrust him with the management of all his estate. But as to the vicious servant, who shall say within himself, My master defers his return, and shall beat his fellow-servants, and feast and carouse with drunkards; the master of that servant will come on a day when he is not expecting him, and at an hour of which he is not apprised, and having discarded him, will assign him his portion among the perfidious. Weeping and gnashing of teeth shall be there.

XXV.—Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps to meet the bridegroom. Of these, five were prudent and five foolish. The foolish took their lamps, but carried no oil with them. But the prudent, besides their lamps, carried oil in their vessels. While the bridegroom tarried, they all became drowsy, and fell asleep. And at midnight a cry was raised, The

bridegroom is coming, go out and meet him. Then all the virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil; for our lamps are going out. But the prudent answered, saying, Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves. While they went to buy, the bridegroom came, and those who were ready, went in with him to the marriage, and the door was shut. Afterward the other virgins came also, saying, Master, Master, open to us. He answered, Indeed, I say to you, I know you not. Watch, therefore, because you know neither the day nor the hour.

14.—For *the Son of Man* is like one who intending to travel, called his servants, and committed to them his stock; to one he gave five talents, to another two, and to another one; to each according to his respective ability, and immediately set out. Then he who had received the five talents, went and traded with them, and gained other five. Likewise he who had *received* two, gained other two. Whereas he who had received but one, digged a hole in the ground, and hid his master's money. After a long time, their master returned and reckoned with them. Then he who had received the five talents, came and presented five other talents, saying, Sir, you delivered to me five talents: here they are, and five other talents which I have gained. His master answered, Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy. He, also, who had received the two talents, advancing, said, Sir, you delivered to me two talents: here they are, and two other talents which I have gained. His master answered, Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy. Then came he also who had received the talent, and said, Sir, I know that you are a severe man, reaping where you have not sown, and gathering where you have not scattered; being therefore afraid, I hid your talent under ground: but now I restore you your own. His master answering, said to him, Malignant and slothful servant, did you know that I reap where I have not sown, and gather where I have not scattered? Should you not then have given my money to the bankers, that, at my return, I might have received it with interest? Take from him, therefore, the talent, and give it to him who has ten: for to every one that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. And

thrust out this unprofitable servant into darkness, where shall be weeping and gnashing of teeth.

31.—Now when the Son of Man shall come in his glory, accompanied by all the angels, and shall be seated on his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats. The sheep he will set at his right hand, and the goats at his left.

34.—Then will the King say to those at his right hand: Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world: for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you lodged me; I was naked, and you clothed me; I was sick, and you assisted me; I was in prison, and you visited me. Then the righteous will answer him, saying, Lord, when did we see thee hungry, and fed thee; or thirsty, and gave thee drink? When did we see thee a stranger, and lodged thee; or naked, and clothed thee? When did we see thee sick, or in prison, and visited thee? The King will reply to them, Indeed, I say to you, that inasmuch as you have done this to any the least of these my brethren, you have done it to me.

41.—Then he will say to those at his left hand, Depart from me, you cursed, into the eternal fire, prepared for the devil and his messengers: for I was hungry, but you gave me no food; thirsty, but you gave me no drink; I was a stranger, but you did not lodge me; naked, but you did not clothe me; sick, and in prison, but you did not visit me. Then they also will answer, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist thee? Then he will reply to them, saying, Indeed, I say to you, that inasmuch as you did it not to any the least of these, you did it not to me. And these shall go into eternal punishment, but the righteous into eternal life.

SECTION XIV.

THE LAST SUPPER.

XXVI.—JESUS, having ended this discourse, said to his disciples, You know that two days hence comes the passover. Then the Son of Man shall be delivered up to be crucified. About this time the chief priests and the scribes, and

the elders of the people, were convened in the palace of Caiaphas the high priest, where they consulted how they might take Jesus by surprise, and kill him. They said, however, Not during the festival, lest there be a commotion among the people.

6.—Now Jesus being in Bethany, in the house of Simon, *formerly* a leper, a woman came to him with an alabaster box of balsam, very precious, which she poured on his head while he was at table. His disciples observing it, said, with indignation, Why this profusion? This might have been sold for a great price, and the money given to the poor. Jesus knowing it, said to them, Why do you trouble the woman? She has done me a good office. For you have the poor always amongst you, but me you have not always. For it is to embalm me, that she has poured this balsam upon my body. Indeed, I say to you, in what part soever of the world the gospel shall be preached, what this woman has now done, shall be mentioned to her honor.

14.—Then one of the twelve, named Judas Iscariot, went to the chief priests, and said, What will you give me, and I will deliver him to you? And they weighed to him thirty shekels. And from that time he watched an opportunity to deliver him up.

17.—Now on the first day of unleavened bread, the disciples came to Jesus, saying, Where shall we prepare for you the paschal supper? He answered, Go into the city, to such a man, and tell him, The Teacher says, My time is near: I must celebrate the passover at your house with my disciples. And the disciples did as they were ordered, and prepared the passover.

20.—In the evening he placed himself at table with the twelve; and while they were eating, he said, Indeed, I say to you, that one of you will deliver me up. And they were extremely sorrowful, and began every one of them to say, Master, is it I? He answering, said, The man, whose hand is in the dish with mine, is he who betrays me. The Son of Man departs in the manner foretold in the scripture concerning him; but alas for that man, by whom the Son of Man is betrayed! it had been better for that man never to have been born. Then Judas, who betrayed him, said also, Rabbi, is it I? Jesus answered, It is.

26.—As they were eating, Jesus took the loaf; and having given thanks, broke it; and gave it to the disciples, and said, Take, eat; this is my body. Then he took the cup, and, having given thanks, gave it to them, saying, Drink of this all of you: for this is my blood, the blood of the new

institution, shed for many, for the remission of sins. I assure you, that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father's kingdom. And after the hymn, they went out to the Mount of Olives.

31.—Then Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "I will smite the Shepherd, and the flock will disperse." But after I am raised again, I will go before you into Galilee. Peter, then, said to him, Though you should prove a stumbling stone to them all, I never will be made to stumble. Jesus answered, Indeed I say to you, that this very night, before the cock crow, you will thrice disown me. Peter replied, Although I should die with you, I never will disown you. And all the disciples said the same.

36.—Then Jesus went with them to a place called Gethsemane, and said to his disciples, Stay here, while I go yonder and pray. And he took with him Peter, and the two sons of Zebedee; and being oppressed with grief, said to them, My soul is overwhelmed with a deadly anguish; abide here, and watch with me. And going a little before, he threw himself on his face, and praying, said, My Father, remove this cup from me, if it be possible; nevertheless, not as I would, but as thou wilt. And he returned to his disciples, and finding them asleep, said to Peter, Is it so, then, that you could not keep awake with me a single hour? Watch and pray, that you be not overcome by temptation; the spirit indeed is willing, but the flesh is weak. A second time he withdrew and prayed, saying, O my Father, if there be no exemption for me; if I must drink this cup, thy will be done. Upon his return, he again found them sleeping, (for their eyes were overpowered.) Again, leaving them, he went and prayed the third time, using the same words. Then he came back to his disciples, and said to them, Do you sleep now, and take your rest? Behold the hour approaches, when the Son of Man must be delivered into the hands of sinners. Arise, let us be going; lo! he who betrays me is at hand.

47.—Before he had done speaking, Judas, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by the chief priests and elders of the people. Now the betrayer had given them a sign, saying, The man whom I shall kiss is he; secure him. And coming directly to Jesus, he said, Hail, Rabbi, and kissed him. Jesus answered, Friend, for what purpose do you come? Then they advanced, and laying hands on Jesus, seized him.

Upon this, one of Jesus' company laying his hand upon his sword, drew it; and striking the servant of the high priest, cut off his ear. Jesus said to him, Sheathe your sword; for whoever has recourse to the sword, shall fall by the sword. Do you think, that I can not presently invoke my Father, who would send to my relief more than twelve legions of angels? But in that case how should the scriptures be accomplished, which declare that these things must be? Then turning to the multitude, he said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I sat daily amongst you, teaching in the temple, and you did not arrest me. But all this has happened, that the writings of the prophets might be fulfilled. Then all the disciples forsook him and fled.

SECTION XV.

THE CRUCIFIXION.

57.—NOW they who had apprehended Jesus, brought him to Caiaphas the high priest, with whom the scribes and the elders were assembled. But Peter followed him at a distance, to the court of the high priest's house, and having gone in, sat with the officers to see the issue.

59.—Meantime the chief priests, and the elders, and the whole Sanhedrim, sought out false evidence against Jesus, upon which they might condemn him to die. But though many false witnesses appeared, they found it not. At length two false witnesses came, who charged him with saying, I can demolish the temple of God, and rebuild it in three days. Then the high priest rising, said to him, Do you answer nothing to what these men testify against you? Jesus remaining silent, he added, On the part of the living God, I adjure you to tell us, whether you be the Messiah, the Son of God? Jesus answered him, It is as you say: nay, be assured, that hereafter you shall see the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven. Then the high priest, rending his clothes, said, He has uttered blasphemy. What further need have we of witnesses, now that you have heard him blaspheme? What think you? They answered, He deserves to die. Then they spit in his face. Some gave him blows on the head, and others struck him on the cheeks, and said, Divine to us, Messiah, who it was that smote you.

69.—Now Peter was sitting without in the court, and a

maid servant came to him, and said, You also were with Jesus, the Galilean. But he denied before them all, saying, I know nothing of the matter. And as he went out into the porch, another maid observing him, said to them, This man too was there with Jesus, the Nazarene. Again he denied, swearing that he knew him not. Soon after some of the bystanders said to Peter, You are certainly one of them, for your speech discovers you. Upon which, with execrations and oaths, he asserted that he did not know him; and immediately the cock crew. Then Peter remembered the word, which Jesus had said to him, Before the cock crow, you will thrice disown me. And he went out and wept bitterly.

XXVII.—When it was morning, all the chief priests and the elders of the people having consulted against Jesus, how they might procure his death, conducted him bound to Pontius Pilate, the procurator, to whom they delivered him up.

3.—Then Judas, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders, said, I have sinned, in that I have betrayed the innocent. They answered, What is that to us? See you to that. After which, having thrown down the money in the temple, he went away, and strangled himself. The chief priests taking the money, said, It is not lawful to put it into the sacred treasury, because it is the price of blood. But, after deliberating, they bought with it the potter's field, to be a burying place for strangers, for which reason that field is, to this day, called, The Field of Blood. Then was the word of Jeremiah the Prophet verified, "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field."

11.—Now Jesus appeared before the procurator, who questioned him, saying, You are the King of the Jews? He answered, You say right. But when he was arraigned by the chief priests and the elders, he made no reply. Then Pilate said to him, Do you not hear of how many crimes they accuse you? But he answered not one word, which surprised the procurator exceedingly.

15.—Now the procurator was accustomed to release, at the festival, any one of the prisoners whom the multitude demanded. And they had then a famous prisoner named Barabbas. Therefore, when they were assembled, Pilate said to them, Whom shall I release to you? Barabbas, or Jesus, who is called Messiah? (For he perceived that

through envy they had delivered him up; besides, while he was sitting on the tribunal, his wife sent him this message, Have you nothing to do with that innocent person; for, today, I have suffered much in a dream, on his account.) But the chief priests and the elders instigated the populace to demand Barabbas, and cause Jesus to be executed. Therefore, when the procurator asked, which of the two he should release, they all answered, Barabbas. Pilate replied, What then shall I do with Jesus, whom they call Messiah? They all answered, Let him be crucified. The procurator said, Why? What evil has he done? But they cried the louder, saying, Let him be crucified. Pilate perceiving that he was so far from prevailing, that they grew more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this innocent person. See you to it. And all the people answering, said, His blood be upon us, and upon our children. Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

27.—After this, the procurator's soldiers took Jesus into the pretorium, where they gathered around him all the band. And having stripped him, they robed him in a scarlet cloak, and crowned him with a wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried, Hail, King of the Jews! And spitting upon him, they took the rod, and struck him with it on the head. When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him.

32.—As they went out of the city, they met one Simon, a Cyrenian, whom they constrained to carry the cross; and being arrived at a place called Golgotha, which signifies a Place of Skulls, they gave him to drink, vinegar mixed with wormwood, which, having tasted, he would not drink. After they had nailed him to the cross, they parted his garments by lot. And having sat down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death: THIS IS JESUS THE KING OF THE JEWS. Two robbers also were crucified with him, one at his right hand, and the other at his left.

39.—Meanwhile the passengers reviled him, shaking their heads, and saying, You who could demolish the temple, and rebuild it in three days; if you be God's Son, come down from the cross. The chief priests also, with the scribes and elders, deriding him, said, He saved others: can he not save himself? If he be King of Israel, let him now descend from

the cross, and we will believe him. He trusted in God. Let God deliver him now, if he regard him; for he called himself God's Son. The robbers too, his fellow-sufferers, upbraided him in the same manner.

45.—Now from the sixth hour to the ninth, the whole land was in darkness. About the ninth hour, Jesus cried aloud, saying, Eli, Eli, lama sabacthani? that is, My God, my God, why hast thou forsaken me? Some of the bystanders hearing this, said, He calls Elijah. Instantly one of them ran, brought a sponge and soaked it in vinegar, and having fastened it to a stick, presented it to him to drink. The rest said, Forbear, we shall see whether Elijah will come to save him. Jesus having again cried with a loud voice, resigned his spirit.

51.—And, behold, the vail of the temple was rent in two from top to bottom, the earth trembled, and the rocks split. Graves also burst open; and after his resurrection, the bodies of several saints who slept were raised, came out of the graves, went into the holy city, and were seen by many. Now the centurion, and they who, with him, guarded Jesus, observing the earthquake, and what passed, were exceedingly terrified, and said, This was certainly the son of a god.

55.—Several women also were there, looking on at a distance, who had followed Jesus from Galilee, assisting him with their service. Among them were Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

SECTION XVI.

THE RESURRECTION.

57.—IN the evening a rich Arimathean named Joseph, who was himself a disciple of Jesus, went to Pilate and begged the body of Jesus. Pilate having given orders to deliver it to Joseph, he took the body, wrapped it in clean linen, and deposited it in his own tomb, which he had newly caused to be hewn in the rock; and having rolled a great stone to the entrance, he went away. Now Mary the Magdalene, and the other Mary were there, sitting over against the sepulcher.

62.—On the morrow, being the day after the preparation, the chief priests and the Pharisees repaired in a body to Pilate, and said, My lord, we remember that this impostor, when alive, said, Within three days I shall be raised. Com-

mand, therefore, that the sepulcher be guarded till the third day, lest his disciples come and steal him, and say to the people, He is raised from the dead; for this last imposture would prove worse than the first. Pilate answered, You have a guard: make the sepulcher as secure as you can. Accordingly they went and secured it, sealing the stone, and posting guards.

XXVIII.—Sabbath being over, and the first day of the week beginning to dawn, Mary the Magdalene, and the other Mary, went to visit the sepulcher. Now there had been a great earthquake, for an angel of the Lord had descended from heaven, who, having rolled the stone from the entrance, sat upon it. His countenance was like lightning, and his apparel white as snow. Seeing him, the guards quaked with terror, and became as dead men. But the angel said to the women, Fear not; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he foretold. Come, see the place where the Lord lay. And go quickly, say to his disciples, He is risen from the dead; behold he goes before you to Galilee, where you shall see him. Take notice: I have told you.

8.—Instantly they went from the tomb with fear and great joy, and ran to inform his disciples. When they were gone, Jesus himself met them, saying, Rejoice. Upon which they prostrated themselves before him, and embraced his feet. Then Jesus said to them, Be not afraid: go, tell my brethren to repair to Galilee, and there they shall see me.

11.—They were no sooner gone, than some of the guard went into the city, and informed the chief priests of all that had happened. These, after meeting and consulting with the elders, gave a large sum to the soldiers, with this injunction; Say, his disciples came by night, and stole him while we were asleep. And if this come to the procurator's ears, we will appease him, and indemnify you. So they took the money, and acted agreeably to their instructions. Accordingly this report is current among the Jews to this day.

16.—Now the eleven disciples went to Galilee, to the mountain whither Jesus had appointed them to repair. When they saw him, they threw themselves prostrate before him; yet some doubted. Jesus came near, and said to them, All authority is given to me in heaven and upon the earth; go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you: and behold! I am with you always, even to the conclusion of this state.

THE

TESTIMONY

OF

JOHN MARK,

THE EVANGELIST.

[FIRST PUBLISHED IN ROME, A.D. 64.]

MARK'S PREFACE.

The Beginning of the Gospel of Jesus Christ, Son of God.

SECTION I.

THE ENTRANCE ON THE MINISTRY.

2.—AS it is written in Isaiah the Prophet, "Behold, I send my messenger before thee, who shall prepare thy way:" "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage:" thus came John immersing in the wilderness, and publishing the immersion of reformation for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were immersed by him in the river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a leather girdle: and he lived upon locusts and wild honey. And he proclaimed, saying, One mightier than I comes after me, whose shoe-latchet I am unworthy to stoop down and untie. I, indeed, have immersed you in water; but he will immerse you in the Holy Spirit.

9.—At that time Jesus came from Nazareth of Galilee to the Jordan, and was immersed by John. As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a dove. And a voice was heard from heaven, which said, Thou art my Son, the beloved, in whom I delight.

12.—Immediately after this, the Spirit conveyed him into the wilderness; and he continued in the wilderness forty

days tempted by Satan; and was among the wild beasts; and the heavenly messengers ministered to him.

14.—But after John's imprisonment, Jesus went to Galilee, proclaiming the good tidings of the Reign of God. The time, said he, is accomplished, the Reign of God approaches; reform, and believe the good tidings.

16.—Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag net into the sea, for they were fishers. Jesus said to them, Come with me, and I will cause you to be fishers of men. Immediately they left their nets, and followed him. Passing on a little, and seeing James, son of Zebedee, with John his brother, who were mending their nets in a bark, he immediately called them; and, leaving their father Zebedee in the bark with the hired servants, they accompanied him.

21.—And they went to Capernaum; and on the Sabbath he repaired directly to the synagogue, and instructed the people, who were filled with admiration at his manner of teaching; for he taught as one having authority, and not as the scribes.

23.—Now there was in their synagogue a man possessed with an unclean spirit, who cried out, Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, the Holy One of God. Jesus rebuking him, said, Be silent, and come out of him. Then the unclean spirit threw him into convulsions; and, raising loud cries, came out of him: at which they were all so amazed, that they asked one another, What does this mean? What new teaching is this? For he commands with authority even the unclean spirits, and they obey him. And thenceforth his fame spread through all the region of Galilee.

29.—As soon as they were come out of the synagogue, they went with James and John into the house of Simon and Andrew, where Simon's wife's mother lay sick of a fever, of which they immediately acquainted Jesus. And he came, and taking her by the hand, raised her; instantly the fever left her, and she entertained them.

32.—In the evening, after sunset, they brought to him all the sick, and the demoniacs; the whole city being assembled at the door. And he healed many persons affected with various diseases, and expelled many demons, whom he permitted not to speak, because they knew him.

35.—On the morrow, having risen before the dawn, he went out, and retired to a solitary place, and prayed there. And Simon and his company went in quest of him, and having found him, said to him, Every person seeks you. Jesus

said, Let us go to the neighboring boroughs to make proclamation there also: for I came out with this design. Accordingly he proclaimed in their synagogues throughout all Galilee, and expelled demons.

40.—And a leper came to him, and on his knees entreated him, saying, If you will, you can cleanse me. Jesus had compassion, and stretching out his hand and touching him, said, I will, be you clean. This he had no sooner uttered, than the leprosy departed from the man, and he was cleansed. Then Jesus strictly charging him, and dismissing him, said, See you tell nothing of this to any man; but go, show yourself to the priest; and offer for your cleansing the things prescribed by Moses, that it may be notified to the people. But the man, as soon as he was gone, began to blaze this story, talking openly everywhere, insomuch that Jesus could no longer publicly appear in the city; but remained without in solitary places, whither the people resorted to him from all parts.

II.—After many days, he returned to Capernaum; and when it was known that he was in the house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word.

3.—A paralytic was then brought, carried by four men, who, not being able to come nigh him for the crowd, uncovered the place where Jesus was; and, through the opening, let down the couch, on which the paralytic lay. Jesus, perceiving their faith, said to the paralytic, Son, your sins are forgiven you. But certain scribes who were present, reasoned thus within themselves: How does this man speak such blasphemies? Who can forgive sins but God? Jesus, immediately knowing in himself that they made these reflections, said to them, Why do you reason thus within yourselves? Which is easier, to say to the paralytic, *Your* sins are forgiven, or to say, *with effect*, Arise, take up your couch and walk? But that you may know that the Son of Man has power upon the earth to forgive sins, rise, (he said to the paralytic,) I command you, take up your couch, and go home. Immediately he rose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying, We never saw anything like this.

13.—Again, he went out toward the sea, and all the multitude repaired to him, and he taught them. Passing along, he saw Levi, son of Alpheus, sitting at the toll office, and said to him, Follow me. And he arose and followed him. Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him

and his disciples: for many of these people followed him. The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples, Wherefore does he eat and drink with publicans and sinners? Jesus, hearing this, replied, The whole need not a physician, but the sick. I came not to call the righteous, but sinners.

18.—The disciples of John, and those of the Pharisees, accustomed to fasting, came to him and said, John's disciples, and those of the Pharisees, fast; why do not your disciples fast? Jesus answered, Do the bridemen fast while the bridegroom is with them? While the bridegroom is with them they do not fast. But the days will come, when the bridegroom shall be taken from them; and in those days they will fast. No person sews a piece of undressed cloth on an old garment; otherwise the new patch tears the old cloth, and makes a worse rent. No person puts new wine into old leather bottles; else the new wine bursts the bottles; and thus both the wine is spilt, and the bottles are rendered useless; but new wine must be put into new bottles.

23.—Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of corn as they went. The Pharisees said to him, Why do they that which, on the Sabbath, it is unlawful to do? He answered, Did you never read what David and his attendants did, in a strait, when they were hungry, how he entered the tabernacle of God, in the days of Abiathar the high priest, and eat the loaves of the presence, which none but the priests could lawfully eat, and gave of them also to his attendants? He added, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath.

III.—At another time he entered the synagogue, when a man was there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the man on the Sabbath. Jesus said to the man, who had the withered hand, Stand up in the midst. Then he said to them, Whether is it lawful to do good on the Sabbath, or to do evil—to save, or to kill? But they were silent. And looking around on them with anger, being grieved for the blindness of their minds, he said to the man, Stretch out your hand: and as he stretched out his hand, it was restored. And the Pharisees went out immediately, and conspired with the Herodians against him to destroy him.

7.—But Jesus withdrew with his disciples toward the sea, whither a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idumea, and from the

banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him: for he had healed many, which made all, who had maladies, press upon him to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying, Thou art the Son of God. But he strictly charged them not to make him known.

SECTION II.

THE NOMINATION OF APOSTLES.

13.—AFTERWARD Jesus went up a mountain, and called to him whom he would, and they went to him. And he selected twelve, that they might attend him, and that he might commission them to make proclamation; empowering them to cure diseases; and to expel demons. These were Simon, whom he surnamed Peter, and James, *son* of Zebedee, and John, the brother of James. These he surnamed Boanerges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, *son* of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, who betrayed him.

20.—Then they went into a house, whither a crowd again assembled, so that Jesus and his disciples could not so much as eat. His kinsmen hearing this, went out to restrain it, (for they said, He is beside himself. And the scribes who came from Jerusalem, said, He is confederate with Beelzebub, and expels demons by the prince of the demons.) Jesus having called them, said to them by similitudes, How can Satan expel Satan? If a kingdom be torn by factions, that kingdom can not subsist. And if a family be torn by factions, that family can not subsist. Thus, if Satan fight against himself, and be divided, he can not subsist, but is near his end. No one who enters the strong one's house, can plunder his goods, unless he first overpower the strong one; then, indeed, he may plunder his house. Indeed, I say to you, that though all other sins in the sons of men are pardonable, and whatever slanders they shall utter; whosoever shall speak slanderously against the Holy Spirit, shall never be pardoned, but is liable to eternal punishment. *He said this* because they affirmed he was leagued with an unclean spirit.

31.—Meanwhile came his mother and brothers, who standing without, sent for him. And the crowd who sat round him, said to him, Lo, your mother and brothers are without, and seek you. He answered them, saying, Who is my mother or my brothers? And looking about on those who sat around him, he said, Behold my mother and my brothers; for whosoever does the will of God, is my brother, my sister, and mother.

IV.—Again, he was teaching by the sea side, when so great a multitude gathered about him, that he was obliged to go aboard a bark, and sit there, while all the people remained on shore. Then he taught them many things by parables.

3.—In teaching, he said to them, Attend, behold the sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds came and picked it up. Part fell upon rocky ground, where it had little mold. This sprang the sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, it withered away. Part fell among thorns; and the thorns grew up and stifled it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty, and some a hundred. He added, Whoever has ears to hear, let him hear.

10.—When he was in private, those who were about him with the twelve, asked him the meaning of the parable. He said to them, It is your privilege to know the secrets of the Reign of God, but to those without everything is vailed in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain the forgiveness of their sins. He said also to them, Do you not understand this parable? How then will you understand all the parables?

14.—The sower is he who disperses the word. The way-side on which some of the grain fell, denotes those who have no sooner heard the word, than Satan comes, and takes away that which was sown in their hearts. The rocky ground denotes those, who, hearing the word, receive it at first with pleasure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution comes because of the word, they instantly relapse. The ground overrun with thorns, denotes those hearers in whom worldly cares, and delusive riches, and the inordinate desire of other things, stifle the word, and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a

hundred, denotes those who hear the word, and retain it, and produce the fruits thereof.

21.—He said further, Is a lamp brought to be put under a vessel, or under a bed, and not to be set on a stand? For there is no secret, that is not to be discovered; nor has anything been concealed, which is not to be divulged. If any man have ears to hear, let him hear.

24.—He said, moreover, Consider what you hear: with the measure with which you give, you shall receive. For to him who has, more shall be given; but from him who has not, even that which he has shall be taken.

26.—He said also, The kingdom of God is like seed, which a man sowed in his field. While he slept by night, and waked by day, the seed shot up, and grew without his minding it. For the earth produces of itself first the blade, then the ear; afterward the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

30.—He said also, To what shall we compare the kingdom of God, or by what similitude shall we represent it? It is like a grain of mustard seed, which, when it is sown in the earth, is the smallest of all the seeds that are there. But after it is sown, it springs up, and becomes greater than any herb, and shoots out branches so large, that under their shades, the birds of the air may find shelter.

33.—And in many such similitudes, he conveyed instruction to the people, as he found them disposed to hear: and without a similitude he told them nothing; but he solved all to his disciples in private.

35.—That day, in the evening, he said to them, Let us pass to the other side. And they, leaving the people, but having him in the bark, *set sail* in company with other small barks. Then there arose a great storm of wind, which drove the billows into the bark, which was now full. Jesus being in the stern, asleep on a pillow, they awake him, saying, Rabbi, do you not care that we perish? And he arose, and commanded the wind, saying to the sea, Peace! be still! Immediately the wind ceased, and a great calm ensued. And he said to them, Why are you so timorous? How is it that you have no faith? And they were exceedingly terrified, and said one to another, Who is this, whom even the wind
V. and the sea obey? Then they crossed the sea, and came into the country of the Gadarenes.

2.—He was no sooner gone ashore, than there met him a man coming from the monuments, possessed of an unclean spirit, who made his abode in the tombs; and no man could

confine him, not even with chains. For he had been often bound with fetters and chains, and had wrenched off the chains, and broken the fetters, so that no person was able to tame him. He was continually, night and day, in the mountains, and in the tombs, howling, and cutting himself with flints. But when he saw Jesus afar off, he ran, and prostrating himself before him, cried out, What hast thou to do with me, Jesus, Son of the Most High God? I conjure thee by God not to torment me. (For Jesus had said to him, Come out of the man, you unclean spirit.) Jesus asked him, What is your name? He answered, My name is Legion, for we are many. And he earnestly entreated him not to drive them out of the country. Now there was a great herd of swine feeding on the mountain. And the fiends besought him, saying, Suffer us to go to the swine, that we may enter into them. Jesus immediately permitted them. Then the unclean spirits being gone out, entered into the swine; and the herd, in number about two thousand, rushed down a precipice into the sea, and were choked. And the swineherds fled, and told it in the city and villages. And the people flocked out to see what had happened. When they came to Jesus, and saw him who had been possessed by the legion, sitting, and clothed, and in his right mind, they were afraid. And those who had seen the whole, having related to them what had happened to the demoniac, and to the swine, they entreated him to leave their territories. As he entered the bark, the man who had been possessed, begged permission to attend him. Jesus, however, did not permit him, but said, Go home to your relations, and tell them what great things the Lord, in pity, has done for you. Accordingly he departed, publishing in Decapolis, what great things Jesus had done for him. And all were amazed.

21.—Jesus having repassed in the bark, a great crowd gathered round him, while he was on the shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw himself at his feet, and entreated him earnestly, saying, My little daughter is in extreme danger; I pray you come, and lay your hands upon her to heal her, and she will be well. And Jesus went with him, followed by a great multitude who thronged him.

25.—And a woman, who had been twelve years distressed with an issue of blood, who had suffered much from several physicians, and had spent her all without receiving any relief, but rather growing worse, having heard of Jesus, came in the crowd behind, and touched his mantle: for she had

said, If I but touch his clothes, I shall recover. Instantly the source of her distemper was dried up, and she felt in her body, that she was delivered from that scourge. Jesus immediately, conscious of the virtue which had issued from him, turned toward the crowd, saying, Who touched my clothes? His disciples answered, You see how the multitude throng you; yet you say, Who touched me? But he looked round him, to see her who had done it. Then the woman, knowing the change wrought upon her, came trembling with fear, threw herself prostrate before him, and confessed the whole truth. But he said to her, Daughter, your faith has cured you; go in peace, released from this scourge.

35.—Before he had done speaking, messengers came from the house of the director of the synagogue, who said, Your daughter is dead, why should you trouble the teacher any further? Jesus hearing this message delivered, said immediately to the director, Fear not; only believe. And he allowed no person to follow him except Peter and James, and John, the brother of James. Being arrived at the director's house, and seeing the tumult, and the people weeping and wailing immoderately, he said to them, as he entered, Why do you weep and make a bustle? The child is not dead, but asleep. And they derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and he entered the chamber where she was; and, taking her by the hand, said to her, Talitha cumi, (which signifies, Young woman, arise,) I command you. Immediately the maid arose and walked, for she was twelve years old; and they were confounded with astonishment. But he strictly enjoined them not to mention it to any person, and ordered that something should be given her to eat.

SECTION III.

THE FIRST MISSION OF THE APOSTLES.

VI.—JESUS, leaving that place, went to his own country, accompanied by his disciples. And on the Sabbath he taught in their synagogues, and many who heard him, said with astonishment. Whence has this man these abilities? What wisdom is this which he has gotten? and how are so great miracles performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us?

And they were offended at him. But Jesus said to them, A prophet is no where disregarded, except in his own country, and amongst his own relations, and in his own house. And he could do no miracle there, except curing a few sick by laying his hands on them. And he wondered at their unbelief.

6.—And he went through the neighboring villages teaching. And having called to him the twelve, he sent them out two by two, and gave them power over the unclean spirits; and ordered them to take nothing for their journey, but a single staff; no bag, no bread, and in their girdle no money; to be shod with sandals, and not to put on two coats. He said also, Whatever house you enter in any place, continue in that house, till you leave the place. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. And being departed, they publicly warned men to reform; and expelled many demons, and cured many sick persons, anointing them with oil.

14.—And King Herod heard of him, (for his name was become famous) and said, John the Immerser is raised from the dead; and therefore miracles are performed by him. Others said, It is Elijah. Others, It is a prophet like those of ancient times. But when Herod heard of him, he said, This is John whom I beheaded. He is raised from the dead.

17.—For Herod had caused John to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself married. For John had said to Herod, It is not lawful for you to have your brother's wife. Now this roused Herodias' resentment, who would have killed John, but could not, because Herod respected him, and knowing him to be a just and holy man, protected him; and did many things recommended by him, and heard him with pleasure. At length a favorable opportunity offered, which was Herod's birthday, when he made an entertainment for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in, and danced before them, and pleased Herod and his guests so much, that the king said to the young woman, Ask whatever you will, and I will give it you; nay, he swore to her, Whatsoever you shall ask, I will give it you, were it the half of my kingdom. And she withdrew, and said to her mother, What shall I ask? She answered, The head of John the Immerser. Her daughter then, returning hastily to the king, made this request: I would that you give me presently in a basin, the head of

John the Immerser. And the king was much grieved; however, from a regard to his oath, and his guests, he would not refuse her, and immediately dispatched a sentinel with orders to bring the Immerser's head. Accordingly he went, and beheaded him in the prison, and brought his head in a basin, and presented it to the young woman; and the young woman presented it to her mother. When his disciples heard this, they went and brought his corpse, and laid it in a monument.

30.—Now the Apostles, being assembled, related everything to Jesus, both what they had done, and what they had taught. And he said to them, Come you apart into a desert place, and rest awhile; for there were so many coming and going, that they had not leisure so much as to eat. And they retired by ship to a desert place, to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and came together. Being landed, he saw a great multitude, and had compassion on them; because they were as a flock which has no shepherd; and he taught them many things.

35.—When it grew late, his disciples came to him and said, This is a desert place, and it is now late; dismiss the people, that they may go to the neighboring farms and villages, and buy themselves bread, for they have nothing to eat. He answering, said to them, Supply them yourselves. They replied, Shall we go and give two hundred denarii for bread, in order to supply them? He said to them, How many loaves have you? Go and see. Upon inquiry, they answered, Five, and two fishes. And he commanded them to make all the people recline upon the green grass in separate companies. And they formed themselves into squares, by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. When they all had eat and were satisfied, they carried off twelve baskets full of the fragments of the bread and of the fishes. Now they who had eat of the loaves, were five thousand men.

45.—And immediately he obliged his disciples to embark, and pass over before, toward Bethsaida, while he dismissed the people. And having sent them away, he retired to a mountain to pray. In the evening, the bark being in the midst of the sea, and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night, he went to them, walk-

ing on the water, and seemed intending to pass by them. When they saw him walking on the sea, they thought it was an apparition, and cried out. For they all saw him, and were terrified; but he immediately spoke to them, saying, Take courage, it is I; be not afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds were so stupefied, that they never reflected upon the loaves.

53.—When they had crossed, they came to the territory of Gennesaret, where they landed. And being come ashore, the people knew him, and ran through all that country, carrying the sick on couches, to every place where they heard he was. And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him, that they might touch, were it but a tuft of his mantle; and whosoever touched him, were healed.

SECTION IV.

THE ERRORS OF THE PHARISEES.

VII.—NOW the Pharisees, and some scribes who came from Jerusalem, resorted to Jesus. And observing some of his disciples eating with impure, that is, unwashed hands; (for the Pharisees, and indeed all the Jews who observed the tradition of the elders, eat not until they have washed their hands by pouring a little water upon them: and if they be come from the market, by dipping them; and many other usages there are, which they have adopted, as immersions of cups and pots, and brazen vessels and beds:) then the Pharisees and Scribes asked him, Whence comes it that your disciples observe not the tradition of the elders, but eat with unwashed hands? He answering, said to them, O hypocrites! well do you suit the character, which Isaiah gave of you, when he said, "This people honor me with their lips; but their heart is estranged from me. In vain, however, they worship me, while they teach institutions merely human." For laying aside the commandment of God, you retain the traditions of men, immersions of pots and cups, and many other similar practices. You judge well, continued he, in annulling the commandment of God, to make room for your traditions. For Moses has said, "Honor your father and mother," and "Whosoever reviles father or mother, shall be punished with death." But you maintain, if a man say to father or mother, "Be it corban (that is devoted) whatever

of mine shall profit you;" he must not thenceforth do anything for his father or mother; thus invalidating the word of God, by the tradition which you have established. And in many other instances you act thus.

14.—Then having called the whole multitude, he said to them, Hearken to me all of you, and be instructed. There is nothing from without, which entering into the man, can pollute him; but the things which proceed from within the man, are the things that pollute him. If any man has ears to hear, let him hear.

17.—When he had withdrawn from the people into a house, his disciples asked him the meaning of that sentence. He answered, Are you also void of understanding? Do you not perceive, that whatsoever from without enters into the man, can not pollute him; because it enters not into his heart, but into his stomach, whence all impurities in the victuals pass into the sink. But, added he, that which proceeds out of the man, is what pollutes the man: for from within the human heart proceed vicious machinations, adulteries, fornications, murders, thefts, insatiable desires, malevolence, fraud, immodesty, envy, calumny, arrogance, levity. All these evils issue from within, and pollute the man.

24.—Then he arose, and went to the frontiers of Tyre and Sidon; and having entered a house, he desired that none might know of him; but he could not be concealed. For a woman whose little daughter had an unclean spirit, hearing of him, came and threw herself at his feet, (the woman was a Greek, a native of Syrophenicia,) and entreated him, that he would cast the demon out of her daughter. Jesus answered, Let the children first be satisfied; for it is not seemly to take the children's bread, and throw it to the dogs. She replied, True, Sir; yet even the dogs under the table eat of the children's crumbs. He said to her, For this answer go home; the demon is gone out of your daughter. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.

31.—Then leaving the borders of Tyre and Sidon, he returned to the sea of Galilee, through the precincts of Decapolis. And they brought to him a deaf man, who had also an impediment in his speech, and entreated him to lay his hand upon him. Jesus having taken him aside from the crowd, spit upon his own fingers, and put them into the man's ears, and touched his tongue. Then looking up to heaven, and sighing, he said, Ephphatha, that is, Be opened. Immediately his ears were opened, and his tongue loosed, and he spoke distinctly. He charged them to tell no person:

but the more he charged them, the more they published it, saying with inexpressible amazement, He does everything well: he makes both the deaf to hear, and the dumb to speak.

VIII.—At that time the crowd being very numerous, and having no food, he called his disciples, and said to them, I have compassion on the multitude; for they have attended me now three days, and have nothing to eat; and if I send them home fasting, their strength will fail by the way; for some of them are come from afar. His disciples answered, Whence can we supply these people with bread here in the desert? He asked them, How many loaves have you? They said, Seven. Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the people, and they distributed them. They had also a few small fishes, which, after the blessing, he likewise ordered to be presented. So they eat, and were satisfied; and the fragments which remained, were carried off in seven hand-baskets. Now they who had eat were about four thousand.

10.—Having dismissed them, he immediately embarked with his disciples, and went into the territory of Dalmanutha. Thence some Pharisees came, who began to argue with him; and, in order to prove him, demanded of him a sign in the sky. Jesus answered with a deep groan, Wherefore does this generation require a sign? Indeed, I say to you, that no sign shall be given to this generation. After that, leaving them, he re-embarked and returned.

14.—Now the disciples had forgot to bring bread, having only one loaf with them in the bark. Then Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and of the leaven of Herod. They reflecting upon it, said among themselves, It is because we have no bread. Jesus remarking it, said to them, Why do you make this reflection, that you have no bread? Are you yet so thoughtless, so inattentive? Is your understanding still blinded? Have you no use of your eyes, or of your ears? or do you not remember when I distributed the five loaves among five thousand, how many baskets full of fragments did you carry off? They answered, Twelve. And when the seven among four thousand, how many hand-baskets full of the fragments did you carry off? They said, Seven. How then is it, proceeded he, that you do not apprehend me?

22.—When Jesus came to Bethsaida, they brought to him a blind man, whom they entreated him to touch. He took the blind man by the hand, and led him out of the vil-

lage. Then having put spittle on his eyes, and laid his hands upon him, he asked him whether he saw. Having looked up, he said, I see men, as trees, walking. And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every object clearly. And Jesus sent him home, saying, Neither go into the village, nor tell anything to any of the villagers.

SECTION V.

THE TRANSFIGURATION.

27.—JESUS went thence with his disciples to the villages of Cesarea Philippi, and by the way asked them, saying, Who do men say that I am? They answered, John the Immerser; but some say, Elijah; and others, One of the prophets. He said to them, But who do you say that I am? Peter answering, said to him, You are the Messiah. Then he charged them to tell no person this concerning him.

31.—And he began to inform them, that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise again. This he spoke so plainly, that Peter, taking him aside, reproved him. But he turning, and looking on his disciples, rebuked Peter, saying, Get you hence, adversary, for you do not relish the things of God, but the things of men.

34.—Then having called both to the people, and to his disciples, he said, Is any willing to come under my guidance? Let him renounce himself, and take up his cross, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall save it. What would it profit a man, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom for his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, IX. accompanied by the holy angels. He added, Indeed, I say to you, there are some standing here, who shall not taste death, till they see the Reign of God ushered in with power.

2.—After six days, Jesus took Peter, and James, and John, apart to the top of a high mountain, and was transfig-

ured in their presence. His garments became glittering, and were like snow, of such a whiteness as no fuller on the earth could imitate. There appeared to them also Elijah and Moses, who were conversing with Jesus. Then Peter said to Jesus, Rabbi, it is good for us to stay here: let us make three booths, one for you, and one for Moses, and one for Elijah: for he knew not what he said, they were so terrified. And there came a cloud which covered them; and out of the cloud issued a voice, which said, This is my Son, the beloved: hear him. And instantly, looking about, they saw no person but Jesus and themselves.

9.—As they went down from the mountain, he charged them not to relate to any person what they had seen, till the Son of Man were risen from the dead. And they took notice of that expression, and inquired among themselves what the rising from the dead could mean. Then they asked him, saying, Why do the scribes affirm that Elijah must come first? He answered, Elijah, to consummate the whole, must come first; and, (as it is written of the Son of Man,) must likewise suffer many things, and be contemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.

14.—When he returned to the *other* disciples, he saw a great multitude about them, and some scribes disputing with them. As soon as the people saw him, they were all struck with awe, and ran to salute him. And he asked the scribes, About what do you dispute with them? One of the people answering, said, Rabbi, I have brought you my son, who has a dumb spirit; and wheresoever it seizes him, it dashes him on the ground, where he continues foaming, and grinding his teeth, till his strength is exhausted. And I spoke to your disciples to expel the demon, but they were not able. Jesus then said, O unbelieving generation! how long shall I be with you? how long shall I suffer you? Bring him to me. Accordingly they brought him: and no sooner did he see him, than the spirit threw him into convulsions, so that he foamed, and rolled upon the ground. Jesus asked the father, How long is it since this first befell him? He answered, From his infancy; and often it has thrown him both into the fire, and into the water, to destroy him; but if you can do anything, have compassion upon us, and help us. Jesus replied, If you can believe; all things are practicable for him who believes. The boy's father, crying out immediately, said with tears, I believe; *Master*, supply the defects of my faith. When Jesus saw that the people came crowding upon him, he rebuked the unclean spirit, saying to

him, Dumb and deaf spirit, come out of him, I command you, and enter no more into him. Then, having cried aloud, and severely convulsed him, it came out, and he appeared as one dead, insomuch that many said, He is dead. But Jesus taking him by the hand, raised him, and he stood up.

28.—When Jesus was come into the house, his disciples asked him privately, Why could not we expel the demon? He answered, This kind can not be dislodged unless by prayer and fasting.

30.—Having left that place, they passed through Galilee; and he was desirous that no person should know it, for he was instructing his disciples. And he said to them, The Son of Man will soon be delivered into the hands of men, who will kill him; and after he is killed, he will rise again the third day. But they understood not what he meant, and were afraid to ask him.

33.—When he was come to Capernaum, being in the house, he asked them, What were you debating amongst yourselves by the way? But they were silent; for they had debated amongst themselves by the way, who should be greatest. Then having sat down, he called the twelve, and said to them, If any man would be first, he shall be the last of all, and the servant of all. And he took a child, and placed him in the midst of them, and holding him in his arms, said to them, Whosoever shall receive one such child on my account, receives me; and whosoever shall receive me, receives not me, but him who sent me.

38.—Then John said to him, Rabbi, we saw one expelling demons in your name, who follows not us, and we forbade him, because he does not follow us. Jesus answered, Forbid him not; for there is none that works a miracle in my name, that can readily speak evil of me. For whosoever is not against you is for you. For whosoever shall give you a cup of water to drink on my account, because you are Christ's; indeed, I say to you, he shall not lose his reward.

42.—But whoever shall ensnare any of the little ones, who believe in me, it were better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if your hand ensnare you, cut it off; it is better for you to enter maimed into life, than having two hands to go into hell, into the unquenchable fire; where their worm dies not, and their fire is not quenched. And if your foot ensnare you, cut it off; it is better for you to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire; where their worm dies not, and their fire is not quenched. And if your eye ensnare you, pull it

out: it is better for you to enter one-eyed into the kingdom of God, than having two eyes to be cast into hell fire; where their worm dies not, and their fire is not quenched. For every one shall be seasoned with fire; as every sacrifice is seasoned with salt. Salt is good; but if the salt become tasteless, with what will you season it? Preserve salt in yourselves, and maintain peace with one another.

X.—Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him; and again, as his custom was, he taught them.

2.—And some Pharisees came, who, to try him, asked him, Is it lawful for the husband to divorce his wife? He answering, said to them, What precept has Moses given you on this subject? They replied, Moses has permitted us to write her a bill of divorcement, and dismiss her. Jesus answering, said to them, Because of your untractable disposition, Moses gave you this permission. But from the beginning, at the creation, God made them a male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one flesh. They are, therefore, not longer two, but one flesh. What then God has conjoined, let no man separate.

10.—And, in the house, his disciples asked him anew concerning this matter. He said to them, Whosoever divorces his wife, and marries another, commits adultery against her; and if a woman divorce her husband, and marry another, she commits adultery.

13.—Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. Jesus perceiving this, was offended, and said, Allow the children to come to me, do not hinder them; for of such is the kingdom of God. Indeed, I say to you, whosoever will not receive the kingdom of God as a child, shall never enter it. Then taking them up in his arms, and laying his hands upon them, he blessed them.

17.—As he went out into the road, one came running to him, who, kneeling, asked him, Good Teacher, what must I do to inherit eternal life? Jesus answered, Why do you call me good? God alone is good. Do you know the commandments? Do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury; honor your father and mother. The other replied, Rabbi, I have observed all these from my childhood. Jesus, looking upon him, loved him, and said to him, In one thing, nevertheless, you are deficient. Go, sell all that you have,

and give the price to the poor, and you shall have treasure in heaven; then come, and follow me, carrying the cross. But he was troubled at this answer, and went away sorrowful; for he had great possessions.

23.—Then Jesus looking around him, said to his disciples, How difficult is it for the wealthy to enter the kingdom of God! The disciples were astonished at his words; but Jesus resuming the discourse, said, Children, how difficult is it for them, who confide in wealth, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. At this they were still more amazed, and said one to another, Who then can be saved? Jesus looking upon them, said, To men it is impossible, but not to God; for to God all things are possible.

28.—Then Peter took occasion to say, As for us, we have forsaken all, and followed you. Jesus answering, said, Indeed, I say to you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; who shall not receive now, in this world, a hundred fold; houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the future state, eternal life. But many shall be first, who are last, and last, who are first.

SECTION VI.

THE ENTRY INTO JERUSALEM.

32.—AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befall him. Behold, *says he*, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and deliver him to the Gentiles, who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again.

35.—Then James and John, the sons of Zebedee, accosted him, saying, Rabbi, we beg you would grant us what we purpose to ask. He said to them, What would you have me grant you? They answered, That when you shall have attained your glory, one of us may sit at your right hand, and the other at your left. Jesus replied, You know not

what you ask. Can you drink such a cup as I am to drink; and undergo an immersion like that which I must undergo? They answered, We can. Jesus said to them, You shall indeed drink such a cup, as I am to drink, and undergo an immersion like that which I must undergo: but to sit at my right hand, and left, I can not give, unless to those for whom it is appointed.

41.—The ten hearing this, conceived indignation against James and John. But Jesus having called them together, said to them, You know that those who are accounted the princes of the nations, domineer over them; and their great ones exercise their authority upon them; but it must not be so amongst you. On the contrary, whosoever would be great amongst you, shall be your servant; and whosoever would be the chief, shall be the slave of all. For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

46.—Then they came to Jericho. Afterward, as he was departing thence, with his disciples, and a great crowd, blind Bartimeus, son of Timeus, who sat by the way-side begging, hearing that it was Jesus the Nazarene, cried, saying, Jesus, Son of David, have pity upon me! Many charged him to be silent, but he cried still the louder, Son of David, have pity upon me! Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage; arise, he calls you. Then throwing down his mantle, he sprang up, and went to Jesus. Jesus addressing him, said, What do you wish me to do for you? Rabboni, answered the blind man, to give me my sight. Jesus said to him, Go; your faith has cured you. Immediately he recovered his sight, and followed Jesus in the way.

XI.—As they approached Jerusalem, being come as far as Bethphage and Bethany, near the Mount of Olives; he sent two of his disciples, and said to them, Go into the village opposite you, and just as you enter it, you will find a colt tied, on which no man ever rode; loose him, and bring him. And if any person ask you, Wherefore do you this? say, The Master needs him, and he will instantly send him hither. Accordingly they went, and finding a colt tied before a door, where two ways met, they loosed him. Some of the people present said to them, Wherefore do you loose the colt? They having answered as Jesus had commanded them, were allowed to take him. Accordingly they brought the colt to Jesus, on which having laid their mantles, he sat on him. And many spread their mantles in the way; others cut down sprays from the trees, and strowed them in the

way. And they who went before, and they who followed shouted, saying, Hosanna! blessed be He that comes in the name of the Lord! Happy be the approaching Reign of our Father David! Hosanna in the highest Heaven! In this manner Jesus entered Jerusalem and the temple; where, after surveying everything around, it being late, he departed with the twelve to Bethany.

12.—The next day, when he left Bethany, he was hungry; and observing a fig tree at a distance, full of leaves, went to look for fruit on it, for the fig harvest was not yet. And being come, he found nothing but leaves. Then he said to it, Henceforth let no man ever eat fruit off you. And his disciples heard him.

15.—Being returned to Jerusalem, he went into the temple, and drove out them who sold, and them who bought in the temple, and overturned the tables of the money changers, and the stalls of them who sold doves; and would suffer no person to carry vessels through the temple. He also taught them, saying, Is it not written, "My house shall be called a house of prayer for all nations?" but you have made it a den of robbers. And the scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude admired his doctrine. And in the evening he went out of the city.

20.—Next morning as they returned, they saw that the fig tree was dried up from the root. Peter recollecting, said to him, Rabbi, behold the fig tree, which you devoted, already withered. Jesus answered, Have faith in God. For indeed, I say to you, Whoever shall say to this mountain, Be lifted, and thrown into the sea, and shall not in the least doubt, but shall believe that what he says shall happen; whatever he shall command, shall be done for him; for which reason I assure you, that what things soever you pray for, if you believe that you shall obtain them, they shall be yours.

25.—And when you pray, forgive, if you have matter of complaint against any; that your Father, who is in heaven, may also forgive you your trespasses. But if you do not forgive, neither will your Father, who is in heaven, forgive your trespasses.

27.—Again, they arrived at Jerusalem; and as he was walking in the temple, the chief priests, the scribes, and the elders, came and said to him, By what authority do you these things? and who empowered you to do them? Jesus answering, said to them, I also have a question to ask; answer me, and I will tell you by what authority I do these things. Was the title which John had to immerse, from

heaven, or from men? Answer me. Then they argued thus among themselves; If we say, From heaven; he will reply, Why, then, did you not believe him? But if we say, From men; we are in danger from the people, who are all convinced that John was a prophet. They therefore answering, said to Jesus, We can not tell. Jesus replied, Neither do I tell you by what authority I do these things.

XII.—Then addressing them in parables, he said, A man planted a vineyard, and hedged it about, and dug a place for a wine vat, and built a tower, and having farmed it out, went abroad. The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vineyard. But they seized him, beat him, and sent him away empty. Again, he sent to them another servant, whom they wounded in the head with stones, and sent back with disgrace. He sent another, whom they killed; and of many more that he sent, some they beat, and some they killed. At last, having an only son, whom he loved, he sent him also to them; for he said, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be our own. Then they laid hold on him, and having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. Have you not read this passage of scripture, "A stone which the builders rejected, is made the head of the corner: this the Lord has performed, and we behold it with admiration?" And they desired to have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them.

SECTION VII.

THE PROPHECY ON MOUNT OLIVET.

13.—THEN the chief priests, the scribes, and the elders, leaving Jesus, went away, and sent to him certain Pharisees and Herodians, to catch him in his words. These coming up, said to him, Rabbi, we know that you are upright, and stand in awe of none; for you respect not the person of men, but teach the way of God faithfully. Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? He, perceiving their artifice, answered, Why would you entangle me? Bring me a denarius, that I may see it.

When they had brought it, he asked them, Whose is this image and inscription? They answered, Cesar's. Jesus replied, Render to Cesar that which is Cesar's, and to God that which is God's. And they wondered at him.

18.—Then Sadducees came to him, who say that there is no future life, and proposed this question: Rabbi, Moses has enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother. Now there were seven brothers. The first took a wife, and dying, left no issue. The second married her, and died; neither did he leave any issue; so did also the third. Thus all the seven married her, and left no issue. Last of all, the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she has been the wife of them all? Jesus answering, said to them, Is not this the source of your error, your not knowing the scriptures, nor the power of God? For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the angels. But as to the dead, that they are raised, have you not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not a God of the dead, but of the living. Therefore you greatly err.

28.—A scribe, who had heard them dispute, perceiving the justness of his reply, came to him, and proposed this question: Which is the chief commandment of all? Jesus answered, The chief of all the commandments is, "Hearken, Israel, the Lord is our God. The Lord is one:" and, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment. The second resembles it: "You shall love your neighbor as yourself." There is no commandment greater than these. The scribe replied, Truly, Rabbi, you have answered well. There is one, and only one; and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength; and to love one's neighbor as one's self, is more than all burnt offerings and sacrifices. Jesus observing how pertinently he had answered, said to him, You are not far from the kingdom of God. After that, no person ventured to put questions to him.

35.—As Jesus was teaching in the temple, he asked them, Why do the scribes assert, that the Messiah must be a son of David? Yet David, himself, speaking by the Holy

Spirit, says, "The Lord said to my Lord, Sit at my right hand, until I make your foes your footstool." David himself, therefore, calls him his Lord; how then can he be his son? And the common people heard him with delight.

38.—Further, in teaching, he said to them, Beware of the scribes, who affect to walk in robes; who love salutations in public places, and the principal seats in the synagogues, and the uppermost places at entertainments; who devour the families of widows, and use long prayers for a disguise. They shall undergo the severest punishment.

41.—And Jesus sitting opposite the treasury, observed the people throwing money into the treasury: and many rich persons put in much. Then a poor widow came, who threw in two mites, (which make a farthing.) Jesus having called his disciples, said to them, Indeed, I say to you, that this poor widow has given more than any of those who have thrown into the treasury; for they all have contributed out of their superfluous stores; whereas she has given all the little that she had—her whole living.

XIII.—As he was going out of the temple, one of his disciples said to him, Rabbi, look what prodigious stones and stately buildings are here! Jesus answering, said to him, You see these great buildings. They shall be so razed, that one stone will not be left upon another.

3.—Afterward, as he was sitting on the Mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when will this happen? and what will be the sign, when all this is to be accomplished? Jesus answering them, took occasion to say, Take heed that no man seduce you; for many will assume my character, saying, I am the person, and will seduce many. But when you hear of wars and rumors of wars, be not alarmed; for this must happen, but the end is not yet.

8.—For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the prelude of woes. But take heed to yourselves; for they will deliver you to councils; and you will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testimony to them. The good tidings, however, must first be published among all nations. But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what you shall speak: but whatever shall be suggested to you in that moment, speak; for it is not you that shall speak, but the Holy Spirit. Then the brother will deliver up the brother to death; and the

father the child; and children will arise against their parents, and procure their death. And on my account you shall be universally hated; but the man who perseveres to the end, shall be saved.

14.—But when you shall see standing on forbidden ground, the desolating abomination, (reader, attend!) then let those in Judea flee to the mountains; and let not him who shall be on the roof, go down into the house, nor enter it, to carry anything out of his house: and let not him who shall be in the field, turn back to fetch his mantle. But alas for the women with child, and for them who give suck in those days! Pray, then, that your flight happen not in the winter; because there shall be such affliction in those days, as has not been before, from the beginning of the world, which God created, nor shall be ever after. Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he has elected, he has made its duration the shorter.

21.—Then if any one shall say to you, Lo! the Messiah is here, or Lo! he is yonder, believe it not. For false Messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even on the elect. Be you, therefore, upon your guard: remember, I have warned you of everything.

24.—But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her light, and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. Then they shall see the Son of Man coming in the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth.

28.—Learn now a similitude from the fig tree. When its branches become tender, and put forth leaves, you know that the summer is nigh. In like manner, when you shall see these things happen, know that he is near, even at the door. Indeed, I say to you, that this generation shall not pass, till all these things be accomplished. For heaven and earth shall fail: but my words shall not fail.

32.—But of that day, or of that hour, knows none, (not the angels; no, not the Son,) but the Father. Be circumspect, be vigilant, and pray; for you know not when that time will be. When a man intends to travel, he leaves his household in charge to his servants, assigns to every one his task, and orders the porter to watch. Watch you, therefore; for you know not when the master of the house will

return, (whether in the evening, or at midnight, or at cock-crowing, or in the morning;) lest coming suddenly, he find you asleep. Now, what I say to you, I say to all, Watch.

SECTION VIII.

THE LAST SUPPER.

XIV.—AFTER two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprise, and kill him. They said, however, Not during the festival, for fear of an insurrection among the people.

3.—Now being at table in Bethany, in the house of Simon, *formerly* a leper, there came a woman, who had an alabaster box of the balsam of spikenard, which was very costly: and she broke open the box, and poured the liquor upon his head. There were some present, who said with indignation, Why this profusion of the balsam? For it could have been sold for more than three hundred denarii, which might have been given to the poor. And they murmured against her. But Jesus said, Let her alone. Why do you molest her? She has done me a good office. For you will have the poor always amongst you, and can do them good whenever you please; but me you will not always have. She has done what she could. She has beforehand embalmed my body for the funeral. Indeed, I say to you, in whatsoever corner of the world the glad tidings shall be proclaimed, what this woman has now done, shall be mentioned to her honor.

10.—Then Judas Iscariot, one of the twelve, repaired to the chief priests, to betray Jesus to them. And they listened to him with joy, and promised to give him money. Afterward he sought a favorable opportunity to deliver him up.

12.—Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him, Whither shall we go to prepare for your eating the passover? Then he sent two of his disciples, saying to them, Go into the city, where you will meet a man carrying a pitcher of water; follow him; and wherever he shall enter, say to the master of the house, The Teacher says, Where is the guest chamber, in which I may eat the passover with my disciples? And he will show you a large upper room ready furnished. There prepare for us. Accordingly his disciples went away,

and being come into the city, found everything as he had told them, and prepared the passover.

17.—In the evening he went thither with the twelve. As they were at table eating, Jesus said, Indeed, I say to you, that one of you who eats with me, will betray me. Upon this they became very sorrowful; and asked him, all of them, one after another, Is it I? He answering, said to them, It is one of the twelve; he who dips his morsel in the dish with me. The Son of Man departs in the manner foretold in the scripture concerning him; but alas for that man! by whom the Son of Man is betrayed: it had been better for that man never to have been born.

22.—While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to them, saying, Take; this is my body. Then he took the cup, and having given thanks, gave it to them; and they all drank of it. And he said to them, This is my blood, the blood of the new institution, shed for many. Indeed, I say to you, that I will drink no more of the product of the vine, till that day when I shall drink it new in the kingdom of God. And after the hymn, they went to the Mount of Olives.

27.—And Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "I will smite the Shepherd, and the sheep shall be dispersed." Nevertheless, after I am raised again, I will go before you to Galilee. Peter then said to him, Though they all should stumble, I never will. Jesus answered him, Indeed, I say to you, that to-day, this very night, before the cock crow twice, even you will disown me thrice. But Peter insisted on it, adding, Although I should die with you, I will never disown you. And all the rest said the same.

32.—Then they came to a place named Gethsemane, where he said to his disciples, Stay here while I pray. And he took with him Peter, and James, and John, and being seized with grief and horror, said to them, My soul is overwhelmed with a deadly anguish; tarry here and watch. And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, and said, Abba, (that is, Father,) all things are possible to thee; take this cup away from me; yet not what I would, but what thou wilt. Then he returned, and finding them asleep, said to Peter, Simon, do you sleep? Could you not keep awake a single hour? Watch and pray, that you be not overcome by temptation: the spirit indeed is willing, but the flesh is weak. Again, he retired and prayed, using the same words. When he returned, he again found

them sleeping; for their eyes were overpowered, and they knew not what to answer him. A third time he came, and said to them, Do you now sleep, and take your rest? All is over: the hour is come: and the Son of Man is delivered into the hands of sinners. Arise. Let us be going. Lo! he who betrays me is drawing near.

43.—Immediately, before he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders. Now the betrayer had given them this signal: The man whom I shall kiss, is he; seize him, and lead him away safely. He was no sooner come, than accosting Jesus, he said, Rabbi, Rabbi, and kissed him. Then they laid hands on him, and seized him. But one of those who were present, drew his sword, and smiting the high priest's servant, cut off his ear. Then Jesus addressing them, said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I was daily amongst you, teaching in the temple, and you did not arrest me. But in this the scriptures are accomplished. Then they all forsook him and fled.

51.—Now there followed him a youth, who had only a linen cloth wrapped about his body; the soldiers having laid hold of him, he left the cloth, and fled from them naked.

SECTION IX.

THE CRUCIFIXION.

53.—THEN they took Jesus away to the high priest, with whom all the chief priests, the elders, and the scribes, were convened. And Peter followed him at a distance, as far as the court of the high priest's house, and sat there with the officers, warming himself at the fire.

55.—Meanwhile, the chief priests, and all the Sanhedrim, sought for evidence against Jesus, in order to condemn him to die, but found none: for many gave false testimony against him, but their testimonies were insufficient. Then some arose, who testified falsely against him, saying, We heard him say, I will demolish this temple made with hands, and in three days will build another without hands. But even here their testimony was defective. Then the high priest, standing up in the midst, interrogated Jesus, saying, Do you answer nothing to what these men testify against

you? But he was silent, and gave no answer. Again, the high priest interrogating him, said, Are you the Messiah, the Son of the blessed One? Jesus answered, I am; nay, you shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heaven. Then the high priest rent his garments, saying, What farther need have we of witnesses? You have heard the blasphemy. What is your opinion? And they all pronounced him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him, Divine who it is. And the officers gave him blows on the cheeks.

66.—Now Peter being below in the court, one of the maid servants of the high priest came thither, who seeing Peter warming himself, looked on him, and said, You also were with the Nazarene Jesus. But he denied, saying, I know him not: nor do I understand what you mean. Immediately he went out into the portico, and the cock crew. The maid seeing him again, said to the bystanders, This is one of them. Again he denied. And a little after, those who were present said to Peter, You are certainly one of them; for you are a Galilean, your speech shows it. Upon this he affirmed, with imprecations and oaths, that he did not know the man of whom they spoke. The cock crew the second time: and Peter recollected the word which Jesus had said to him, Before the cock crow twice, you will disown me thrice. And reflecting upon this, he wept.

XV.—Early in the morning, the chief priests, with the elders, the scribes, and all the Sanhedrim, after consulting together, bound Jesus, carried him away, and delivered him to Pilate.

2.—Pilate, asking him, said, You are the king of the Jews? He answered, You say right. Now the chief priests accused him of many things. Again Pilate asked him, saying, Do you answer nothing? Observe how many crimes they arraign you for. But Jesus answered no more, insomuch that Pilate was astonished.

6.—Now, at the festival, he always released to them any one prisoner, whom they desired. And there was one Barabbas, that had been imprisoned with his seditious associates, who in their sedition had committed murder. And, with clamor, the multitude demanded of Pilate, what he used to grant them. He answered them, saying, Shall I release to you the king of the Jews? (For he knew that through envy, the chief priests had delivered him up.) But the chief priests incited the multitude to insist on the release of Barabbas, in preference to Jesus. Pilate again interposed,

saying, What then would you have me to do with him whom you call king of the Jews? They cried, Crucify him. Pilate asked them, Why? What evil has he done? But they cried the more vehemently, Crucify him. Then Pilate, desirous to gratify the crowd, released Barabbas to them; and having caused Jesus to be scourged, delivered him up to be crucified.

16.—And the soldiers brought him into the hall called pretorium, where, having convened all the band, they arrayed him in purple, and crowned him with a wreath of thorns, and saluted him, saying, Hail, King of the Jews! Then they struck him on the head with a reed, and spit upon him, and paid him homage on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.

21.—And they constrained one Simon, a Cyrenian, who passed by, in coming from the country, the father of Alexander and Rufus, to carry the cross. And they brought him to Golgotha, (that is to say, The Place of Skulls,) where they gave him wine to drink, mingled with myrrh, which he would not receive. When they had nailed him to the cross, they parted his garments, dividing by lot what every man should take. Now it was the third hour, when they nailed him to the cross. And the inscription, bearing the cause of his death, was in these words, THE KING OF THE JEWS. They likewise crucified two robbers with him, one at his right hand, and the other at his left. And that scripture was fulfilled, which says, "He was ranked with malefactors."

29.—Meanwhile, they who passed by reviled him, shaking their heads, and saying, Ah! you who could demolish the temple, and rebuild it in three days! save yourself, and come down from the cross! The chief priests likewise, with the scribes, deriding him, said among themselves, He saved others; can not he save himself? Let the Messiah, the King of Israel, descend now from the cross, that we may see and believe! Even those who were crucified with him, reproached him.

33.—Now from the sixth hour until the ninth, darkness covered all the land. At the ninth hour, Jesus cried aloud, saying, Eloi, Eloi, lama sabacthani! which signifies, My God, My God, why hast thou forsaken me! Some who were present, hearing this, said, Hark! he calls Elijah. One at the same time ran, and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink,

saying, Let alone, we shall see whether Elijah will come to take him down. And Jesus sending forth a loud cry, expired.

38.—Then was the vail of the temple rent in two, from top to bottom. And the centurion, who stood opposite him, observing that he expired with so loud a cry, said, Surely this man was a son of a god.

40.—There were women also looking on at a distance, amongst whom were Mary the Magdalene, and Mary the mother of James the younger, and of Joses and Salome, (these had followed him, and served him, when he was in Galilee,) and several others, who came with him to Jerusalem.

SECTION X.

THE RESURRECTION.

42.—WHEN it was evening, (because it was the preparation, that is, the eve of the Sabbath,) Joseph of Arimathea, an honorable senator, who himself also expected the Reign of God, taking courage, repaired to Pilate, and begged the body of Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any time. And being informed by the centurion, he granted the body to Joseph; who having bought linen, and taking Jesus down, wrapped him in the linen; and laid him in a tomb, hewn out of the rock, and rolled a stone to the entrance. Now Mary the Magdalene, and Mary *the mother* of Joses, saw where he was laid.

XVI.—When the Sabbath was past, Mary the Magdalene, Mary *the mother* of James, and Salome, bought spices, that they might embalm Jesus. And early in the morning, the first day of the week, they came to the tomb about sunrise. And they said among themselves, Who will roll away the stone for us from the entrance of the tomb? (for it was very large.) But when they looked, they saw that the stone had been rolled away. Then entering the tomb, they beheld a youth sitting on the right side, clothed in a white robe, and they were frightened. But he said to them, Be not frightened; you seek Jesus the Nazarene, who was crucified. He is risen, he is not here: behold the place where they laid him. But go, say to his disciples, and to Peter, He is gone before you to Galilee; where you shall see him, as he told you. The women then getting out, fled from the

tomb, seized with trembling and consternation; but said nothing to any one, they were so terrified.

9.—Jesus having arisen early the first day of the week, appeared first to Mary the Magdalene, out of whom he had cast seven demons. She went and informed those who had attended him, who were in affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.

12.—Afterward he appeared in another form to two of them, as they traveled on foot into the country. These being returned, informed the other disciples, but neither did they believe them.

14.—At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy, in disbelieving those who had seen him after his resurrection. And he said unto them, Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe, and be immersed, shall be saved; but he who shall not believe, shall be condemned. And these miraculous powers shall attend the believers:—In my name they shall expel demons. They shall speak languages unknown to them before. They shall handle serpents *with safety*. And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them.

19.—Now, after the Lord had spoken to them, he was taken up into heaven, and sat down at the right hand of God. As for them, they went out and proclaimed the tidings everywhere, the Lord co-operating with them, and confirming their doctrine by the miracles with which it was accompanied.

THE

TESTIMONY

OF

LUKE,

THE EVANGELIST.

[FIRST PUBLISHED IN GREECE, A.D. 64.]

LUKE'S PREFACE.

I.—FORASMUCH as many have undertaken to compose a narrative of those things, which have been accomplished amongst us, as they, who were from the beginning, eye-witnesses, and afterward ministers of the word, delivered them to us; I have also determined, having exactly traced everything from the first, to write a particular account to you, most excellent Theophilus; that you may know the certainty of those matters wherein you have been instructed.

SECTION I.

THE ANNUNCIATION.

5.—IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

8.—Now when he came to officiate as priest in the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying without. Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias was discomposed at the sight, and in great terror. But the angel said to him, Fear not, Zacharias; for your prayer is heard, and Elizabeth your wife shall bear you

a son, whom you shall name John. He shall be to you matter of joy and transport; and many shall rejoice because of his birth. For he shall be great before the Lord; he shall not drink wine, nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Israel he shall bring back to the Lord their God. Moreover, he shall go before him in the spirit and power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. And Zacharias said to the angel, How shall I know this: for I am an old man, and my wife is advanced in years? The angel answering, said to him, I am Gabriel, who attend in the presence of God, and am sent to tell you this joyful news. But know that you shall be dumb, and shall not recover your speech, till the day when these things happen, because you have not believed my words, which shall be fulfilled in due time.

21.—Meanwhile, the people waited for Zacharias, and wondered that he staid so long in the sanctuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement five months, and said, The Lord has done this for me, purposing now to deliver me from the reproach I lay under among men.

26.—Now, in the sixth month, God sent Gabriel his angel, to Nazareth, a city of Galilee; to a virgin betrothed to a man called Joseph, of the house of David, and the virgin's name was Mary. When the angel entered, he said to her, Hail, favorite of heaven! the Lord be with you, happiest of women! At his appearance and words, she was perplexed, and revolved in her mind what this salutation could mean. And the angel said to her, Fear not, Mary, for you have found favor with God. And behold, you shall conceive and bear a son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his Father. And he shall reign over the house of Jacob forever: his reign shall never end. Then said Mary to the angel, How shall this be, since I have no intercourse with man? The angel answering, said to her, The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore the holy progeny shall be called the Son of God.

And lo! your cousin Elizabeth also has conceived a son in her old age; and she who is called barren, is now in her sixth month; for nothing is impossible with God. And Mary said, Behold the handmaid of the Lord. Be it to me according to your word. Then the angel departed.

39.—In those days Mary set out, and traveled expeditiously into the hill country; to a city of Judah; where having entered the house of Zacharias, she saluted Elizabeth. As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried with a loud voice, You are the most blessed of women, and blessed is the fruit of your womb. But how have I deserved this honor, to be visited by the mother of my Lord! for know, that as soon as the sound of your salutation reached my ears, the babe leaped in my womb for joy. And happy is she who believed that the things which the Lord has promised her, shall be performed.

46.—Then Mary said, My soul magnifies the Lord, and my spirit rejoices in God my Saviour; because he has not disdained the low condition of his handmaid; for henceforth, all posterity will pronounce me happy. For the Almighty, whose name is venerable, has done wonders for me. His mercy on them who fear him, extends to generations of generations. He displays the strength of his arm, and dispels the vain imaginations of the proud. He pulls down potentates from their thrones, and exalts the lowly. The needy he loads with benefits; but the rich he spoils of everything. He supports Israel his servant, (as he promised to our fathers,) ever inclined to mercy toward Abraham and his race. And Mary, after staying with Elizabeth about three months, returned home.

SECTION II.

THE NATIVITY.

57.—WHEN the time for Elizabeth's delivery was come, she brought forth a son; and her neighbors and relations who heard that the Lord had shown her great kindness, rejoiced with her. And, on the eighth day, when they came to the circumcision of the child, they would have him called by his father's name, Zacharias. And his mother interposed, saying, No; but he shall be called John. They said to her, There is none of your kindred of that name. They, therefore, asked his father by signs, how he would have him

called. He, having demanded a table-book, wrote upon it, His name is John, which surprised them all. And his mouth was opened directly, and his tongue *loosed.* And he spoke, praising God. Now all in the neighborhood were struck with awe: and the fame of these things spread throughout all the hill country of Judea. And all who heard these things, pondering them in their hearts, said, What will this child hereafter be? And the hand of the Lord was with him.

67.—Then Zacharias, his father, being filled with the Holy Spirit, prophesied, saying, Blessed be the Lord, the God of Israel, because he has visited and redeemed his people; and (as anciently he promised by his holy prophets) has raised a Prince for our deliverance in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us; in kindness to our forefathers, and remembrance of his holy institution; the oath which he swore to our father Abraham, to grant to us, that being rescued out of the hands of our enemies, we might serve him boldly, in piety and uprightness all our days. And you, child, shall be called a prophet of the Most High; for you shall go before the Lord, to prepare his way, by giving the knowledge of salvation to his people, in the remission of their sins, through the tender compassion of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death; to direct our feet into the way of peace.

80.—Meantime the child grew, and acquired strength of mind, and continued in the deserts, until the time when he made himself known to Israel.

II.—About that time, Cesar Augustus issued an edict, that all the inhabitants of the empire should be registered. (This first register took effect, when Cyrenius was president of Syria.) When all went to be registered, every one to his own city, Joseph also went from Nazareth, a city of Galilee, to a city of David in Judea, called Bethlehem, (for he was of the house and lineage of David,) to be registered, with Mary, his betrothed wife, who was pregnant. While they were there, the time came, that she should be delivered. And she brought forth her first born son, and swathed him, and laid him in a manger, because there was no room for them in the house allotted to strangers.

8.—Now there were shepherds in the fields in that country, who tended their flocks by turns through the night watches. On a sudden, an angel of the Lord stood by them, and a divine glory encompassed them with light, and

they were frightened exceedingly. But the angel said to them, Fear not; for lo! I bring you good tidings, which shall prove matter of great joy to all the people; because to-day is born to you in the city of David, a Saviour, who is the Lord Messiah. And by this you shall know him; you shall find a babe in swaddling bands, lying in a manger. Instantly the angel was attended by a multitude of the heavenly host, who praised God, saying, Glory to God in the highest heaven, and on earth peace, and good will amongst men!

15.—And when the angels returned to heaven, having left the shepherds, these said one to another, Let us go to Bethlehem, and see this which has happened, of which the Lord has informed us. And hastening thither, they found Mary and Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them, concerning this child. And all who heard it, wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself. And the shepherds returned, glorifying and praising God, for all that they had heard and seen, agreeably to what had been declared to them.

21.—On the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name, before his mother conceived him.

22.—And when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appoints, to present him to the Lord; (as it is written in the law of God, "Every male, who is the first born of his mother, is consecrated to the Lord:") and to offer the sacrifices enjoined in the law, a pair of turtle doves, or two young pigeons.

25.—Now there was at Jerusalem a man named Simeon, a just and a religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed to him, that he should not die, until he had seen the Lord's Messiah. This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what the law required, he took him into his arms, and blessed God, and said, Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for my eyes have seen the Saviour, whom thou hast provided in the sight of all the world, a luminary to enlighten the nations, and to be the glory of Israel thy people. And Joseph, and the mother of Jesus heard, with admiration, the things spoken concerning him. And Simeon blessed them, and

said to Mary his mother, This child is destined for the fall and the rise of many in Israel, and to serve as a mark for contradiction; (yes, your own soul shall be pierced as with a javelin;) that the thoughts of many hearts may be disclosed.

36.—There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in advanced age, who had lived seven years with a husband, whom she married when a virgin; and being now a widow of about eighty-four years, departed not from the temple, but served *God* in prayer and fasting night and day; she also coming in at that instant, gave thanks to the Lord, and spoke concerning Jesus to all those in Jerusalem who expected redemption.

39.—After they had performed everything required by the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

SECTION III.

THE IMMERSION.

41.—NOW, the parents of Jesus went yearly to Jerusalem at the feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and remained the customary time; being on their return, the child Jesus staid behind in Jerusalem, and neither Joseph nor his mother knew it. They supposing him to be in the company, went a day's journey, and then sought him among their relations and acquaintance; but not finding *him*, they returned to Jerusalem, seeking him. And after three days they found him in the temple, sitting among the doctors, both hearing them, and asking them questions. And all who heard him, were amazed at his understanding and answers, and they beheld him with astonishment. And his mother said to him, Son, why have you treated us thus? Behold, your father and I have sought you with sorrow. He answered, Why did you seek me? Did you not know that I must be in the courts of my Father? But they did not comprehend his answer.

51.—And he returned with them to Nazareth, and was subject to them. And his mother treasured up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.

III.—Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene; in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias, in the wilderness. And he went through all the country along the Jordan, publishing the immersion of reformation for the remission of sins. As it is written in the book of the Prophet Isaiah, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage. Let every valley be filled, every mountain and hill be leveled; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the salvation of God." Then said he to the multitudes, who flocked out to be immersed by him, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce, then, the proper fruits of reformation; and say not within yourselves, We have Abraham *for* a father; for I assure you, that of these stones God can raise children to Abraham. And even now the ax lies at the root of the trees. Every tree, therefore, which produces not good fruit, is cut down, and thrown into the fire.

10.—Upon this, the multitude asked him, What must we do then? He answered, Let him who has two coats, impart to him who has none; and let him who has victuals do the same. There came also publicans to be immersed, who said, Rabbi, what must we do? He answered, Exact no more than what is appointed you. Soldiers likewise asked him, And what must we do? He answered, Injure no man, either by violence, or false accusation, and be content with your allowance.

15.—As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, saying, I, indeed, immerse in water; but one mightier than I comes, whose shoe-latchet I am not worthy to untie; he will immerse you in the Holy Spirit and fire; his winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather the wheat into his granary, and consume the chaff in unquenchable fire. And with many other exhortations, he published the good tidings to the people.

19.—But Herod, the tetrarch, having been reproved by him, on account of Herodias, his brother's wife, and for all the crimes which Herod had committed, added this to the number, that he confined John in prison.

21.—Now when John immersed all the people, Jesus was likewise immersed; and while he prayed, the heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove; and a voice came from heaven, which said, Thou art my Son, the beloved; in thee I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Joseph, son of Judah, son of Joanna, son of Reza, son of Zerubabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, son of Meleah, son of Mainan, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Aminadab, son of Ram, son of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Ragau, son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mehalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

IV.—Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, where he continued forty days, and was tempted by the devil. Having eat nothing all that time, when it was ended he was hungry: and the devil said to him, If thou be God's Son, command this stone to become bread. Jesus answered him, saying, It is written, "Man lives not by bread only, but by whatever God pleases." Then the devil, having brought him to the top of a high mountain, showed him all the kingdoms of the world in an instant, and said to him, All this power and glory I will give thee; for it is delivered to me, and to whomsoever I will, I give it; if, therefore, thou wilt worship me, it shall all be thine. Jesus answering, said, It is written, "Thou shalt worship the Lord thy God, and shalt serve him only." Then he brought him to Jerusalem, and placing him on the battlement of the temple, said to him, If thou be God's Son, throw thyself down hence; for it is written, "He will give his angels charge concerning thee, to keep thee; and in *their* arms they shall uphold thee, lest

thou dash thy foot against a stone." Jesus answered, It is said, "Thou shalt not put the Lord thy God to the proof." When the devil had ended all the temptation, he departed from him for a time.

SECTION IV.

THE ENTRANCE ON THE MINISTRY.

14.—THEN Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread throughout the whole country, and he taught in their synagogues with universal applause.

16.—Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath day, and stood up to read. And they put into his hands the book of the Prophet Isaiah, and having opened the book, he found the place where it is written, "The Spirit of the Lord is upon me, inasmuch as he has anointed me to publish glad tidings to the poor, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance with the Lord." And having closed the book, and returned it to the servant, he sat down. And the eyes of all in the synagogue were fixed upon him. And he began with saying to them, This very day, the scripture which you have just now heard, is fulfilled. And all extolled him; but being astonished at the gracious words which he uttered, they said, Is not this Joseph's son? He said to them, You will doubtless apply to me this proverb, "Physician, cure yourself." Do as great things here in your own country, as we hear you have done in Capernaum. But in fact, added he, No prophet was ever well received in his own country. I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land; yet to none of them was Elijah sent, but to a widow in Sarepta, of Sidonia. There were likewise many lepers in Israel, in the days of Elisha the prophet; and Naaman the Syrian was cleansed, but none of those. On hearing this, the whole synagogue were enraged, and breaking up, drove him out of the city, and brought him to the brow of the mountain on which their city was built, that they might throw him down headlong. But he, passing through the midst of them, went away.

31.—Then he came to Capernaum, a city of Galilee, and taught them on the Sabbath. And they were struck with awe at his manner of teaching; for he spoke with authority.

33.—Now there was in the synagogue a man possessed by the spirit of an unclean demon, who roared out, saying, Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art—the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him. On this, the demon, having thrown him into the middle of the assembly, came out without harming him. And they were all in amazement, and said one to another, What does this mean, that with authority and power he commands the unclean spirits, and they come out? From that time, his fame was published in every corner of the country.

38.—When he was gone out of the synagogue, he entered the house of Simon, whose wife's mother had a violent fever, and they entreated him on her behalf. Jesus, standing near her, rebuked the fever, and it left her, and she instantly arose, and served them.

40.—After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. Demons also came out of many, crying out, Thou art the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah. When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them, I must publish the good tidings of the Reign of God in other cities also, because for this purpose I am sent. Accordingly, he made this publication in the synagogues of Galilee.

V.—Now it happened, as he stood by the lake Gennesareth, the multitude pressing upon him to hear the word of God; that seeing two barks aground, near the shore, the fishermen having landed to wash their nets, he went aboard one of them, which was Simon's; and, desiring him to put off a little from the land, sat down, and taught the people out of the bark.

4.—When he had done speaking, he said to Simon, Launch out into deep water, and let down your nets for a draught. Simon answered, Master, we have toiled all night, and have caught nothing; nevertheless, at your word, I will let down the net. Having done this, they inclosed such a multitude of fishes, that the net began to break. And they beckoned to their companions, in the other bark, to come

and help them. And they came, and loaded both their barks, so that they were *near* sinking. When Simon Peter saw this, he threw himself at Jesus' knees, saying, Depart from me, Lord, for I am a sinful man. For the draught of fishes which they had taken, had filled him and all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon, Fear not, henceforth you shall catch men. And having brought their barks to land, they forsook all, and followed him.

12.—When he was in one of the neighboring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying, Master, if you will, you can cleanse me. Jesus stretching out his hand, and touching him, said, I will; be you cleansed. That instant his leprosy departed from him. And he commanded him to tell no person. But go, *said he*, show yourself to the priest, and present the offering appointed by Moses, for notifying to the people that you are cleansed. Yet so much the more was Jesus everywhere talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.

17.—One day, as he was teaching, and Pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the cure of the sick. And, behold, some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed, in the midst before him. Jesus perceiving their faith, said, Man, your sins are forgiven you. On which the Scribes and the Pharisees reasoned thus, Who is this that speaks blasphemies? Can any one forgive sins except God? Jesus knowing their thoughts, addressed himself to them, and said, What are you reasoning in your hearts? Which is easier, to say, Your sins are forgiven you; or to say, Arise, and walk? But that you may know that the Son of Man has power on earth to forgive sins, Arise, (said he to the palsied man,) take up your bed, and return to your house. That instant he rose in their presence, took up his bed, and returned home, glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying, We have seen wonderful things to-day.

27.—After this, he went out, and observing a publican, named Levi, sitting at the toll-office, said to him, Follow

me. And he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great company of publicans and others, at table with them. But the Scribes and the Pharisees of the place murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? Jesus answering, said to them, It is not the healthy, but the sick, who need a physician. I am come to call, not the righteous, but sinners, to reformation.

33.—Then they asked him, How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but yours eat and drink? He answered, Would you have the bridemen fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them: in those days they will fast. He added this similitude, No person mends an old mantle with new cloth; otherwise the new will rend the old; besides, the old and new will never suit each other. No person puts new wine into old leather bottles; otherwise, the new wine will burst the bottles, and thus the wine will be spilled, and the bottles rendered useless. But if new wine be put into new bottles, both will be preserved. Besides, a man, after drinking old wine, calls not immediately for new; for he says, The old is milder.

VI.—On the Sabbath called second prime, as Jesus was passing through the cornfields, his disciples plucked the ears of corn, and rubbed them in their hands and eat them. And some Pharisees said to them, Why do you that which it is not lawful to do on the Sabbath? Jesus replying, said to them, Did you never read what David and his attendants did, when they were hungry; how he entered the mansion of God, and took and eat the loaves of the presence, and gave also of this bread to his attendants; though it can not be lawfully eat by any but the priests? He added, The Son of Man is master even of the Sabbath.

6.—It happened also on another Sabbath, that he went into the synagogue and taught; and a man was there whose right hand was blasted. Now the Scribes and the Pharisees watched, to see whether he would heal on the Sabbath, that they might find matter for accusing him. But he, knowing their thoughts, said to the man, whose hand was blasted, Arise, and stand in the middle. And he arose and stood. Then Jesus said to them, I would ask you, What is it lawful to do on the Sabbath? Good or ill? To save, or to destroy? And, looking around on them all, he said to the man, stretch out your hand; and in doing this, his hand was

rendered sound like the other. But they were filled with madness, and consulted together, what they should do to Jesus.

SECTION V.

THE NOMINATION OF APOSTLES.

12.—IN those days, Jesus retired to a mountain to pray, and spent the whole night in an oratory. When it was day, he called to him his disciples; and of them he chose twelve, whom he named Apostles. Simon, whom he also named Peter, and Andrew, his brother, James, and John, Philip, and Bartholomew, Matthew, and Thomas, James, son of Alpheus, and Simon called the Zealous, Judas, *brother* of James, and Judas Iscariot, who proved a traitor.

17.—Afterward, Jesus, coming down with them, stopped in a plain, where a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be healed of their diseases. Those also who were infested with unclean spirits, came, and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.

20.—Then fixing his eyes on his disciples, he said, Happy you poor, for the kingdom of God is yours! Happy you that hunger now, for you shall be satisfied! Happy you that weep now, for you shall laugh! Happy shall you be when men shall hate you, and separate you *from their society;* yes, reproach and defame you, on account of the Son of Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did their fathers treat the prophets. But alas, for you rich; for you have received your comforts! Alas, for you that are full; for you shall hunger! Alas, for you who laugh now; for you shall mourn and weep! Alas, when all men shall speak well of you; for so did their fathers of the false prophets.

27.—But I charge you, my hearers, love your enemies, do good to them who hate you, bless them who curse you, pray for them who traduce you. To him who smites you on one cheek, present the other; and from him who takes your mantle, withhold not your coat. Give to every one who asks you; and from him who takes away your goods, do not demand them back. And as you would that men should do to you, do you likewise to them. For if you love

those who love you, what thanks are you entitled to, since even sinners love those who love them? And if you do good to those who do good to you, what thanks are you entitled to, since even sinners do the same? And if you lend to those from whom you hope to receive, what thanks are you entitled to, since even sinners lend to sinners, that they may receive as much in return! But love your enemies, do good and lend, nowise despairing; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and malignant. Be therefore merciful, as your Father is merciful.

37.—Judge not, and you shall not be judged; condemn not, and you shall not be condemned; release, and you shall be released; give, and you shall get: good measure, pressed and shaken, and heaped, shall be poured into your lap; for, the very measure you give to others you yourselves shall receive.

39.—He also used this comparison: Can the blind guide the blind? Will not both fall into a ditch? The disciple is not above his teacher; but every finished disciple shall be as his teacher. And why do you observe the mote in your brother's eye; but perceive not the splinter in your own eye? Or how can you say to your brother, Brother, let me take out the mote which is in your eye, not considering that there is a splinter in your own eye? Hypocrite, first take the splinter out of your own eye: then you will see to take out the mote which is in your brother's eye. That is not a good tree which yields bad fruit; nor is that a bad tree which yields good fruit. For every tree is known by its own fruit. Figs are not gathered off thorns; nor grapes off a bramble-bush. The good man, out of the good treasure of his heart, brings that which is good: the bad man, out of the bad treasure of his heart, brings that which is bad; for it is out of the fullness of the heart that the mouth speaks.

46.—But why do you, in addressing me, cry, Master, Master, and obey not my commands! Whoever comes to me and hears my precepts, and practices them, I will show you whom he resembles: he resembles a man who built a house, and digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it was founded upon the rock. But he who hears, and does not practice, resembles a man, who, without laying a foundation, built a house upon the earth: which, when the torrent broke against it, fell, and became a great pile of ruins.

VII.—When he had finished his discourse in the audi-

ence of the people, he entered Capernaum. And a centurion's servant, who was dear to his master, was sick, and in danger of dying. And the centurion, having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant. When they came to Jesus, they earnestly besought him, saying, He is worthy of this favor; for he loves our nation; and it was he who built our synagogue. Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him, to say, Master, trouble not yourself; for I have not deserved that you should come under my roof; wherefore neither thought I myself fit to come into your presence: say but the word, and my servant will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. Jesus, hearing these things, admired him, and turning, said to the multitude which followed, I assure you, I have not found so great faith even in Israel. And they who had been sent, having returned to the house, found the servant well, who had been sick.

11.—The day following, he went into a city called Nain, accompanied by his disciples, and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her. When the Lord saw her, he had pity upon her, and said to her, Weep not. Then he advanced and touched the bier, (the bearers stopping,) and said, Young man, arise, I command you. Then he who had been dead, sat up, and began to speak, and he delivered him to his mother. And all present were struck with awe, and glorified God, saying, A great prophet has arisen among us; and, God has visited his people. And this report, concerning him, spread throughout Judea, and all the neighboring country.

18.—Now John's disciples had informed him of all these things, and he called two of them, whom he sent to Jesus, to ask him, Are you He who comes, or must we expect another? Being come to him, they said, John the Immerser has sent us to ask you, Are you He who comes, or must we expect another? At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to many, who were blind. And he returned this answer, Go, and report to John what you have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad

tidings is brought to the poor. And happy is he to whom I shall not prove a stumbling block.

24.—When John's messengers were departed, Jesus said to the multitude, concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man effeminately dressed? It is in royal palaces that they who wear splendid apparel, and live in luxury, are found. What then did you go to see? a prophet? Yes, I tell you, and something superior to a prophet. For this is he, concerning whom it is written, "Behold, I send my messenger before you, who shall prepare your way." For I declare to you, among those who are born of women, there is not a greater prophet than John the Immerser; yet, the least in the Reign of God is greater than he. All the people, even the publicans, who heard John, have, by receiving immersion from him, honored God; whereas, the Pharisees and the lawyers, in not being immersed by him, have rejected the counsel of God with regard to themselves.

31.—To what shall I compare the men of this generation? Whom are they like? They are like children in the market place, of whom their companions complain, and say, We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not wept. For John the Immerser is come, abstaining from bread and wine; and you say, He has a demon. The Son of Man is come, using both; and you say, He is a lover of banquets and wine, an associate of publicans and sinners. But wisdom is justified by all her children.

SECTION VI.

SIGNAL MIRACLES AND INSTRUCTIONS.

36.—NOW one of the Pharisees asked Jesus to eat with him: and he went into the Pharisee's house, and placed himself at table. And, behold, a woman of the city who was a sinner, knowing that he eat at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the balsam. The Pharisee, who had invited him, observing this, said within himself, If this man were a prophet, he would have known who this woman is that touches him, and of what character; for she is a sinner.

Then Jesus said to him, Simon, I have something to say to you. He answered, Say it, Rabbi. A certain creditor had two debtors; one owed five hundred denarii, the other fifty. But not having the means to pay, he freely forgave them both. Say, then, which of them will love him most? Simon answered, I suppose he to whom he forgave most. Jesus replied, You have judged right. Then turning to the woman, he said to Simon, Do you see this woman? When I came into your house, you gave me no water for my feet; but she has washed my feet with tears, and wiped them with her hair. You gave me no kiss; but she, since she entered, has not ceased kissing my feet. You did not anoint my head with oil; but she has anointed my feet with balsam. Wherefore, I tell you, her sins, which are many, are forgiven; therefore, her love is great. But he to whom little is forgiven, has little love. Then he said to her, Your sins are forgiven. Those, who were at table with him, said within themselves, Who is this, that even forgives sins? But he said to the woman, Your faith has saved you, go in peace.

VIII.—Afterward he traveled through cities and villages, proclaiming the joyful tidings of the Reign of God, being attended by the twelve, and by certain women, who had been delivered from evil spirits and distempers; Mary, called Magdalene, out of whom went seven demons; Joanna, wife of Chuza, Herod's steward; Susanna, and several others, who assisted him with their property.

4.—Now, when a great multitude was assembled, and the people were flocking to him, out of the cities, he spoke by a parable. The sower went out to sow his grain: and in sowing, part fell by the way-side, and was crushed under foot, or picked up by the birds; part fell upon a rock, and when it was sprung up, withered away for want of moisture; part also fell among thorns, and the thorns grew up and choked it; and part fell into good soil, and sprung up, and yielded increase, a hundred fold. Having said this, he cried, Whosoever has ears to hear, let him hear.

9.—And his disciples asked him, saying, What does this parable mean? He answered, It is your privilege to know the secrets of the Reign of God, which, to others, are couched in parables; that, though they look, they may not perceive; though they hear, they may not understand.

11.—Now, this is the meaning of the parable. The seed is the word of God. By the way-side are meant those hearers out of whose hearts the devil coming, takes away the word, lest they should believe, and be saved. By the rock

are meant those, who, when they hear, receive the word with joy; yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off. By the ground incumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life; which stifle the word, so that it brings no fruit to maturity. But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

16.—A lamp is never lighted to be covered with a vessel, or put under a bed; but to be set on a stand, that they who enter may see the light. For there is no secret which shall not be discovered; nor anything concealed which shall not be known, and become public. Take heed, therefore, how you hear; for to him who has, more shall be given; but from him who has not, shall be taken even that which he seems to have.

19.—Then his mother and brothers came to speak with him; but could not get near him for the crowd. And it was told him by some persons, Your mother and your brothers are without, desiring to see you. But he, answering, said to them, My mother and my brothers are those who hear the word of God, and obey.

22.—One day, Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Accordingly they set sail. But while they sailed, he fell asleep; and there blew such a storm upon the lake, as filled the bark *with water*, and endangered their lives. And they came to him, and awakened him, saying, Master, Master, we perish! Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. And Jesus said to them, Where is your faith? But they said one to another, with fear and admiration, Who is this that commands even the winds and the water, and they obey him? And they arrived at the country of the Gadarenes, which is opposite to Galilee.

27.—Being come ashore, a man of the city met him, who had been long possessed by demons; and who wore no clothes, and had no habitation but the sepulchers. When he saw Jesus, he roared out, and threw himself at his feet, crying, What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me. (For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, so that when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.) Then Jesus asked him, saying, What is your

name? He answered, Legion; because many demons had entered into him. And they entreated him, that he would not command them to go into the deep; but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. Then the demons having quitted the man, entered into the swine; and the herd rushed down a precipice into the lake, and were drowned. The herdsmen, seeing this, fled, and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man of whom the demons were dispossessed, sitting at the feet of Jesus, clothed, and in his right mind, they were afraid. But having been informed by the spectators, in what manner the demoniac had been delivered, all the people of the country of the Gadarenes, entreated him to leave them; for they were struck with terror. Accordingly, he re-entered the bark, and returned. Now, the man out of whom the demons were gone, entreated his permission to attend him. But Jesus dismissed him, saying, Return home, and relate what great things God has done for you. Then he departed, and published through all the city, what great things Jesus had done for him. Jesus, at his return, was welcomed by the crowd, who were all waiting for him.

41.—Meantime, a man named Jairus, came, a ruler of the synagogue, who, throwing himself at the feet of Jesus, besought him to come into his house; for he had an only daughter, about twelve years old, who was dying.

43.—As Jesus went along, the people crowded him; and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom could cure her, coming behind, touched the tuft of his mantle; upon which her issue was stopped. Then Jesus said, Who touched me? When every body denied it; Peter, and those with him, answered, Master, the multitude throng and press you, and do you say, Who touched me? Jesus replied, Some person has touched me; for I am sensible that my power was just now exerted. Then the woman, perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed: and he said to her, Daughter, take courage, your faith has cured you, go in peace.

49.—While he was yet speaking, one came from the house of the director of the synagogue, who said, your daughter is dead; trouble not the Teacher. Jesus, hearing this, said

to Jairus, Fear not; only believe, and she shall be well. Being come to the house, he allowed no person to enter with him, except Peter, and John, and James, and the maid's father and mother. And all wept, and lamented her. But he said, Weep not; she is not dead, but asleep. And they derided him, knowing that she was dead. But he, having made them all retire, took her by the hand, and called, saying, Maiden, arise. And her spirit returned, and she arose immediately, and he commanded to give her food. And her parents were astonished, but he charged them not to mention to any person what had happened.

IX.—Jesus, having convened the twelve, gave them power and authority over all the demons, and to cure diseases; and sent them to proclaim the Reign of God, and to heal the sick. And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats apiece: and continue in whatever house you are received into, till you leave the place. And wheresoever they will not receive you, shake even the dust off your feet, as a protestation against them. They accordingly departed, and traveled through the villages, publishing the good tidings, and performing cures everywhere.

7.—Now, Herod, the tetrarch, having heard of all that Jesus had done, was perplexed; because some said, John is risen from the dead; some, Elijah has appeared; and others, One of the ancient prophets is risen again. And Herod said, John I beheaded; but who is this, of whom I hear such things? And he was desirous to see him.

10.—Now, the Apostles having returned, reported to Jesus all that they had done: and he, taking them with him, retired privately to a desert belonging to the city of Bethsaida. But the multitude, having known it, followed him; and he, receiving them, spoke to them concerning the Reign of God; and he healed those who had need of healing.

12.—When the day began to decline, the twelve, accosting him, said, Dismiss the people, that they may go to the nearest towns and villages, and provide themselves lodging and food; for we are here in a desert. He answered, Supply them yourselves with food. They replied, We have only five loaves and two fishes; unless we go and buy victuals for all this people. For they were about five thousand men. Then he said to his disciples, Make them recline in parties; fifty in a party. And they did so, making them all recline. Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and broke them, and gave them to his disciples, to set before the multitude. And they all

did eat, and were satisfied; and took up twelve baskets full of fragments.

SECTION VII.

THE TRANSFIGURATION.

18.—AFTERWARD, Jesus having withdrawn from the multitude to pray, apart with his disciples, asked them, saying, Who do people say that I am? They answered, John the Immerser; others say, Elijah; and others, that one of the ancient prophets is risen again. He said to them, But who do you say that I am? Peter answered, The Messiah of God. Then, having strictly charged them, he prohibited them from telling this to any person; adding, The Son of Man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and rise again the third day.

23.—Moreover, he said to all the people, If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. What will it profit a man to gain the whole world, with the forfeit or ruin of himself? For whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in that of the Father, and of the holy angels. I assure you, that there are some standing here, who shall not taste death till they see the Reign of God.

28.—About eight days after this discourse, he took with him Peter, and John, and James, and went up on a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness. And, behold, two men of a glorious aspect, Moses and Elijah, conversed with him, and spoke of the departure which he was to accomplish at Jerusalem. Now, Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men who stood with him. As these were removing from Jesus, Peter said to him, not knowing what he said, Master, it is good for us to stay here: let us, then, make three booths, one for you, one for Moses, and one for Elijah. While he was speaking, a cloud came and covered them, and the disciples feared, when they entered the cloud. From the cloud a voice came, which said, This is my Son, the be-

loved: hear him. While the voice was uttered, Jesus was found alone. And this they kept secret, telling no person, in those days, anything of what they had seen.

37.—The next day, when they were come down from the mountain, a great multitude met him. And one of the crowd cried out, saying, Rabbi, I beseech you, take pity on my son; for he is my only child. And lo! a spirit seizes him, making him instantly cry out, and fall into convulsions, so that he foams: and after he is much bruised, hardly leaves him. And I besought your disciples to expel the demon; but they were not able. Then, Jesus answering, said, O incredulous and perverse generation! how long shall I be with you, and suffer you? Bring your son hither. And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit, and having cured the child, delivered him to his father. And they were all amazed at the great power of God.

44.—While all were admiring everything which Jesus did, he said to his disciples, Mark diligently these words, the Son of Man is to be delivered into the hands of men. But they understood not this language; it was vailed to them, that they might not apprehend it; and they were afraid to ask him concerning it.

46.—And there arose a debate among them, which of them should be the greatest. But Jesus, who perceived the thought of their heart, took a child, and placing him near himself, said to them, Whosoever shall receive this child for my sake, receives me; and whosoever shall receive me, receives him who sent me: for he who is the least amongst you all, this person shall be great.

49.—Then John replied, Master, we saw one expelling demons in your name, and we forbade him, because he consorts not with us. Jesus answered, Forbid not such; for whosoever is not against us, is for us.

51.—Now, as the time of his departure approached, he set out resolutely for Jerusalem, and sent messengers before, who went into a village of the Samaritans to make preparation for him. But they would not admit him; because they perceived he was going to Jerusalem. His disciples, James and John, observing this, said, Master, shall we call down fire from heaven to consume them, as Elijah did? But he turned and rebuked them, saying, Do you not know of what spirit you are? Then they went to another village.

57.—As they were on the way, one said to him, Master, I will follow you whithersoever you go. Jesus answered, The foxes have holes, and the birds of the air have places

of shelter; but the Son of Man has not where to repose his head.

59.—He said to another, Follow me. He answered, Sir, permit me first to go and bury my father. Jesus replied, Let the dead bury their dead; but go you and publish the Reign of God.

61.—Another, likewise, said, I will follow you, Sir; but first permit me to take leave of my family. Jesus answered, No man, who, having put his hand to the plow, looks behind him, is fit for the kingdom of God.

X.—Afterward, the Lord appointed seventy others, also, and sent them, two and two, before him, into every city and place whither he intended to go. And he said to them, The harvest is plentiful, but the reapers are few: pray, therefore, the Lord of the harvest, that he would send laborers to reap it. Go, then; behold, I send you forth as lambs amongst wolves. Carry no purse, nor bag, nor shoes; and salute no person by the way. Whatever house you enter, say, first, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon yourselves. But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages: go not from house to house. And whatever city you enter, if they receive you, eat such things as are set before you; cure the sick, and say to them, The Reign of God comes upon you. But whatever city you enter, if they do not receive you, go out into the streets, and say, The very dirt of your streets, which cleaves to us, we wipe off against you; know, however, that the Reign of God draws nigh to you. I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

13.—Alas, for thee, Chorazin! Alas, for thee, Bethsaida! For if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago, sitting in sackcloth and ashes. Wherefore, the condition of Tyre and Sidon shall be more tolerable, in the judgment, than yours. And thou, Capernaum, which hast been exalted to heaven, shall be thrown down to hades. He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects him who sent me.

17.—And the seventy returned with joy, saying, Master, even the demons are subject to us, through your name. He said to them, I beheld Satan fall like lightning from heaven. Lo! I empowered you to tread on serpents, and scorpions, and all the might of the enemy; and nothing shall hurt you.

Nevertheless, rejoice not in this, that the spirits are subject to you; but rejoice that your names are enrolled in heaven. At that time, Jesus was joyful in spirit, and said, I adore thee, O Father, Lord of heaven and earth; because, having hid these things from sages, and the learned, thou hast revealed them to babes. Yes, Father, because such is thy pleasure. My Father has imparted everything to me; and none knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son will reveal him. Then, turning apart, he said to his disciples: Blessed are the eyes which see what you see. For I assure you, that many prophets and kings have wished to see the things which you see; but have not seen them: and to hear the things which you hear; but have not heard them.

25.—Then a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain eternal life? Jesus said to him, What does the law prescribe? What do you read there? He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Jesus replied, You have answered right. Do this, and you shall live. But he, desirous to appear blameless, said to Jesus, Who is my neighbor? Jesus said, in return, A man of Jerusalem, traveling to Jericho, fell among robbers; who, having stripped and wounded him, went away, leaving him half dead. A priest, accidentally going that way, and seeing him, passed by on the farther side. Likewise a Levite, on the road, when he came near the place, and saw him, passed by on the farther side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion, and went up to him; and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the morrow, when he was going away, he took out two denarii, and giving them to the host, said, Take care of this man, and whatever you spend more, when I return I will repay you. Now which of these three, do you think, was neighbor to him who fell among the robbers? The lawyer answered, He who took pity upon him. Then said Jesus, Go you and do in like manner.

38.—And, as he traveled, he went into a village, where a woman named Martha, entertained him at her house. She had a sister called Mary, who sat at the feet of Jesus, listening to his discourse: but Martha, who was much cumbered about serving, came to him and said, Master, do you not care

that my sister leaves me to serve alone? Bid her, therefore, assist me. Jesus answering, said to her, Martha, Martha, you are anxious, and trouble yourself about many things. One thing only is necessary. And Mary has chosen the good part, which shall not be taken from her.

SECTION VIII.

THE CHARACTER OF THE PHARISEES.

XI.—IT happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him, Master, teach us to pray, as John also taught his disciples. He said to them, When you pray, say, Father, thy name be hallowed; thy Reign come; give us each day our daily bread; and forgive us our sins, for even we forgive all who offend us; and lead us not into temptation.

5.—Moreover, he said to them, Should one of you have a friend, and go to him at midnight, and say, Friend, lend me three loaves; for a friend of mine is come off his road to see me, and I have nothing to set before him; and he, from within, should answer, Do not disturb me; the door is now locked; I and my children are in bed; I can not rise to give you: I tell you, though he will not rise and supply him, because he is his friend; he will, because of his importunity, get up, and give him as many as he wants. I likewise tell you, ask, and you shall obtain; seek, and you shall find; knock, and the door shall be opened to you: for whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door is opened. What father amongst you, would give his son a stone, when he asks bread; or, when he asks a fish, would, instead of a fish, give him a serpent; or, when he asks an egg, would give him a scorpion? If you, therefore, bad as you are, can give good things to your children; how much more will your heavenly Father give the Holy Spirit to them that ask him!

14.—Again, he was expelling a demon, which caused dumbness; and when the demon was gone out, the dumb spoke, and the people wondered. Some, however, said, He expels demons by Beelzebub, the prince of the demons. Others, to try him, asked of him a sign from heaven. But he, knowing their thoughts, said to them, By intestine broils, any kingdom may be desolated, one family falling after another. Now, if there be intestine broils in the kingdom of Satan; how can that kingdom subsist? for, you say, that I

expel demons by Beelzebub. Moreover, if I by Beelzebub expel demons; by whom do your sons expel them? Wherefore they shall be your judges. But if I, by the finger of God, expel demons, the Reign of God has overtaken you. When the strong one armed, guards his palace, his effects are secure. But if he who is stronger, shall attack and overcome him, he will strip him of his armor, on which he relied, and dispose of his spoils. He who is not for me, is against me; and he who gathers not with me, scatters.

24.—The unclean spirit, when he is gone out of a man, wanders over parched deserts, in search of a resting place. But not finding any, he says, I will return to my house, whence I came. Being come, he finds it swept and embellished. Then he goes and brings seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becomes worse than the first.

27.—While he was saying these things, a woman, raising her voice, cried to him, from amidst the crowd, Happy the womb which bore you! and the breast which suckled you! Say, rather, replied he, Happy they who hear the word of God, and obey.

29.—When the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, only the sign of Jonah. For, as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The queen of the south country will arise in the judgment against the men of this generation, and cause them to be condemned: because she came from the extremities of the earth, to hear the wise discourses of Solomon: and behold, here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they reformed when warned by Jonah: and behold, here is something greater than Jonah.

33.—A lamp is lighted, not to be concealed, or put under a vessel, but on a stand; that they who enter may have light. The lamp of the body is the eye: when, therefore, your eye is sound, the whole body is enlightened; but when your eye is distempered, your body is in darkness. Take heed, then, lest the light which is in you, be darkness. If your whole body, therefore, be enlightened, having no part dark; the whole will be so enlightened, as when a lamp lights you by its flame.

37.—While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself at table. But the Pharisee was surprised to observe that he used no

washing before dinner. Then the Lord said to him, As for you, Pharisees, you cleanse the outside of your cups and dishes, while you yourselves are inwardly full of rapacity and malevolence. Unthinking men! did not he who made the outside, make the inside also? Only give in alms what you have, and all things shall be clean to you.

42.—Alas, for you, Pharisees! because you pay the tithe of mint and rue, and of every kind of herb, and neglect justice and the love of God. These things you ought to have practiced, and not to have omitted those.

43.—Alas, for you, Pharisees! because you love the most conspicuous seats in synagogues, and salutations in public places.

44.—Alas, for you! because you are like concealed graves, over which people walk without knowing it.

45.—Here, one of the lawyers interposing, said, By speaking thus, Rabbi, you reproach us also. He answered, Alas, for you, lawyers! also; because you lade men with intolerable burdens—burdens which you yourselves will not so much as touch with one of your fingers.

47.—Alas, for you! because you build the monuments of the prophets, whom your fathers killed. Surely you are both vouchers and accessories to the deeds of your fathers; for they killed them, and you build their monuments.

49.—Wherefore, thus says the wisdom of God, I will send them prophets and Apostles: some of them they will kill, others they will banish; so that the blood of all the prophets, which has been shed since the formation of the world, shall be required of this generation; from the blood of Abel, to the blood of Zachariah, who fell between the altar and the house of God. Yes, I assure you, all shall be required of this generation.

52.—Alas, for you, lawyers! because you have carried off the key of knowledge; you have not entered yourselves, and those who were entering, you hindered.

53.—While he spoke these things, the Scribes and the Pharisees began vehemently to press him with questions, on many points; laying snares for him, in order to draw from his own mouth, matter of accusation against him.

XII.—Meantime, while the crowd, in myriads flocked about him, so that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be detected: nothing secret that shall not be made known. What you have spoken in the dark, shall be reported in the light; what you

have whispered in the closet, shall be proclaimed from the housetop. But I charge you, my friends, fear not them who kill the body, and after that can do no more; but I will show you whom you ought to fear; fear him, who, after he has killed, has power to cast into hell. I repeat it to you, Fear him. Are not five sparrows sold for two pence? Yet not one of them is forgotten by God: yes, the very hairs of your head are all numbered: fear not, therefore; you are much more valuable than sparrows. Moreover, I say to you, whoever shall acknowledge me before men, him the Son of Man will acknowledge before the angels of God; but whoever denies me before men, shall be disowned before the angels of God. And whosoever shall inveigh against the Son of Man, may obtain remission; but to him who detracts from the Holy Spirit, there is no remission. And when you are brought before synagogues, and magistrates, and rulers; be not solicitous how or what you shall answer, or what you shall say: for the Holy Spirit will teach you in that moment, what ought to be said.

13.—Then one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with me. He answered, Man, who constituted me your judge or arbiter? And he said to them, Be upon your guard against covetousness; for in whatever affluence a man be, his life depends not on his possessions.

16.—He also used this example, A certain rich man had lands which brought forth plentifully. And he reasoned thus with himself, What shall I do? for I have not where to store my crop. I will do this, added he; I will pull down my storehouses, and build larger, and there I will store all my produce, and my goods. And I will say to my soul, Soul, thou hast plenty of goods laid up for many years; take thine ease, eat, drink, enjoy thyself. But God said to him, Fool! this very night your soul is required of you. Whose, then, shall those things be, which you have provided? So it fares with him who amasses treasure for himself, but is not rich toward God.

22.—Then he said to his disciples, For this reason I charge you, be not anxious about your life, what you shall eat; nor about your body, what you shall wear. Life is a greater gift than food, and the body than clothing. Consider the ravens: they neither sow nor reap; have neither cellar nor barn; but God feeds them. How much more valuable are you than fowls? Besides, which of you can, by his anxiety, prolong his life one hour? If, therefore, you can not thus effect even the smallest thing, why are you anxious

about the rest? Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon, in all his glory, was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow is cast into the oven; how much more will he array you, O you distrustful! Do not ask, therefore, what you shall eat, or what you shall drink; live not in anxious suspense. For all these things the Pagans seek; whereas, your Father knows that you need them. But seek you the kingdom of God, and all these things shall be superadded to you. Fear not, my little flock, for it has pleased your Father to give you the kingdom. Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. For where your treasure is, your heart will likewise be.

35.—Let your loins be girt, and your lamps burning; and yourselves, like those who wait their master's return from the wedding; that when he comes and knocks, they may immediately let him in. Happy those servants whom their master, at his return, shall find watching. Indeed, I say to you, that he will gird himself, and having placed them at table, will attend and serve them. And whether he come in the second watch, or in the third, if he find things thus, happy are those servants. You are certain that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house. Be you, then, always prepared; because the Son of Man will come at an hour when you are not expecting him.

41.—Then Peter said to him, Master, is this parable directed to us alone, or to all? The Lord said, Who, now, is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn! Happy that servant, if his master, at his arrival, shall find him so employed. I tell you truly, he will intrust him with the management of all his estate. But as to the servant who shall say within himself, My master delays his return, and shall beat the men-servants and the maids, and shall feast, and carouse, and be drunken; the master of that servant will come on a day when he is not expecting him, and at an hour of which he is not apprised, and having discarded him, will assign him his portion with the faithless. And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive many stripes; whereas, he who knew it not, but did things deserving chastisement, shall receive few: for much will be

required of every one to whom much is given; and the more a man is intrusted with, the more will be exacted from him.

49.—I came to throw fire upon the earth; and what would I but that it were kindled? I have an immersion to undergo; and how am I pained till it be accomplished? Do you imagine that I am come to give peace to the earth? I tell you, No: but division. For hereafter, five in one family will be divided; three against two, and two against three: father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

54.—He said also to the people, When you see a cloud rising in the west, you say, It will rain immediately, and so it happens; and when the south wind blows, you say, It will be hot, and it happens accordingly. Hypocrites, you can judge of what appears in the sky, and on the earth; how is it that you can not judge of the present time? and why do you not, even of yourselves, discern what is just?

58.—When you go with your creditor to the magistrate, endeavor, on the road, to satisfy him, lest he drag you before the judge, and the judge consign you to the sergeant, and the sergeant commit you to prison: I assure you, you will not be released until you have paid the last mite.

SECTION IX.

THE NATURE OF THE KINGDOM.

XIII.—THERE were then present some, who informed Jesus of the Galileans, whose blood Pilate had mingled with that of their sacrifices. Jesus answering, said to them, Do you think that these Galileans were the greatest sinners in all Galilee, because they suffered such usage? I tell you, No: but unless you reform, you shall all likewise perish; or, those eighteen upon whom the tower of Siloam fell, and slew them; do you think that they were the greatest profligates in Jerusalem? I tell you, No: but unless you reform, you shall all likewise perish.

6.—He also spoke this parable: A man had a fig tree planted in his vineyard, and came seeking fruit on it, but found none. Then he said to the vine-dresser, This is the third year that I have come seeking fruit on this fig tree, without finding any. Cut it down: why should it cumber

the ground? He answered, Sir, let it alone one year longer, till I dig about it, and manure it; perhaps it will bear fruit: if not, you may afterward cut it down.

10.—On the Sabbath, as he was teaching in a synagogue, a woman was present, who, for eighteen years, had a spirit of infirmity, by which she was so bowed down that she could not so much as look up. Jesus, perceiving her, called her to him, and, laying his hand on her, said, Woman, you are delivered from your infirmity. Immediately she stood upright, and glorified God. But the director of the synagogue, moved with indignation, because Jesus had performed a cure on the Sabbath, said to the people, There are six days for working; come, therefore, on those days and be healed, and not on the Sabbath day. To which the Lord replied, Hypocrites! who is there amongst you that does not, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering? And must not this woman, a daughter of Abraham, whom Satan has kept bound, lo! these eighteen years, be released from this bond on the Sabbath day? On his saying this, all his opposers were ashamed; but the whole multitude was delighted with all the glorious actions performed by him.

18.—He said, moreover, What does the kingdom of God resemble? To what shall I compare it? It resembles a grain of mustard seed, which a man threw into his garden; and it grew, and became a great tree, and the birds of the air took shelter in its branches.

20.—Again, he said, To what shall I compare the kingdom of God? It resembles leaven, which a woman mingled in three measures of meal, till the whole was leavened.

22.—And he took a journey to Jerusalem; teaching as he passed through cities and villages: and one asked him, Master, are there but few who shall be saved? He answered, Force your entrance through the straight gate; for many, I assure you, will request to be admitted, who shall not prevail. If once the master of the house shall have arisen and locked the door, and you standing without and knocking, say, Master, Master, open to us; he will answer, I know not whence you are. Then you will say, We have eat and drunk with you, and you have taught in our streets. But he will answer, I tell you, I know not whence you are: remove hence, all you workers of unrighteousness. Then will ensue weeping, and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets received into the kingdom of God, and yourselves excluded: nay, people will come from the east, from the west, from the

north, and from the south, and will place themselves at table in the kingdom of God. And, behold, they are last, who shall be first; and they are first, who shall be last.

31.—The same day, certain Pharisees came to him, and said, Get away; depart hence, for Herod intends to kill you. He answered, Go, tell that fox, To-day and to-morrow I expel demons, and perform cures, and the third day my course will be completed. Nevertheless, I must walk about to-day and to-morrow, and the day following; for it can not be, that a prophet should be cut off anywhere but in Jerusalem. O Jerusalem! Jerusalem! that killest the prophets, and stonest them whom God sends to you! how often would I have gathered your children together, as a hen gathers her brood under her wings; but you would not! Quickly shall your house be deserted; for indeed, I say to you, you shall not again see me, till the time when you shall say, Blessed be He who comes in the name of the Lord!

XIV.—It happened on a Sabbath, when he was gone to eat at the house of one of the rulers, who was a Pharisee, that while the Pharisees were observing him, a man who had a dropsy stood before him. Then Jesus addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Sabbath? They being silent, he took hold of the man, healed and dismissed him. Then resuming his discourse, he said to them, Who, amongst you, if his ass or his ox fall into a pit on the Sabbath day, will not immediately pull him out? And to this they were not able to make him a reply.

7.—Observing how eager the guests were to possess the higher places at the table, he gave them this injunction, When you are invited to a wedding, do not occupy the highest place at table, lest one more considerable than you be bidden, and he who invited you both, come and say to you, Give place to this man; and you should then rise with confusion, to take the lowest place. But when you are invited, go to the lowest place, that when he who invited you comes, he may say to you, Friend, go up higher; for that will do you honor before the company. For whoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted.

12.—He said also to him who had invited him, When you give a dinner, or a supper, do not invite your rich friends, brothers, cousins, or neighbors, lest they also invite you, in their turn, and you be recompensed. But when you give an entertainment, invite the poor, the maimed, the lame, the blind; and you shall be happy: for, as they have

not the means to requite you, you shall be requited at the resurrection of the righteous.

15.—One of the guests, hearing this, said to him, Happy he who shall feast in the Reign of God. Jesus said to him, A certain man made a great supper, and invited many. And at supper time he sent his servants, to tell those who had been invited to come presently; for, that all was ready. But they all, without exception, made excuses. One said, I have purchased a field, which I must go and see; I pray you have me excused. Another said, I have bought five yoke of oxen, which I am going to prove; I pray you have me excused. A third said, I have married a wife; and, therefore, I can not go. The servant being returned, related all to his master. Then the master of the house was angry, and said to his servants, Go immediately into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind. Afterward the servant said, Sir, your orders are executed, and still there is room. The master answered, Go out into the highways, and along the hedges, and compel people to come, that my house may be filled: for I declare to you, that none of those who were invited, shall taste of my supper.

25.—As great multitudes traveled along with him, he turned to them, and said, If any man come to me, and hate not his father and mother, and wife, and children, and brothers, and sisters; nay, and himself, too; he can not be my disciple. And whosoever does not follow me, carrying his cross, can not be my disciple. For, which of you, intending to build a tower, does not first, by himself, compute the expense, to know whether he have the means to complete it; lest, having laid the foundation, and being unable to finish, he become the derision of all who see it; who will say, This man began to build, but was not able to finish. Or what king, going to engage another king, with whom he is at war, does not first consult, by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand; that if he can not, he may, while the other is at a distance, send an embassy to sue for peace. So, then, whosoever he be of you, who does not renounce all that he has, he can not be my disciple. Salt is good; but if the salt become insipid, with what shall it be seasoned? It is fit neither for the land, nor for the dunghill, but is thrown away. Whosoever has ears to hear, let him hear.

SECTION X.

PARABLES.

XV.—NOW, all the publicans and the sinners resorted to Jesus, to hear him. But the Pharisees and the Scribes murmured, saying, This man admits sinners, and eats with them.

3.—Then he addressed this similitude to them: What man, amongst you, who has a hundred sheep, if he lose one of them, does not leave the ninety-nine in the desert, to go after that which is lost, till he find it? And having found it, does he not joyfully lay it on his shoulders, and when he is come home, convene his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost? Thus, I assure you, there is greater joy in heaven for one sinner who reforms, than for ninety-nine righteous persons, who need no reformation.

8.—Or what woman, who has ten drachmas, if she lose one, does not light a lamp, and sweep the house, and search carefully till she find it? And having found it, does she not assemble her female friends and neighbors, saying, Rejoice with me, for I have found the drachma which I had lost! Such joy, I assure you, have the angels of God, when any sinner reforms.

11.—He said, also, A certain man had two sons. And the younger of them said to his father, Father, give me my portion of the estate. And he allotted to them their shares. Soon after, the younger son gathered all together, and traveled into a distant country, and there wasted his substance in riot. When all was spent, a great famine came upon that land, and he began to be in want. Then he applied to one of the inhabitants of the country, who sent him into his fields to keep swine. And he desired to appease his hunger with the husks on which the swine were feeding; for no person gave him anything. At length, coming to himself, he said, How many hirelings has my father, who have all more bread than suffices them, while I perish with hunger! I will arise, and go to my father, and will say to him, Father, I have sinned against heaven and you, *and* am no longer worthy to be called your son. And he arose, and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him. And the son said, Father, I have

sinned against heaven and you, and am no longer worthy to be called your son. But the father said to his servants, Bring hither the principal robe, and put it on him, and put a ring on his finger, and shoes on his feet: bring also the fatted calf, and kill it, and let us eat, and be merry; for this, my son, was dead, and is alive again; he was lost, and is found. So they began to be merry.

25.—Now his elder son was in the field, walking home. And as he drew near the house, he heard music and dancing. He, therefore, called one of the servants, and asked the reason of this. He answered, Your brother is returned, and your father has killed the fatted calf, because he has received him in health. And he was angry, and would not go in; therefore his father came out, and entreated him. He answering, said to his father, These many years I have served you, without disobeying your command in anything; yet you never gave me a kid, that I might entertain my friends; but no sooner did this, your son, return, who has squandered your living on prostitutes, than you killed for him the fatted calf. Son, replied the father, you are always with me, and all that I have is yours: it was but reasonable that we should rejoice and be merry; because this, your brother, was dead, and is alive again; he was lost, and is found.

XVI.—He said, likewise, to his disciples, A certain rich man had a steward, who was accused to him of wasting his estate. Having, therefore, called him, he said, What is this that I hear of you? Render an account of your management, for you shall be steward no longer. And the steward said within himself, What shall I do? My master takes from me the stewardship; I can not dig, and am ashamed to beg. I am resolved what to do, that when I am discarded, there may be some who will receive me into their houses. Having, therefore, sent severally for all his master's debtors, he asked one, How much do you owe my master? He answered, A hundred baths of oil. Take back your bill, said the steward, sit down directly, and write fifty. Then he asked another, How much do you owe? He answered, A hundred homers of wheat. Take back your bill, said he, and write eighty. The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs, than the children of light. Therefore, I say to you, with the deceitful riches procure to yourself friends, who, after your discharge, may receive you into the eternal mansions.

10.—Whoso is faithful in little, is faithful also in much:

and whoso is unjust in little, is unjust also in much. If, therefore, you have not been honest in the deceitful, who will intrust you with the true riches? And if you have been unfaithful managers for another, who will give you anything to manage for yourselves? A servant can not serve two masters: for either he will hate one, and love the other; or, at least, will attend one, and neglect the other. You can not serve God and mammon.

14.—When the Pharisees, who loved money, heard all these things, they ridiculed him. But he said to them, As for you, you make yourselves pass upon men for righteous, but God knows your hearts; for that which is admired of men, is abhorred of God.

16.—You had the law and the prophets till the coming of John, since whose time, the kingdom of God is announced, and every occupant enters it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.

18.—Whoever divorces his wife, and takes another, commits adultery; and whoever marries the divorced woman, commits adultery.

19.—There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day. There was also a poor man, named Lazarus, covered with sores, that was laid at his gate, and who was desirous to feed on the crumbs which fell from the rich man's table: yes, even the dogs came and licked his sores. It happened that the poor man died, and was conveyed by angels to Abraham's bosom: the rich man also died, and was buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and cried, saying, Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame. Abraham answered, Son, remember that you, in your lifetime, received good things, and Lazarus received evil things; but now he is in joy, and you are in torments. Besides, there lies a huge gulf between us and you, so that they who would pass hence to you, can not: neither can they pass to us, who would come thence. The other replied, I entreat you, then, father, to send him to my father's house: for I have five brothers, that he may admonish them, lest they also come into this place of torment. Abraham answered, They have Moses and the prophets, let them hear them. Nay, said he, father Abraham, but if one went to them from the dead, they would reform. Abraham replied, if they hear not Moses and the prophets, neither will they be persuaded though one should arise from the dead.

SECTION XI.

INSTRUCTIONS AND WARNINGS.

XVII.—THEN Jesus said to his disciples, It is impossible to exclude snares entirely; but, alas, for him who ensnares! It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to ensnare one of these little ones.

3.—Take heed to yourselves: if your brother trespass against you, rebuke him; and if he reform, forgive him; and if he trespass against you seven times in a day, and seven times in a day return, saying, I repent, you shall forgive him.

5.—Then the Apostles said to the Lord, Increase our faith. He answered, If you had faith, though it were but as a grain of mustard seed, you might say to this sycamine, Be extirpated and planted in the sea, and it would obey you.

7.—Would any of you, who has a servant plowing or feeding cattle, say to him on his return from the field, Come, immediately, and place yourself at table; and not rather, Make ready my supper; gird yourself and serve me, until I have eat and drunk; afterward you may eat and drink? Is he obliged to that servant for obeying his orders? I suppose not. In like manner say you, when you have done all that is commanded you, We, your servants, have conferred no favor; we have done only what we were bound to do.

11.—Now, in traveling to Jerusalem, he passed through the confines of Samaria and Galilee; and being about to enter a certain village, there met him ten lepers, who stood at a distance, and cried out, Jesus, Master, take pity upon us. When he saw them, he said to them, Go, show yourselves to the priests. And as they went, they were cleansed. And one of them, perceiving that he was healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Jesus, he returned him thanks. Now this man was a Samaritan. Jesus said, Were not ten cleansed? Where then are the other nine? Have none returned glory to God except this alien? And he said to him, Arise, go your way; your faith has cured you.

20.—Being questioned by the Pharisees, when the Reign of God should commence, he answered, The Reign of God is not ushered in with parade; nor shall people say, Lo,

here! or Lo, yonder! for behold, the Reign of God is within you.

22.—Then he said to his disciples, The time will come, when you shall desire to see one of the days of the Son of Man, and shall not see it. But when they say to you, Lo, here! or Lo, yonder! go not out to follow them. For as the lightning flashes in an instant from one extremity of the sky to the other, so will the appearance of the Son of Man be, in his day. But first he must suffer much, and be rejected of this generation. And, as it happened in Noah's days, it will also happen in the days of the Son of Man. They eat, they drank, they married, they were given in marriage, until the day that Noah entered the ark, when the deluge came, and destroyed them all. In like manner as it was in the days of Lot, they eat, they drank, they bought, they sold, they planted, they built; but on the day that Lot left Sodom, it rained fire and brimstone from heaven, which destroyed them all; so will it also be on the day when the Son of Man shall appear. On that day, let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field, return home. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, there will be two men, that night, in one bed; one will be seized, and the other will be left. Two women will be grinding together; one will be seized, and the other will be left. Then they asked him, Where, Master? He answered, Where the body is, the eagles will be assembled.

XVIII.—He also showed them, by a parable, that they ought to persist in prayer, without growing weary. In a certain city, said he, there was a judge, who neither feared God, nor regarded man. And there was a widow in that city, who came to him, saying, Do me justice on my adversary. For some time he refused: but afterward, he argued thus with himself, Although I neither fear God, nor regard man; yet, because this widow importunes me, I will judge her cause; lest she come perpetually, and plague me. Mark, said the Lord, what the unjust judge determined. And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man comes, will he find this belief upon the earth?

9.—Then addressing some who were conceited of themselves, as being righteous, and despised others, he proposed this example:—Two men went up to the temple to pray;

one a Pharisee, the other a publican. The Pharisee standing by himself, prayed thus:—O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice a-week. I give tithes of all that I possess. But the publican, standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and cried, God, be merciful to me a sinner. I assure you, that this man returned home more approved than the other: for whoever exalts himself, shall be humbled; but whoever humbles himself, shall be exalted.

15.—Then they presented babes to him, that he might touch them: the disciples observing it, rebuked them. But Jesus calling them to him, said, Permit the children to come to me, and do not forbid them; for of such is the kingdom of God. Indeed, I say to you, whoever will not receive the kingdom of God as a child, shall never enter it.

18.—Then a certain ruler asked him, saying, Good Teacher, what good shall I do to obtain eternal life? Jesus answered, Why do you call me good? God alone is good. You know the commandments: Do not commit adultery; do not commit murder; do not steal; do not give false testimony; honor your father and your mother. He replied, All these I have observed from my childhood. Hearing this, Jesus said to him, Yet in one thing you are deficient: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: then come and follow me. When he heard this, he was exceedingly sorrowful; for he was very rich.

24.—Jesus, perceiving that he was very sorrowful, said, How difficult will it be for men of opulence to enter the kingdom of God. It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. The hearers said, Who, then, can be saved? Jesus answered, Things impossible to men, are possible to God.

28.—Then Peter said, Lo! we have forsaken all, and followed thee. Jesus answered, Indeed, I say to you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or children, on account of the kingdom of God; who shall not receive manifold more in return, in this world, and in the future, eternal life.

31.—Then Jesus, taking the twelve aside, said to them, We are now going to Jerusalem, where all that the prophets have written, shall be accomplished on the Son of Man. For he shall be delivered to the Gentiles, and ridiculed, and insulted, and spitted on. And after scourging, they will kill

him; and he shall rise again the third day. But they understood none of these things: this discourse was dark to them; they did not comprehend its meaning.

35.—When he came near to Jericho, a blind man, who sat by the way-side begging, hearing the crowd pass by, inquired what was the matter. And being told that Jesus the Nazarene was passing by, he immediately cried, saying, Jesus, Son of David, have pity on me. They who went before, charged him to be silent; but he cried still the louder, Son of David, have pity on me. Jesus stopped, and commanded them to bring the man to him. And when he was nigh, he asked him, saying, What do you wish me to do for you? He answered, Master, to give me my sight. And Jesus said to him, Receive your sight; your faith has cured you. Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.

XIX.—When Jesus had entered, and was passing through Jericho, behold, a man named Zaccheus, a rich man, and chief of the publicans, endeavored to see what sort of person he was, but could not for the press, being of a low stature. Therefore, running before, he climbed up into a sycamore, to see him; having observed that he was going that way. When Jesus came to the place, he looked up, and seeing him, said, Zaccheus, make haste and come down, for to-day I must abide at your house. And he made haste, and came down, and received him joyfully. When the multitude perceived this, they said, murmuring, He is gone to be entertained by a sinner. But Zaccheus, presenting himself before Jesus, said, Master, half of my goods I will give to the poor; and if in anything I have wronged any man, I will restore fourfold. And Jesus said, concerning him, To-day is salvation come to this house; inasmuch as he also is a son of Abraham. For the Son of Man is come to seek and recover that which was lost.

11.—As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the Reign of God would immediately commence. A certain nobleman went abroad to procure for himself the royalty, and then return; and having called ten of his servants, and delivered to them ten pounds, he said, improve these till I return. Now his citizens hated him; and sending an embassy after him, protested, We will not have this man for our king. When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had

gained. Then the first came, and said, My Lord, your pound has gained ten pounds. He answered, Well done, good servant; because you have been faithful in a very small matter, receive the government of ten cities. And the second who came, said, My Lord, your pound has gained five pounds. He answered, Be you also governor of five cities. Another came, saying, My Lord, here is your pound, which I have kept laid up in a napkin; for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow. He answered, Out of your own mouth, you malignant servant, I will condemn you. Did you know that I am a hard master, exacting what I did not give, and reaping what I did not sow? Why, then, did you not put my money into the bank; that at my return I might have received it with interest? Then he said to his attendants, Take the pound from him, and give it to him who has ten pounds. They answered, My Lord, he has ten pounds. *He replied*, I tell you, that to every one who has, more shall be given; but from him who has not, even that which he has shall be taken. But as for those my enemies, who would not have me for their king, bring them hither, and slay them in my presence.

SECTION XII.

THE ENTRY INTO JERUSALEM.

28.—AFTER this discourse, Jesus walked foremost, traveling toward Jerusalem. When he approached Bethphage and Bethany, near the mountain called the Mount of Olives, he sent two of his disciples, saying, Go to yonder village, where, as you enter, you will find a colt tied, on which no man ever rode; loose him, and bring him. If any one ask you why you loose him, you shall answer, Because the Master needs him. Accordingly, they who received this order, went, and found everything as he had told them. As they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him. So they brought him to Jesus, and having thrown their mantles upon the colt, set Jesus on it. As he went, the people spread their mantles in the way before him. When he was so near as the descent of the Mount of Olives, the whole multitude of the disciples began to praise God in loud acclamations, for all the miracles which they had seen; saying, Blessed be the King who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven! Upon this, some Pharisees in the crowd said to him, Rabbi, rebuke your disciples. He answered, I tell you, that if these were silent, the stones would cry out.

41.—When he came near, and beheld the city, he wept over it, saying, O that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hid from thine eyes: for the days are coming upon thee, when thine enemies will surround thee with a rampart, and inclose thee, and shut thee up on every side; and will level thee with the ground, thee and thy children, and will not leave thee one stone upon another, because thou didst not know the time when thou wast visited.

45.—Afterward he went into the temple, and drove out thence those who sold, and those who bought in it, saying to them, It is written, "My house is a house of prayer, but you have made it a den of robbers."

47.—And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his destruction; but could not devise how to effect it: for all the people heard him with the greatest attention.

XX.—One of those days, as he was teaching the people in the temple, and publishing the good tidings, the chief priests and the scribes, with the elders, came upon him, saying, Tell us by what authority you do these things; or who is he that empowered you? He answering, said to them, I also have a question to put to you. Tell me, then, Was the commission which John had to immerse, from heaven, or from men? But they reasoned thus among themselves, If we say, From heaven, he will reply, Why, then, did you not believe him? And if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. They therefore answered, that they could not tell whence. Jesus replied, Neither do I tell you by what authority I do these things.

9.—Then he spoke to the people this parable: A man planted a vineyard, and farmed it out, and having traveled, continued long abroad. The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard; but they beat him, and sent him back empty. Afterward, he sent another servant, whom they, having beaten, and used shamefully, also sent away empty. He afterward dispatched a third to them. Him, likewise, they wounded and drove away. Then the proprietor of the vineyard said, What shall I do? I will send my beloved son; they will surely reverence him, when they see him. But

when the husbandmen saw him, they reasoned thus among themselves, This is the heir; come, let us kill him, that the inheritance may be our own. And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to others. And some of his hearers said, God forbid.

17.—Jesus, looking on them, said, What, then, means that expression of scripture, "A stone which the builders rejected, is made the head of the corner. Whosoever shall fall upon that stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces?" At that time, the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people.

20.—And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might deliver him to the power and authority of the procurator. These accosted him with this question, Rabbi, we know that you speak and teach uprightly, and that, without respect of persons, you faithfully recommend the way of God. Is it lawful for us to pay taxes to Cesar, or not? He perceiving their subtlety, answered, Why would you entangle me? Show me a denarius. Whose image and inscription has it? They answered, Cesar's. He replied, Render, therefore, to Cesar, that which is Cesar's, and to God, that which is God's. Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.

27.—Afterward, some of the Sadducees, who deny a future state, came to him with this question: Rabbi, Moses has enjoined in his writings, that a man whose brother dies childless, outlived by his wife, shall marry the widow, and raise issue to his brother. Now there were seven brothers; the first of whom, having taken a wife, died childless: the second married the widow, and also died childless; the third married her, as did likewise the rest; and all the seven died, leaving no children. Last of all, the woman also died. To which of them, therefore, will she be wife, at the resurrection; for she has been married to all the seven? Jesus answering, said to them, The people of this world marry, and are given in marriage; but, among them who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor giving in marriage; for they can not die any more; because, like the angels, they are children of God, being children of the resurrection. But that

the dead are raised, even Moses has suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living; for they are all alive to him. Then some of the scribes said to him, Rabbi, you have spoken well. After that, they did not venture to ask him any more questions.

41.—And he said to them, Why is it affirmed that the Messiah must be a son of David? Yet, David himself says, in the book of the Psalms, "The Lord said to my Lord, Sit at my right hand, till I make thy foes thy footstool." As David thus calls him his Lord, how can he be David's son?

45.—Then, in the audience of all the people, he said to his disciples, Beware of the scribes, who love to walk in robes, and affect salutations in public places, and the principal seats in the synagogues, and the uppermost places at feasts; who devour the families of widows, and make long prayers for a disguise. These shall suffer the severest punishment.

XXI.—As Jesus was observing the rich casting their gifts into the treasury, he saw an indigent widow throw in two mites. And he said, I tell you, truly, that this poor widow has cast in more than any of them; for all of these, out of their superfluous store, have thrown into the sacred chest: whereas, she has thrown in all the little that she had.

SECTION XIII.

THE LAST SUPPER.

5.—SOME having remarked, that the temple was adorned with beautiful stones and presents, he said, The time will come, when these things which you behold, shall be so razed that one stone will not be left upon another. Then they asked him, saying, Rabbi, when will these things be: and what will be the sign, when they are about to be accomplished? He answered, Take care that you be not seduced: for many will assume my character, saying, I am the person, and the time approaches; therefore, do not follow them. But when you shall hear of wars and insurrections, be not terrified: for these things must first happen; but the end will not immediately follow.

10.—He added, Then will nation rise against nation, and kingdom against kingdom. And there shall be great earth-

quakes in sundry places, and famines, and pestilences; there shall be also frightful appearances, and great prodigies in the sky. But, before all this, you shall be apprehended and prosecuted, and delivered to synagogues, and imprisoned, and dragged before kings and governors, because of my name: and this will afford scope for your testimony. Be, therefore, resolved not to premeditate what defense you shall make; for I will give you an utterance, and wisdom, which none of your adversaries shall be able to refute or resist. And you shall be given up even by parents, and brothers, and kinsmen, and friends; and some of you will be put to death. And, on my account, you shall be universally hated. Yet not a hair of your head shall be lost. Save your souls by your perseverance.

20.—Now, when you shall see Jerusalem invested with armies, know that its desolation is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter the city: for these will be days of vengeance, in which all the denunciations of the scriptures shall be accomplished. But, alas, for the women with child, and for them who give suck in those days! for there shall be great distress in the land, and wrath upon this people. They shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles be over. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, the anguish of desponding nations; and roarings in the seas, and floods; men expiring with the fear and apprehension of those things which are coming upon the world: for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now when these things begin to be fulfilled, look up, and lift up your heads; because your deliverance approaches.

29.—He proposed to them, also, this comparison: Consider the fig tree, and the other trees. When you observe them shooting forth, you know, of yourselves, that the summer is nigh. Know, in like manner, when you shall see these events, that the Reign of God is nigh. Indeed, I say to you, that this race shall not fail until all be accomplished. Heaven and earth shall fail; but my words shall not fail. Take heed, therefore, to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and worldly cares, and that day come upon you unawares: for, as a net, it shall inclose all the inhabitants of the earth. Be vigilant, therefore, praying on every occasion, that you may be ac-

counted worthy to escape all these approaching evils, and to stand before the Son of Man.

37.—Thus Jesus taught in the temple by day, but retired at night to the mountain, called the Mount of Olives. And every morning the people resorted early to the temple to hear him.

XXII.—Now the feast of unleavened bread, called the passover, being near, the chief priests and the scribes sought how they might kill him, for they feared the people. Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve. And he went and concerted with the chief priests and officers, how he might deliver Jesus into their hands. And they were glad, and agreed to give him a certain sum, which Judas having accepted, watched an opportunity to deliver him up without tumult.

7.—Now, the day of unleavened bread being come, on which the passover must be sacrificed, Jesus sent Peter and John, saying, Go, and prepare for us the passover, that we may eat it. They asked him, Where shall we prepare it? He answered, When you enter the city, you will meet a man carrying a pitcher of water; follow him into the house which he shall enter, and say to the master of the house, The Teacher asks you, Where is the guest-chamber, where I may eat the passover with my disciples? And he will show you a large upper room, furnished; make ready there. So they went, and, having found everything as he had told them, prepared the passover.

14.—When the hour was come, he placed himself at table with the twelve Apostles, and said to them, Much have I longed to eat this passover with you, before I suffer: for I declare to you, that I will never partake of another, until it be accomplished in the kingdom of God. Then, taking a cup, he gave thanks, and said, Take this, and share it amongst you; for I assure you, that I will not again drink of the product of the vine, until the Reign of God be come. Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body, which is given for you. Do this in commemoration of me. He likewise gave the cup, after supper, saying, This cup is the new Institution in my blood, which is shed for you.

21.—Mark, however, that the hand of him who betrays me, is on the table with mine. The Son of Man is going away, as has been determined: nevertheless, alas, for that man by whom he is betrayed! Then they began to inquire among themselves, which of them it could be that would do this.

24.—There had been, also, a contention amongst them, which of them should be accounted the greatest. And he said to them, The kings of the nations exercise dominion over them; and they who oppress them, are styled benefactors. But with you, it must be otherwise: nay, let the greatest amongst you be as the least; and him who governs, as he who serves. For, which is greater, he who is at table, or he who serves? Is not he that is at table? Yet I am amongst you as one who serves. You are they who have continued with me in my trials. And I grant to you to eat, and to drink at my table, in my kingdom, (forasmuch as my Father has granted me a kingdom,) and to sit on thrones, judging the twelve tribes of Israel.

31.—The Lord said, also, Simon, Simon, Satan has obtained permission to sift you as wheat; but I have prayed for you, that your faith fail not; do you, therefore, when you have recovered yourself, confirm your brethren. He answered, Master, I am ready to accompany you, both to prison, and to death. Jesus replied, I tell you, Peter, the cock shall not crow to-day, before you have thrice denied that you know me.

35.—Then he said to them, When I sent you without purse, and bag, and shoes, did you want anything? But now, said he, let him that has a purse, take it, and likewise his bag; and let him who has no sword, sell his mantle, and buy one; for I tell you that this scripture, "He was ranked among malefactors," is now to be accomplished in me: for the things relating to me must be fulfilled. They said, Master, here are two swords. He replied, It is enough. Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him.

40.—Being arrived there, he said to them, Pray that you may not yield to temptation. Then, being withdrawn from them about a stone's cast; he kneeled down and prayed, saying, Father, if thou wilt, take this cup away from me; nevertheless, not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the ground. Having arisen from prayer, and returned to the disciples, he found them sleeping, oppressed with grief; and said to them, Why do you sleep? Arise, and pray, lest the trial overcome you.

47.—Before he had done speaking, he saw a multitude; and he who was called Judas, one of the twelve, walked before them, and came up to Jesus, to kiss him. Jesus said to

him. Judas, do you betray the Son of Man with a kiss? Now, those who were with him, foreseeing what would happen, said to him, Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. Jesus said, Let this suffice; and touching his ear, he healed him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders, who were come to apprehend him, Do you come with swords and clubs, as in pursuit of a robber? While I was daily with you in the temple, you did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.

THE CRUCIFIXION.

54.—THEN they seized him, and led him away to the high priest's house. And Peter followed, at a distance. When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. And a maid servant, having observed him sitting by the fire, and viewed him attentively, said, This man also was with him. But he disowned him, saying, Woman, I know him not. A little while after, another seeing him, said, You, also, are one of them. Peter answered, Man, I am not. About an hour after, another averred the same thing, saying, This man was surely with him, for he is a Galilean. Peter answered, Man, I know nothing of this matter. And just as he spoke the word, a cock crew. Then the Lord, turning, looked upon Peter, and Peter called to mind the word which the Lord had said to him, Before the cock crow, you will disown me thrice. And he went out and wept bitterly.

63.—Meantime, they who had Jesus in charge, mocked and beat him; and having blindfolded him, struck him on the face, and asked him, saying, Divine who it is that smote you. And many other abusive things they said against him.

66.—As soon as it was day, the national senate, with the chief priests and scribes, were assembled, and having caused him to be brought into their council-chamber, said to him, If you be the Messiah, tell us. He answered, If I tell you, you will not believe: and if I put a question, you will neither answer me, nor acquit me. Hereafter the Son of Man shall be seated at the right hand of Almighty God. They all replied, You are, then, the Son of God? He answered, You

say the truth. Then they cried, What further need have we of evidence? We have heard enough ourselves, from his own mouth.

XXIII.—And the assembly broke up, and conducted Jesus to Pilate: and they accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Cesar, calling himself Messiah the King. Then Pilate, asking him, said, You are the King of the Jews? He answered, You say right. Pilate said to the chief priests and the multitude, I find nothing criminal in this man. But they became more vehement, adding, He raised sedition among the people, by the doctrine which he spread through all Judea, from Galilee, where he began, to this place. When Pilate heard them mention Galilee, he asked, whether the man were a Galilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.

8.—And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see him perform some miracle. He, therefore, asked him many questions, but Jesus returned him no answer. Yet the chief priests and the scribes, who were present, accused him with eagerness. But Herod and his military train despised him: and having, in derision, arrayed him in a splendid robe, remanded him to Pilate. On that day, Pilate and Herod became friends; for, before, they had been at enmity.

13.—Pilate, having convened the chief priests, the magistrates and the people, said to them, You have brought this man before me, as one who excites the people to revolt; yet, having examined him in your presence, I have not found him guilty of any of those crimes of which you accuse him. Neither has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death. I will therefore chastise him, and release him. For it was necessary that he should release one to them at the festival. Then all cried out together, Away with this man, and release to us Barabbas. Now Barabbas had been imprisoned for raising sedition in the city, and for murder. Pilate, willing to release Jesus, again expostulated. But they cried, saying, Crucify! crucify him! A third time he repeated, Why? What evil has this man done? I do not find him guilty of any capital crime; I will therefore chastise him, and release him. But they persisted, demanding, with much clamor, that he might be crucified. At last, their clamors, and those of the chief priests, prevailed: and Pilate pronounced sentence, that it should be as they desired. Accordingly, he

released a man who had been imprisoned for sedition and murder; whom they required; and gave up Jesus to their will.

26.—As they led him away, they laid hold of one Simon, a Cyrenian, coming from the country, and laid the cross on him, that he might bear it after Jesus. And a great multitude followed him, amongst whom were many women, who lamented and bewailed him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for the days are coming, in which they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck! Then they shall cry to the mountains, Fall on us; and to the hills, Cover us: for if it fare thus with the green tree, how shall it fare with the dry? And two malefactors were also led with him to execution.

33.—When they came to the place called Calvary, they there nailed him to a cross, and the malefactors also; one at his right hand, the other at his left. And Jesus said, Father, forgive them, for they know not what they do. And they parted his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others: let him save himself, if he be the Messiah, the elect of God. The soldiers likewise mocked him, coming and offering him vinegar, and saying, If you be the King of the Jews, save yourself. There was also an inscription over his head in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39.—Now, one of the malefactors who suffered with him, reviled him, saying, If you be the Messiah, save yourself and us. The other, rebuking him, answered, Have you no fear of God, you who are undergoing the same punishment? And we, indeed, justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest to thy kingdom. Jesus answered, Indeed, I say to you, To-day you shall be with me in paradise.

44.—And, about the sixth hour, there was darkness over all the land, which lasted till the ninth. The sun was darkened, and the vail of the temple was rent in the midst. And Jesus said with a loud voice, Father, into thy hands I commit my spirit; and having thus said, he expired. Then, the centurion, observing what had happened, gave glory to God; saying, Assuredly, this was a righteous man. Nay, all the people who were present at this spectacle, and saw what had passed, returned, beating their breasts. And

all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.

SECTION XV.

THE RESURRECTION.

50.—NOW, from Arimathea, a city of Judea, there was a senator, named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest; and who, himself, also expected the Reign of God. This man went to Pilate, and begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, in which no man had ever been deposited. Now that day was the preparation, and the Sabbath approached. And the women, who had accompanied Jesus from Galilee, followed Joseph, and observed the tomb, and how the body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath, according to the commandment.

XXIV.—But the first day of the week, they went by daybreak, with some others, to the tomb, carrying the spices which they had provided, and found the stone rolled away from the tomb; and having entered, they found not the body of the Lord Jesus. While they were in perplexity on this account, behold, two men stood by them, in robes of a dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them, Why do you seek the living among the dead? He is not here, but is risen; remember how he spoke to you, before he left Galilee, saying, The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again. Then they remembered his words.

9.—On their return from the tomb, they reported the whole matter to the eleven, and to all the other disciples. It was Mary the Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the Apostles: but their account appeared to them as idle tales; they gave them no credit. Peter, however, arose and ran to the tomb; and stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.

13.—The same day, as two of the disciples were traveling to a village named Emmaus, sixty furlongs from Jerusalem, they conversed together about all these events. While

they were conversing and reasoning, Jesus himself joined them, and went along with them. But their eyes were so affected that they did not know him. And he said to them, What subjects are these about which you confer together? and why are you dejected? And one of them, named Cleopas, answered, Are you only a stranger in Jerusalem, and do not know the things which have happened there so lately? What things? said he. They answered, Concerning Jesus, the Nazarene, who was a prophet, powerful in word and deed, before God and all the people; how our chief priests and magistrates have delivered him to be condemned to death, and have crucified him. As for us, we trusted that it had been he who should have redeemed Israel. Beside all this, to-day, being the third day since these things happened, some women of our company have astonished us; for having gone early to the tomb, and not found his body, they came and told us that they had seen a vision of angels, who said that he is alive. And some of our men went to the tomb, and found matters exactly as the women had related; but him they saw not.

25.—Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the prophets! Ought not the Messiah thus to suffer, and so to enter into his glory? Then beginning with Moses, and proceeding through all the prophets, he explained to them all the passages relating to himself. When they came near the village, whither they were traveling, he seemed as intending to go farther; but they constrained him, saying, Abide with us, for it grows late, and the day is far spent. And he went to abide with them. While they were at table together, he took the loaf, and blessed and broke it, and distributed to them. Then their eyes were opened, and they knew him; and he disappeared. And they said one to another, Did not our hearts burn within us, while he talked with us on the road, and expounded to us the scriptures?

33.—Immediately they arose and returned to Jerusalem, where they found the eleven, and the rest of their company assembled, who said, The Master is actually risen, and has appeared to Simon. These also recounted what had happened on the road, and how he was made known to them in breaking the loaf.

36.—While they discoursed in this manner, he stood in the midst of them, and said, Peace be to you. But they were amazed and affrighted, imagining that they saw a spirit. And he said to them, Why are you alarmed? And wherefore do suspicions arise in your hearts? Behold my hands

and my feet; it is I myself; handle me and be convinced; for a spirit has not flesh and bones as you see me have. Saying this, he showed them his hands and his feet. While yet they believed not, for joy and amazement, he said to them, Have you here anything to eat? And they gave him a piece of broiled fish, and of a honeycomb, which he took and eat in their presence. And he said to them, This is what I told you while I remained with you, that all the things which are written of me in the law of Moses, and in the prophets, and in the Psalms, must be accomplished. Then he opened their minds, that they might understand the scriptures; and said to them, Thus it is written, and thus it behooved the Messiah to suffer, and to rise from the dead the third day; and that reformation and the remission of sins should be proclaimed, in his name, among all nations, beginning at Jerusalem. Now, you are witnesses of these things; and behold I send you that which my Father has promised; but do you continue in this city, until you be invested with power from above.

50.—He then led them out as far as Bethany, and lifted up his hands, and blessed them. And while he was blessing them, he was parted from them, and carried up into heaven. And having worshiped him, they returned to Jerusalem with great joy; and were constantly in the temple, praising and blessing God.

THE

TESTIMONY

OF

JOHN,

THE APOSTLE.

[FIRST PUBLISHED IN EPHESUS, A.D. 68.]

JOHN'S PREFACE.

1.—IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him not a single creature was made. In him was life, and the life was the light of men. And the light shone in darkness, but the darkness received it not.

SECTION I.

THE TESTIMONY OF JOHN THE IMMERSER.

6.—A MAN named John, was sent from God. This man came as a witness, to testify concerning the light, that through him, all might believe. He was not himself the light; but came to testify concerning the light. The true light was he who, coming into the world, enlightens every man.

10.—He was in the world, and the world was made by him; yet the world knew him not. He came to his own land, and his own people did not receive him; but to as many as received him, believing in his name, he granted the privilege of being children of God; who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God.

14.—And the Word became incarnate, and sojourned amongst us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of favor and truth. (It was concerning him John testified, when he cried, This is He of whom I said, He that comes after me, is preferred to me; for he was before me.) Of his fullness we all have received, even favor for favor's sake; for the law was given

by Moses—the favor and the truth came by Jesus Christ. No one ever saw God; it is the only begotten Son, who is in the bosom of the Father, who has made him known.

19.—Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem, to ask him, Who are you? he acknowledged, and denied not, but acknowledged, saying, I am not the Messiah. And they asked him, Who, then? Are you Elijah? He said, I am not. Are you the prophet? He answered, No. They said, Tell, then, who you are, that we may return an answer to them who sent us. What do you say of yourself? He answered, I am he whose voice proclaims in the wilderness, "Make straight the way of the Lord," as said the Prophet Isaiah. Now they who were sent, were of the Pharisees. And they questioned him further, Why, then, do you immerse, if you be not the Messiah, nor Elijah, nor the prophet? John answered, I immerse in water, but there is one among you whom you know not. It is he who comes after me, and was before me; whose shoe-string I am not worthy to loose. This happened at Bethabara, upon the Jordan, where John was immersing.

29.—On the next day, John sees Jesus coming to him, and says, Behold the Lamb of God, that takes away the sin of the world. This is He, concerning whom I said, After me a man comes, who is preferred to me; for he was before me. As for me, I knew him not; but, that he might be made manifest to Israel, I am come immersing in water. John testified farther, saying, I saw the Spirit descending from heaven, like a dove, and remaining upon him. For my part, I should not have known him, had not He, who sent me to immerse in water, told me, Upon whom you shall see the Spirit descending, and remaining, the same is He who immerses in the Holy Spirit. Having, therefore, seen this, I testify that he is the Son of God.

35.—The next day, John, being with two of his disciples, observed Jesus passing, and said, Behold the Lamb of God. The two disciples hearing this, followed Jesus. And Jesus, turning about, saw them following, and said to them, What do you seek? They answered, Rabbi, (which signifies Teacher,) where do you dwell? He replied, Come, and see. They went, and saw where he dwelt, and it being about the tenth hour, abode with him that day. One of the two, who, having heard John, followed Jesus, was Andrew, the brother of Simon Peter. The first he met, was his own brother, Simon; to whom he said, We have found the Messiah, (a name equivalent to Christ.) And he brought him to Jesus.

Jesus, looking upon him, said, You are Simon, the son of Jona: you shall be called Cephas, (which denotes the same as Peter.)

43.—The next day, he resolved to go to Galilee, and meeting Philip, said to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip meets Nathanael, and says to him, We have found the person described by Moses in the law, and by the prophets, Jesus, the son of Joseph, of Nazareth. Nathanael says to him, Can any good thing come out of Nazareth? Philip answered, Come, and see. Jesus saw Nathanael coming to him, and said, concerning him, Behold an Israelite, indeed, in whom is no guile. Nathanael said to him, Whence do you know me? Jesus answered, I saw you when you were under the fig tree, before Philip called you. Nathanael replying, said to him, Rabbi, you are the Son of God: you are the King of Israel. Jesus answered him, saying, Because I told you that I saw you under the fig tree, you believe! You shall see greater things than this. He added, Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending from the Son of Man, and descending to him.

SECTION II.

THE ENTRANCE ON THE MINISTRY.

II.—THREE days after, there was a marriage in Cana, of Galilee, and the mother of Jesus was there. Jesus, also, and his disciples, were invited to the marriage. The wine falling short, the mother of Jesus said to him, They have no wine. Jesus answered, Woman, what have you to do with me? My time is not yet come. His mother said to the servants, Do whatever he shall bid you. Now there were six water pots of stone, containing two or three baths each, placed there for the Jewish rites of cleansing. Jesus said to them, Fill the pots with water. And they filled them to the brim. Then he said, Draw, now, and carry to the director of the feast. And they did so. When the director of the feast had tasted the wine made of water, not knowing whence it was, (but the servants who drew the water knew,) he said, addressing the bridegroom, Every person presents the best wine first, and worse wine afterward, when the guests have drunk largely; but you have reserved the best till now. This first miracle Jesus wrought in

Cana, of Galilee, displaying his glory: and his disciples believed on him.

12.—Afterward, he went to Capernaum, he and his mother, and his brothers, and his disciples; but they staid not there many days.

13.—And the Jewish passover being nigh, Jesus went to Jerusalem; and finding changers sitting in the temple, and people who sold cattle, and sheep, and doves; he made a whip of cords, and drove them all out of the temple, with the sheep and cattle, scattering the coin of the changers, and oversetting their tables; and said to them, who sold doves, Take these things hence. Make not my Father's house a house of traffic. (Then his disciples remembered these words of the scripture, "My zeal for thy house consumes me.")

18.—Therefore, the Jews answered, and said to him, By what miracle do you show us your title to do these things? Jesus answering, said to them, Destroy this temple, and I will rear it again in three days. The Jews replied, Forty and six years was this temple in building; and you would rear it in three days? (But, by the temple, he meant his body.) When, therefore, he was risen from the dead, his disciples remembered that he had said this, and they understood the scripture, and the word which Jesus had spoken.

23.—While he was at Jerusalem, during the feast of the passover, many believed on him, when they saw the miracles which he performed. But Jesus did not trust himself with them, because he knew them all. He needed not to receive from others a character of any man, for he knew what was in man.

III.—Now there was a Pharisee called Nicodemus, a ruler of the Jews, who came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God; for no man can do these miracles which you do, unless God be with him. Jesus answering, said to him, Most assuredly, I say to you, unless a man be born again, he can not discern the Reign of God. Nicodemus replied, How can a grown man be born? Can he enter his mother's womb anew, and be born? Jesus answered, Most assuredly, I say to you, unless a man be born of water and Spirit, he can not enter the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is Spirit. Wonder not, then, that I said to you, You must be born again. The Spirit breathes where he pleases, and you hear the report of him, but know not whence he comes, or whither he goes; so is every one who is born of the Spirit. Nicodemus answered,

How can these things be? Jesus replied, Are you the teacher of Israel, and know not these things? Most assuredly, I say to you, we speak what we know, and testify what we have seen; yet you receive not our testimony. If you understood not, when I told you earthly things, how will you understand when I tell you heavenly things? For none has ascended into heaven, but he who descended from heaven; the Son of Man, whose abode is heaven. As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high; that whosoever believes on him may not perish, but obtain eternal life: for God has so loved the world, as to give his only begotten Son, that whosoever believes on him, may not perish, but obtain eternal life. For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. He who believes on him, shall not be condemned; he who believes not, is already condemned, because he has not believed on the name of the only begotten Son of God. Now this is the ground of condemnation; that light has come into the world, and men have preferred the darkness to the light, because their deeds were evil. For whosoever does evil, hates the light, and shuns it, lest his deeds should be detected. But he who obeys the truth, comes to the light, that it may be manifest that his actions are agreeable to God.

22.—After this, Jesus went, with his disciples, into the territory of Judea, where he remained with them, and immersed. John also was immersing in Enon, near Salim, because there was much water there; and people came thither, and were immersed. For John was not yet cast into prison.

25.—Now John's disciples had a dispute with a Jew, about purification. Then they went to John, and said to him, Rabbi, he who was with you near the Jordan, of whom you gave so great a character; he, too, immerses, and the people flock to him. John answered, A man can have no power but what he derives from heaven. You yourselves are witness for me, that I said, I am not the Messiah; but am sent before him. The bridegroom is he who has the bride; but the friend of the bridegroom, who assists him, rejoices to hear the bridegroom's voice: this, my joy, therefore, is complete. He must increase, while I decrease. He who comes from above, is above all. He who is from the earth is earthly, and speaks as being from the earth. He who comes from heaven, is above all. What he testifies, is what he has seen and heard; yet his testimony is not received. He who receives his testimony, vouches the verac-

ity of God. For he whom God has commissioned, relates God's own words: for *to him* God gives not the Spirit by measure. The Father loves the Son, and has subjected all things to him. He who believes on the Son, has life eternal; he who rejects the Son, shall not see life: but the vengeance of God awaits him.

SECTION III.

THE JOURNEY TO GALILEE.

IV.—JESUS, knowing that the Pharisees were informed that he made and immersed more disciples than John, (though it was not Jesus himself, but his disciples, who immersed,) left Judea, and returned to Galilee.

4.—Being obliged to pass through Samaria, he came to a Samaritan city, called Sychar, near the heritage which Jacob gave his son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour.

7.—A woman, of Samaria, having come to draw water, Jesus said to her, Give me some drink, (for his disciples were gone into the city to buy food;) the Samaritan woman answered, How is it, that you, who are a Jew, ask drink of me, who am a Samaritan? (For the Jews have no friendly intercourse with the Samaritans.) Jesus replied, If you knew the bounty of God, and who it is that says to you, Give me some drink, you would have asked him, and he would have given you living water. She answered, Sir, you have no bucket, and the well is deep: whence, then, have you the living water? Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? Jesus replied, Whosoever drinks of this water, will thirst again; but whosoever will drink of the water which I shall give him, will never thirst more; but the water which I shall give him, will be in him a fountain, springing up to everlasting life. The woman answered, Sir, give me this water, that I may never be thirsty, nor come hither to draw. Jesus said to her, Go, call your husband, and come back. She answered, I have no husband. Jesus replied, You say well, I have no husband; for you have had five husbands; and he whom you now have, is not your husband. In this, you have spoken truth. The woman said, Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say, that in Jerusalem is

the place, where men ought to worship. Jesus answered, Woman, believe me, the time approaches when you shall neither come to this mountain, nor go to Jerusalem, to worship the Father. You worship what you know not, we worship what we know: for salvation is from the Jews. But the time comes, or, rather, is come, when the true worshipers shall worship the Father in spirit and truth: for such are the worshipers whom the Father requires. God is Spirit, and they that worship him, must worship him in spirit and truth. The woman replied, I know that the Messiah comes, (that is, Christ;) when he is come, he will teach us all things. Jesus said to her, I who speak to you, am he.

27.—Upon this, his disciples came, and wondered that he talked with a woman; yet none of them said, What do you seek? or, Why do you talk with her? Then the woman left her pitcher, and having gone into the city, said to the people, Come, see a man who has told me all that ever I did. Is not this the Messiah? They, accordingly, went out of the city, and came to him.

31.—Meanwhile, the disciples entreating him, said, Rabbi, eat. He answered, I have food to eat which you know not. Then said his disciples, one to another, Has any man brought him food? Jesus answered, My food is to do the will of him who sent me, and to finish his work. Do you not say, After four months comes harvest? But I say, Lift up your eyes, and survey the fields; for they are already white enough for harvest. The reaper receives wages, and gathers the fruits for eternal life, that both the sower and the reaper may rejoice together. For in this, the proverb is verified, One sows, and another reaps. I sent you to reap that on which you have bestowed no labor: others labored, and you get possession of their labors.

39.—Now, many Samaritans of that city believed in him, on the testimony of the woman, who said, He told me all that ever I did. When, therefore, they came to him, they besought him to stay with them; and he staid there two days. And many more believed, because of what they heard from himself; and they said to the woman, It is not, now, on account of what you have reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah.

43.—After the two days, Jesus departed, and went to Galilee, for he had himself declared that a prophet is not regarded in his own country. Being come into Galilee, he was well received by the Galileans, who had seen all that

he did at Jerusalem, during the festival; for they likewise attended the festival.

46.—Then Jesus returned to Cana, of Galilee, where he had made the water wine. And there was a certain officer of the court, whose son lay sick at Capernaum, who having heard that Jesus was come from Judea into Galilee, went to him, and entreated him to come and cure his son, who was dying. Jesus said to him, Unless you see signs and prodigies, you will not believe. The officer answered, Come, Sir, before my child die. Jesus replied, Go your way. Your son is well. And the man believed the word which Jesus had spoken, and went his way. As he was returning, his servants met him, and informed him that his son was well. He then inquired of them the hour when he began to get better. They answered, Yesterday, at the seventh hour, the fever left him. Then the father knew, that it was the same hour in which Jesus said to him, Your son is well; and he, and all his family, believed. This second miracle Jesus performed, after returning from Judea to Galilee.

SECTION IV.

THE CURE AT BETHESDA.

V.—AFTERWARD there was a Jewish festival, and Jesus went to Jerusalem. Now there is at Jerusalem, nigh the sheep gate, a bath, called, in Hebrew, Bethesda, which has five covered walks. In these lay a great number of sick, blind, lame, and palsied people, waiting for the moving of the water, (for a messenger at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.)

5.—Now, there was one there, who had been diseased thirty-eight years. Jesus, who saw him lying, and knew that he had been long ill, said to him, Do you desire to be healed? The diseased man answered, Sir, I have no person to put me into the bath, when the water is agitated; but while I am going, another gets down before me. Jesus said to him, Arise, take up your couch and walk. Instantly the man was healed, and took up his couch and walked.

10.—Now, that day was the Sabbath. The Jews, therefore, said to him that was cured, This is the Sabbath. It is not lawful for you to carry the couch. He answered, He who healed me, said to me, Take up your couch and walk.

They asked him then, Who is the man that said to you, Take up your couch and walk? But he that had been healed, knew not who it was; for Jesus had slipped away, there being a crowd in the place.

14.—Jesus, afterward, finding him in the temple, said to him, Behold, you are cured; sin no more, lest something worse befall you. The man went, and told the Jews that it was Jesus who had cured him. Therefore, the Jews persecuted Jesus, because he had done this on the Sabbath.

17.—But Jesus answered them, My Father works until now; I also work. For this reason the Jews were the more intent to kill him; because he had not only broken the Sabbath, but, by calling God his real Father, had equaled himself to God. Then Jesus addressed them, saying, Most assuredly, I say to you, the Son can do nothing of himself, but as he sees the Father do: for what things soever he does, such does the Son, likewise. For the Father loves the Son, and shows him all that he himself does: nay, and will show him greater works than these, which will astonish you. For as the Father raises and quickens the dead, the Son also quickens whom he will: for the Father judges no person, having committed the power of judging entirely to the Son, that all might honor the Son; as they honor the Father. He that honors not the Son, honors not the Father, who sent him. Most assuredly, I say to you, he who hears my doctrine, and believes him who sent me, has eternal life; and shall not suffer condemnation, having passed from death to life. Most assuredly, I say to you, the time comes; or, rather, is come, when the dead shall hear the voice of the Son of God; and hearing, they shall live. For, as the Father has life in himself, so has he given to the Son, to have life in himself; and has given him even the judicial authority, because he is a Son of Man. Wonder not at this: for the time comes when all that are in their graves shall hear his voice, and shall come forth. They who have done good, shall arise to enjoy life; they who have done evil, shall arise to suffer punishment. I can do nothing of myself; as I hear, I judge; and my judgment is just, because I seek not to please myself, but to please him who sent me.

31.—If I *alone* testify concerning myself, my testimony is not to be regarded: there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. You, yourselves, sent to John, and he bore testimony to the truth. As for me, I need no human testimony; I only urge this for your salvation. He was the blazing

and shining lamp; and for awhile, you were glad to enjoy his light.

36.—But I have greater testimony than John's: for the works which the Father has empowered me to perform, the works themselves, which I do, testify for me, that the Father has sent me.

37.—Nay, the Father, who sent me, has himself attested me. Did you never hear his voice, or see his form? Or, have you forgotten his declaration, that you believe not him whom he has sent forth?

39.—You search the scriptures because you think to obtain by them eternal life. Now these, also, are witnesses for me; yet you will not come to me, that you may obtain life. I desire not honor from men; but I know you, that you are strangers to the love of God. I am come in my Father's name, and you do not receive me; if another come, in his own name, you will receive him. How can you believe, while you court honor one from another, regardless of the honor which comes from God alone? Do not think that I am he who will accuse you to the Father. Your accuser is Moses, in whom you confide. For if you believed Moses, you would believe me: for he wrote concerning me. But if you believe not his writings, how shall you believe my words?

SECTION V.

THE PEOPLE TWICE FED IN THE DESERT.

VI.—AFTERWARD, Jesus crossed the sea of Galilee, *also called* of Tiberias: and a great multitude followed him, because they had seen the miraculous cures which he had performed. And Jesus went up on a mountain; where he sat down with his disciples. Now the passover, the Jewish festival, was near.

5.—Jesus, lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip, Whence shall we buy bread to feed these people? (This he said to try him; for he knew himself, what he was to do.) Philip answered, Two hundred denarii would not purchase bread enough to afford every one a morsel. One of his disciples, Andrew, Simon Peter's brother, said to him, Here is a boy who has five barley loaves, and two small fishes; but what are they among so many? Jesus said, Make the men recline. Now, there was much grass in the place. So they reclined;

in number about five thousand. And Jesus took the loaves, and having given thanks, distributed them to those who had reclined. He gave them also of the fishes, as much as they would. When they had eat sufficiently, he said to his disciples, Gather up the fragments which remain, that nothing be lost. They, therefore, gathered, and with the fragments which the people had left of the five barley loaves, they filled twelve baskets. When those men had seen the miracle which Jesus had wrought, they said, This is certainly the prophet who comes into the world. Then Jesus, knowing that they intended to come and carry him off, to make him king, withdrew again, alone, to the mountain.

16.—In the evening, his disciples went to the sea, and having embarked, were passing by sea to Capernaum. It was now dark; and Jesus was not come to them. And the water was raised by a tempestuous wind. When they had rowed about twenty-five or thirty furlongs, they observed Jesus walking on the sea, very near the bark, and were afraid. But he said to them, It is I, be not afraid. Then they gladly received him into the bark; and the bark was immediately at the place whither they were going.

22.—On the next day, the people who were on the sea-side, knowing that there had been but one boat there, and that Jesus went not into the boat with his disciples, who went alone, (other boats, however, arrived from Tiberias, nigh the place where they had eat, after the Lord had given thanks:) knowing, besides, that neither Jesus nor his disciples were there, embarked, and went to Capernaum, seeking Jesus.

25.—Having found him, on the opposite shore, they said to him, Rabbi, when did you come hither? Jesus answered, Most assuredly, I say to you, you seek me, not because you saw miracles, but because you eat of the loaves, and were satisfied. Work not for the food which perishes, but for the food which endures through eternal life, which the Son of Man will give you; for to him the Father, that is, God, has given his attestation. They asked him, therefore, What are the works which God requires us to do? Jesus answered, This is the work which God requires—that you believe on him whom he has sent forth. They replied, What miracle, then, do you, that seeing it, we may believe you? What do you perform? Our fathers eat the manna in the desert; as it is written, "He gave them bread of heaven to eat." Jesus then said to them, Most assuredly, I say to you, Moses did not give you the bread of heaven: but my Father gives you the true bread of heaven: for the bread of God is that

which descends from heaven, and gives life to the world. They said, therefore, to him, Master, give us always this bread. Jesus answered, I am the bread of life. He who comes to me, shall never hunger; and he who believes on me, shall never thirst.

36.—But, as I told you, though you have seen me, you do not believe. All the Father gives me, will come to me; and him who comes to me, I will not reject. For I descended from heaven to do, not my own will, but the will of him who sent me. Now, this is the will of him who sent me, that I should lose none of all he has given me, but raise the whole again at the last day. This is the will of him who sent me, that whoever recognizes the Son, and believes on him, should obtain eternal life, and that I should raise him again at the last day.

41.—The Jews then murmured against him, because he said, I am the bread which descended from heaven: and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, does he say, I descended from heaven! Jesus answered, Murmur not amongst yourselves: no man can come to me, unless the Father, who has sent me, draw him; and him I will raise again at the last day. It is written in the prophets, "They shall be all taught of God." Every one who has heard, and learned from the Father, comes to me. Not that any man, except him who is from God, has seen the Father. He, indeed, has seen the Father. Most assuredly, I say to you, he who believes on me has eternal life. I am the bread of life. Your fathers eat the manna in the desert, and died. Behold the bread which descended from heaven, that whosoever eats of it may not die. I am the living bread, which descended from heaven. Whosoever eats of this bread, shall live forever; and the bread that I will give, is my flesh, which I give for the life of the world.

52.—The Jews then debated among themselves, saying, How can this man give us his flesh to eat? Jesus, therefore, said to them, Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you have not life in you. He that eats my flesh, and drinks my blood, has eternal life; and I will raise him again at the last day: for my flesh is truly meat, and my blood is truly drink. He who eats my flesh, and drinks my blood, abides in me, and I abide in him. As the Father lives, who sent me; and I live by the Father; even so he, who feeds on me, shall live by me. This is the bread which descended from heaven. It is not like what your fathers eat, for they died: he that eats

this bread, shall live for ever. This discourse he spoke in the synagogue, teaching in Capernaum.

60.—Many of his disciples having heard it, said, This is hard doctrine: who can understand it? Jesus, knowing in himself that his disciples murmured at it, said to them, Does this offend you? What if you should see the Son of Man reascending thither, where he was before? It is the Spirit that quickens; the flesh profits nothing. The words which I speak to you, are spirit and life. But there are some of you who do not believe. (For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray him.) He added, Therefore, I said to you, that no man can come to me, unless it be given him by my Father.

66.—From this time, many of his disciples withdrew, and accompanied him no longer. Then said Jesus to the twelve, Will you also go away? Simon Peter answered, Master, to whom should we go? You have the words of eternal life: and we believe, and know that you are the Holy One of God. Jesus answered them, Have not I chosen you twelve? yet one of you is a spy. He meant Judas Iscariot, son of Simon; for it was he who was to betray him, though he was one of the twelve.

VII.—After this, Jesus traveled about in Galilee, for he would not reside in Judea, because the Jews sought to kill him.

SECTION VI.

THE FEAST OF TABERNACLES.

2.—NOW, the Jewish feast of tabernacles was near. His brothers, therefore, said to him, Leave this country, and go into Judea, that your disciples may also see the works which you do. For whosoever courts renown, does nothing in secret: since you perform such things, show yourself to the world. (For not even his brothers believed on him.) Jesus answered, My time is not yet come; any time will suit you. The world can not hate you; but me it hates, because I disclose the wickedness of its actions. Go you to this festival: I go not thither, because it is not my time. Having said this, he remained in Galilee.

10.—But when his brothers were gone, he also went to the festival; not publicly, but rather privately. At the festival, the Jews inquired after him, and said, Where is he?

And there was much whispering among the people concerning him. Some said, He is a good man. Others, No; he seduces the multitude. No person, however, spoke freely of him, for fear of the Jews.

14.—About the middle of the festival, Jesus went into the temple, and was teaching. And the Jews said with astonishment, Whence comes this man's learning, who was never taught? Jesus made answer, My doctrine is not mine, but his who sent me. If any one will do his will, he shall discern whether my doctrine proceeds from God, or from myself. Whosoever teaches what proceeds from himself, seeks to promote his own glory: whosoever seeks to promote the glory of him who sent him, deserves credit, and is a stranger to deceit. Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me? The people answered, You are possessed. Who seeks to kill you? Jesus replied, I have performed one action, which surprises you all. Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs,) and you circumcise on the Sabbath. If, on the Sabbath, a man receive circumcision, that the law of Moses may not be violated; are you incensed against me, because, on the Sabbath, I have cured a man, whose whole body was disabled? Judge not from personal regards, but judge according to justice.

25.—Then some inhabitants of Jerusalem said, Is not this he whom they seek to kill? Lo! he speaks boldly, and they say nothing to him. Do the rulers, indeed, acknowledge that this is the Messiah? But we know whence this man is; whereas, when the Messiah shall come, no person will know whence he is. Jesus, who was then teaching in the temple, cried, Do you know both who, and whence I am? I came not of myself. But he is true, who sent me, whom you know not. As for me, I know him, because I came from him, and am commissioned by him. Then they sought to apprehend him, but none laid hands on him; for his hour was not yet come. Many of the people, however, believed on him, and said, When the Messiah shall come, will he do more miracles than this man does?

32.—When the Pharisees heard that the people muttered such things concerning him, they and the chief priests dispatched officers to seize him. Jesus, therefore, said, Yet a little while I remain with you; then I go to him who sent me. You shall seek me, but shall not find me; nor be able to come where I am. The Jews said, among themselves, Whither will he go, that we shall not find him? Will he

go to the dispersed Greeks, and teach the Greeks? What does he mean, by saying, You shall seek me, but shall not find me, nor be able to get thither, where I shall be?

37.—On the last, and greatest day of the festival, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He who believes on me, as the scripture says, shall be like a cistern, whence rivers of living waters shall flow. This he spoke of the Spirit, which they who believed on him were to receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified. Many of the people having heard what was spoken, said, This is certainly the prophet. Some said, This is the Messiah. Others, does the Messiah come from Galilee? Does not the scripture say, that the Messiah will be of the posterity of David, and come from Bethlehem, the village whence David was? Thus the people were divided concerning him; and some of them would have seized him, but no person laid hands upon him.

45.—Then the officers returned to the chief priests and Pharisees, who asked them, Wherefore have you not brought him? The officers answered, Never man spoke like this man. The Pharisees replied, Are you also seduced? Has any of the rulers, or of the Pharisees, believed on him? But this populace, which knows not the law, is accursed. Nicodemus, one of themselves, (he who came to Jesus by night,) said to them, Does our law permit us to condemn a man, without hearing him, and knowing what he has done? They answered him, Are you also a Galilean? Search, and you will VIII. find, that prophets arise not out of Galilee. Then every man went to his own house; but Jesus went to the Mount of Olives.

2.—Early in the morning he returned to the temple, and all the people having come to him, he sat down and taught them. Then the Scribes and Pharisees brought to him a woman, taken in adultery; and having placed her in the middle, said to him, Rabbi, this woman was surprised in the act of adultery. Now, Moses has commanded in the law, that such should be stoned; and what do you say? They said this to try him, that they might have matter for accusing him. But Jesus, having stooped down, was writing with his finger, upon the ground. As they continued asking him, he raised himself, and said to them, Let him who is sinless, amongst you, throw the first stone at her. Again, having stooped down, he wrote upon the ground. They, hearing that, withdrew, one after another, the eldest first, till Jesus was left alone, with the woman standing in the middle.

Jesus, raising himself, and seeing none but the woman, said to her, Woman, where are those, your accusers? Has no person passed sentence on you? She answered, No person, Sir. Jesus said to her, Neither do I pass sentence on you. Go, and sin no more.

12.—Again Jesus addressed the people, saying, I am the light of the world. He who follows me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore retorted, You testify concerning yourself; your testimony is not to be regarded. Jesus answered, Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came, and whither I go. As for you, you know not whence I came, and whither I go. You judge from passion; I judge no person: and if I do, my judgment ought to be regarded, for I am not alone, but concur with the Father, who sent me. It is a maxim in your law, that the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me is another that testifies of me. Then they asked him, Where is your Father? Jesus answered, You know neither me nor my Father: if you knew me, you would know my Father also. These things he spoke in the treasury, as he taught in the temple, and no person seized him, his hour not being yet come.

21.—Again, Jesus said to them, I am going away; you will seek me, and shall die in your sins; whither I go, you can not come. Then said the Jews, Will he kill himself, that he says, Whither I go, you can not come? He said to them, You are from beneath; I am from above. You are of this world; I am not of this world; therefore I said, You shall die in your sins; for if you believe not that I am he, you shall die in your sins. They, therefore, asked him, Who are you? Jesus answered, The same that I told you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish to the world what I have learned from him. They did not perceive, that he meant the Father. Jesus, therefore, said to them, When you shall have raised the Son of Man on high, then you shall know what I am; and that I do nothing of myself, and say nothing which the Father has not taught me. And he who sent me is with me. The Father has not left me alone, because I always do what pleases him. While he spoke thus, many believed on him. Jesus, therefore, said to those Jews who believed him, If you persevere in my doctrine, you are my disciples indeed. And you shall know the truth: and the truth shall make you free.

33.—Some made answer, We are Abraham's offspring, and were never enslaved to any man. How do you say, You shall be made free? Jesus replied, Most assuredly, I say to you, whosoever commits sin is a slave of sin. Now the slave abides not in the family perpetually, the Son abides perpetually. If, therefore, the Son make you free, you will be free indeed. I know that you are Abraham's offspring, yet you seek to kill me, because my doctrine has no place in you. I speak what I have seen with my Father: and you do what you have learned from your father. They answered, Abraham is our Father. Jesus replied, If you were Abraham's children, you would act as Abraham acted. But now you seek to kill me, a man who has told you the truth, which I received from God. Abraham acted not thus. You do the deeds of your father. They answered, We were not born of fornication, We have one Father, even God. Jesus replied, If God were your Father, you would love me; for I proceeded, and am come from God. I came not of myself. He sent me. Why do you not understand my language? It is because you can not bear my doctrine. The devil is your father, and the desires of your father you will gratify: he was a manslayer from the beginning; he swerved from the truth, because there is no veracity in him. When he tells a lie, he speaks suitably to his character; for he is a liar, and the father of lying. As for me, because I speak the truth, you do not believe me. Who of you convicts me of falsehood? And if I speak truth, why do you not believe me? He who is of God, regards God's words. You regard them not, because you are not of God.

48.—The Jews then answered, Have we not reason to say, You are a Samaritan, and have a demon? Jesus replied, I have not a demon: but I honor my Father, and you dishonor me. As for me, I seek not to promote my own glory; another seeks it, who judges. Most assuredly, I say to you, whoever keeps my word, shall never see death. The Jews then said to him, Now we are certain that you have a demon: Abraham is dead, and the prophets; yet you say, Whoever keeps my word, shall never taste death. Are you greater than our Father Abraham, who is dead? The prophets also are dead: whom do you make yourself? Jesus answered, If I commend myself, my commendation is nothing: it is my Father, whom you call your God, who commends me. Nevertheless, you know him not; but I know him: and if I should say, I know him not, I should speak falsely like you: but I know him, and keep his word. Abraham, your father, rejoiced that he should see my day; and he did see it, and

was glad. The Jews replied, You are not yet fifty years old, and you have seen Abraham? Jesus answered, Most assuredly, I say to you, before Abraham was born, I am. Then they took up stones to cast at him; but Jesus concealed himself, and went out of the temple.

SECTION VII.

THE CURE OF THE MAN BORN BLIND.

IX.—AS Jesus passed along, he saw a man who had been born blind. And his disciples asked him, saying, Rabbi, who sinned: this man, or his parents, that he was born blind? Jesus answered, Neither this man nor his parents sinned. It was only that the works of God might be displayed upon him. I must do the work of him who sent me, while it is day; the night comes, when no man can work. While I am in the world, I am the light of the world. Having said this, he spit upon the ground, and with the clay, which he made with the spittle, anointed the blind man's eyes, and said to him, Go wash in the pool of Siloam, (which signifies Sent.) He went, therefore, and washed them, and returned seeing.

8.—Then the neighbors, and they who had before seen him blind, said, Is not this he, who sat and begged? Some said, It is he; others, He is like him. He said, I am he. They asked him, then, How did you receive your sight? He answered, A man called Jesus, made clay and anointed my eyes, and said to me, Go to the pool of Siloam, and wash your eyes. I went accordingly, and washed them, and saw. Then they asked him, Where is he? He answered, I know not.

13.—Then they brought him, who had been blind, to the Pharisees; (now it was on a Sabbath, that Jesus made the clay, and gave him his sight.) The Pharisees likewise, therefore, asked him how he had received his sight. He answered, He put clay on my eyes, and I washed them, and now see. Upon this some of the Pharisees said, This man is not from God, for he observes not the Sabbath. Others said, How can one that is a sinner perform such miracles? And they were divided among themselves. Again they asked the man, who had been blind, What do you say of him, for giving you sight? He answered, He is a prophet.

18.—But the Jews believed not that the man had been blind, and had received his sight; till they called his parents,

and asked them, Do you say, that this is your son, who was born blind? How, then, does he now see? His parents answered, We know that this is our son, and that he was born blind: but how he now sees, or who opened his eyes, we know not. He is of age, ask him; he will answer for himself. His parents spoke thus, because they feared the Jews: for the Jews had already determined, that whosoever acknowledged Jesus to be the Messiah, should be expelled the synagogue. For this reason his parents said, He is of age, ask him.

24.—A second time, therefore, they called the man, who had been born blind, and said to him, Give glory to God; we know that this man is a sinner. He replied, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see. They said to him again, What did he do to you? How did he make you see? He answered, I told you before; did you not hear? Why would you hear it repeated? Will you, also, be his disciples? They reviled him and said, You are his disciple. As for us, we are disciples of Moses. We know, that God spoke to Moses: as for this man, we know not whence he is. The man replied, This is surprising, that you know not whence he is, although he has given me sight. We know that God hears not sinners; but if any man worship God, and obey him, that man he hears. Never was it heard before, that any man gave sight to one born blind. If this man were not from God, he could do nothing. They replied, You were altogether born in sin, and do you teach us? And they cast him out.

35.—Jesus heard that they had cast him out, and having met him, said to him, Do you believe on the Son of God? He answered, Who is he, Sir, that I may believe on him? Jesus said to him, Not only have you seen him; but it is he, who talks with you. And he cried, Master, I believe: and threw himself prostrate before him. And Jesus said, For judgment am I come into this world, that they who see not, may see; and that they who see, may become blind. Some Pharisees, who were present, hearing this, said to him, Are we also blind? Jesus answered, If you were blind, you would not have sin: but you say, We see: therefore your sin remains.

X.—Most assuredly, I say to you, he who enters not by the gate into the sheepfold, but climbs over the fence, is a thief and a robber. The shepherd always enters by the gate. To him, the porter opens, and the sheep obey his

voice. His own sheep he calls by name, and leads out. And having put out his sheep, he walks before them, and they follow him; because they know his voice. They will not follow a stranger, but flee from him; because they know not the voice of strangers. Jesus addressed this similitude to them, but they did not comprehend what he said. He therefore added, Most assuredly, I say to you, I am the gate of the fold. All who preceded me were thieves and robbers; but the sheep obeyed them not. I am the gate: such as enter by me shall be safe: they shall go in and out, and find pasture. The thief comes only to steal, to slay, and to destroy. I am come that they may have life, and have it abundantly.

11.—I am the good shepherd. The good shepherd gives his life for the sheep. The hireling, who is not the shepherd, and to whom the sheep do not belong, when he sees the wolf coming, abandons the sheep, and flees; and the wolf tears them, and disperses the flock. The hireling flees, because he is a hireling, and cares not for the sheep. I am the good shepherd. And I know my own, and am known by them, (even as the Father knows me, and I know the Father;) and I give my life for the sheep. I have other sheep, besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there shall be one flock, one shepherd. For this the Father loves me, because I give my life, to be afterward resumed. No one forces it from me: but I give it of myself. I have power to give it, and I have power to resume it. This commandment I have received from my Father.

19.—Again there was a division among the Jews, occasioned by this discourse. Many of them said, He has a demon, and is mad: why do you hear him? Others said, These are not the words of a demoniac. Can a demon give sight to the blind?

22.—Afterward, when they were celebrating the feast of the dedication, at Jerusalem, it being in winter; as Jesus walked in the temple, in Solomon's portico, the Jews surrounding him, said to him, How long will you keep us in suspense? If you be the Messiah, tell us plainly. Jesus answered, I told you; but you believed not. The works which I do in my Father's name, testify of me. But you believe not, for you are not of my sheep. My sheep, as I told you, obey my voice; I know them, and they follow me. Besides, I give them eternal life; and they shall never perish, neither shall any one wrest them out of my hands. My Father, who gave them me, is greater than all; and none can

wrest them out of my Father's hand. I and the Father are one.

31.—Then the Jews again took up stones to stone him. Jesus said to them, Many good works I have shown you from my Father; for which of these works do you stone me? The Jews answered, For a good work we do not stone you, but for blasphemy; because you, being a man, make yourself God. Jesus replied, Is it not written in your law, "I said, You are gods?" If the law styled them gods, to whom the word of God was addressed, and if the language of scripture is unexceptionable; do you charge him with blasphemy whom the Father has consecrated his Apostle to the world, for calling himself his Son? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works, that you may know and believe, that the Father is in me, and I am in him.

39.—They then attempted again to seize him; but he escaped out of their hands, and retired again toward the Jordan, and abode in the place where John first immersed. And many resorted to him, who said, John, indeed, wrought no miracle: but all that John spoke of this man, is true. And many believed on him there.

SECTION VIII.

LAZARUS RAISED FROM THE DEAD.

XI.—NOW, one Lazarus, of Bethany, the village of Mary and her sister Martha, was sick. (It was that Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose brother Lazarus was sick.) The sisters, therefore, sent to tell Jesus, Master, lo! he whom you love, is sick. Jesus hearing it, said, This sickness will not prove fatal; but conduce to the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. Having, then, heard that he was sick, Jesus staid two days in the place where he was.

7.—Afterward, he said to the disciples, Let us return to Judea. The disciples answered, Rabbi, but very lately the Jews would have stoned you, and would you return thither? Jesus replied, Are there not twelve hours in the day? If any man walk in the day, he stumbles not: because he sees the light of this world: but if he walk in the night, he stumbles; because there is no light. Having spoken this, he added, Our friend Lazarus sleeps; but I go to wake him.

Then said his disciples, Master, if he sleep, he will recover. Jesus spoke of his death; but they thought that he spoke of the repose of sleep. Then Jesus told them plainly, Lazarus is dead. And on your account I am glad that I was not there, that you may believe; but let us go to him. Then Thomas, that is, Didymus, said to his fellow disciples, Let us also go, that we may die with him.

17.—When Jesus came, he found that Lazarus had been already four days in the tomb. Now, (Bethany being about fifteen furlongs from Jerusalem,) many of the Jews came to Martha, and Mary, to comfort them on the death of their brother. Martha having heard that Jesus was coming, went and met him; but Mary remained in the house. Then Martha said to Jesus, Master, if you had been here, my brother had not died. But I know that even now, whatever you shall ask of God, God will give you. Jesus said to her, Your brother shall rise again. Martha replied, I know that he will rise at the resurrection, on the last day. Jesus said to her, I am the resurrection and the life. He who believes on me, though he were dead, shall live; and no man who lives and believes on me, shall ever die. Do you believe this? She answered, Yes, Master, I believe that you are the Messiah, the Son of God, He who comes into the world. Having said this, she went and called Mary, her sister, aside, saying, The Teacher is come, and calls for you. When Mary heard this, she instantly rose and went to him. Now Jesus had not yet entered the village, but was in the place where Martha met him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, saying, She is going to the tomb to weep there. Mary being come to the place where Jesus was, and seeing him, threw herself at his feet, saying, Had you been here, Master, my brother had not died. When Jesus saw her weeping, and the Jews weeping, who came with her, he groaned deeply, and was troubled, and said, Where have you laid him? They answered, and said, Master, come and see. Jesus wept. The Jews, therefore, said, Mark how he loved him. But some of them said, Could not he who gave sight to the blind man, even have prevented this man's death? Jesus, therefore, again groaning, came to the tomb. It was a cave, the entrance of which was shut up with a stone. Jesus said, Remove the stone. Martha, the sister of the deceased, answered, Sir, by this time, the smell is offensive, for this is the fourth day. Jesus replied, Did I not say to you, If you believe, you shall see the glory of God? Then they removed the stone. And

Jesus, lifting up his eyes, said, Father, I thank thee that thou hast heard me. As for me, I know that thou hearest me always: but I speak for the people's sake who surround me, that they may believe that thou hast sent me. After these words, raising his voice, he cried, Lazarus, come forth! He who had been dead, came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them, Unbind him, and let him go. Many, therefore, of the Jews, who had come to Mary, and seen what he did, believed on him. But some of them repaired to the Pharisees, and told them what Jesus had done.

47.—Then the chief priests and the Pharisees assembled the Sanhedrim, and said, What are we doing? for this man works many miracles. If we let him go on thus, every one will believe on him, and the Romans will come and destroy both our place and nation. One of them, named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, and do not consider, that it is better for us that one man die for the people, than that the whole nation should be ruined. This he spoke, not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that he should assemble into one body the dispersed children of God. From that day, therefore, they concerted how they might destroy him. For this reason, Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim; and continued there with his disciples.

55.—Meantime, the Jewish passover approached, and many went to Jerusalem from the country, before the passover, to purify themselves. These inquired after Jesus, and said, one to another, as they stood in the temple, What do you think? Will he not come to the festival? Now, the chief priests and the Pharisees had issued an order, that whosoever knew where he was, he should make it known, that they might apprehend him.

XII.—Six days before the passover, Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of those who were at table with him. Then Mary, taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odor of the balsam. On which, one of his disciples, Judas Iscariot, Simon's son, who was to betray him, said, Why was not this balsam sold for three hundred denarii, which

might have been given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put in it. Then Jesus said, Let her alone. She has reserved this to embalm me, against the day of my burial. For you will always have the poor among you; but me you will not always have.

9.—A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus, whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus.

SECTION IX.

THE ENTRY INTO JERUSALEM.

12.—ON the next day, a great multitude, who were come to the festival, hearing that Jesus was on the road to Jerusalem, took branches of palm trees, and went out to meet him, crying, Hosanna! blessed be Israel's King, who comes in the name of the Lord. Now Jesus, having found a young ass, was riding on it, agreeably to what is written, "Fear not, daughter of Zion; behold your King comes, sitting on an ass's colt." These things the disciples did not understand, at first; but after Jesus was glorified, they remembered that thus it had been written concerning him, and that thus they had done to him. And the people who had been present, attested that he had called Lazarus out of the tomb, and raised him from the dead. It was the rumor that he had wrought this miracle, which made the people crowd to meet him. The Pharisees, therefore, said among themselves, Are you not sensible that you have no influence? Behold the world is gone after him.

20.—Now, among those who came to worship at the festival, there were some Greeks. These applied to Philip, of Bethsaida, in Galilee, making this request, Sir, we wish to see Jesus. Philip went and told Andrew; then Andrew and Philip told Jesus.

23.—Jesus answered them, saying, The time is come, when the Son of Man must be glorified. Most assuredly, I say to you, when a grain of wheat is thrown into the ground, unless it die, it remains single; but if it die, it becomes very fruitful. He who loves his life, shall lose it; and he who hates his life in this world, shall preserve it eternally in the

next. Would any man serve me? let him follow me; and where I am, there shall my servant also be. If any man serve me, my Father will reward him.

27.—Now is my soul troubled, and what shall I say? Father, save me from this hour? But I came on purpose for this hour. Father, glorify thy name. Then came a voice from heaven, which said, I have both glorified, and will again glorify it. The people present heard the sound, and said, It thundered: others said, An angel spoke to him. Jesus said, This voice came not for my sake, but for yours. Now must this world be judged. Now must the prince of this world be cast out. As for me, when I shall be lifted up from the earth, I will draw all men to myself. This he said, alluding to the death which he was to suffer. The people answered, We have learned from the law, that the Messiah will live forever. How do you say, then, that the Son of Man must be lifted up? Who is this Son of Man? Jesus said to them, Yet a little while the light continues with you; walk, while you have it, lest darkness overtake you: for he that walks in darkness knows not whither he goes. Confide in the light, while you enjoy it, that you may be sons of light. Having spoken these words, he withdrew himself privately from them.

37.—But, though he had performed so many miracles before them, they believed not on him; so that the word of the Prophet Isaiah was verified, "Lord, who has believed our report?" and, "To whom is the arm of the Lord revealed?" For this reason they could not believe; Isaiah having said, also, "He has blinded their eyes, and blunted their understanding, that they might not see with their eyes, comprehend with their understanding, and be converted, that I might heal them." These things said Isaiah, when he saw his glory, and spoke concerning him. Nevertheless, there were several, even of the magistrates, who believed on him; but, for fear of the Pharisees, did not avow it, lest they should be expelled the synagogue; for they preferred the approbation of men to the approbation of God.

44.—Then Jesus, raising his voice, said, He who believes on me, believes not on me *only;* but on him who sent me. And he who beholds me, beholds him who sent me. I am come a light into the world, that whosoever believes on me, may not remain in darkness. And if any man hear my words, but do not observe them; it is not I, who condemn him; for I came, not to condemn the world, but to save the world. He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have

taught will condemn him at the last day. For I have not said anything from myself; but the Father who sent me, has commanded me what I should enjoin, and what I should teach. And I know, that his commandment is eternal life. Whatever, therefore, I say, I speak as the Father has given me in charge.

XIII.—Jesus having perceived, before the feast of the passover, that his time to remove out of this world to his Father, was come; and having loved his own, who were in the world, he loved them to the last. Now while they were at the supper, (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus, though he knew that the Father had subjected everything to him, and that he came from God, and was returning to God; arose from supper, and laying aside his mantle, girt himself about with a towel. Then he poured water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girded.

6.—When he came to Simon Peter, Peter said to him, Master, would you wash my feet? Jesus answered, At present you do not comprehend what I am doing; but you shall know hereafter. Peter replied, You shall never wash my feet. Jesus answered, Unless I wash you, you can have no part with me. Simon Peter said to him, Master, not my feet only; but also my hands and my head. Jesus replied, He who has been bathing, needs only to wash his feet; the rest of his body being clean. You are clean, but not all. For he knew who would betray him; therefore he said, You are not all clean.

12.—After he had washed their feet, he put on his mantle, and replacing himself at table, said to them, Do you understand what I have been doing to you? You call me the Teacher and the Master; and you say right; for so I am. If I, then, the Master and the Teacher, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, the servant is not greater than his master, nor is the apostle greater than he who sends him. Happy are you, who know these things, provided you practice them.

18.—I speak not of you all. I know whom I have chosen: but that scripture must be fulfilled, "He that eats at my table, has lifted up his heel against me." I tell you this now, before it happen; that when it happens, you may believe that I am *the Messiah*. Most assuredly, I say to you, he

that receives whomsoever I send, receives me; and he that receives me, receives him who sent me.

21.—After uttering these words, Jesus was troubled in spirit, and declared, saying, Most assuredly, I say to you, one of you will betray me. Then the disciples looked one upon another, doubting of whom he spoke. Now one of his disciples, one whom Jesus loved, was lying close to his breast: Simon Peter, therefore, made a sign to him, to inquire whom he meant. He, then, reclining on Jesus' bosom, said to him, Master, who is it? Jesus answered, It is he to whom I shall give this morsel, after I have dipped it. And having dipped the morsel, he gave it to Judas Iscariot, the son of Simon. After receiving the morsel, Satan entered into him. And Jesus said to him, What you do, do quickly. But none at the table knew, why he gave this order. Some imagined, because Judas had the purse, that Jesus had signified to him to buy necessaries for the festival; or, to give something to the poor. When Judas had taken the morsel, he immediately went out: and it was night.

31.—When he was gone, Jesus said, the Son of Man is now glorified, and God is glorified by him. If God is glorified by him, God also will glorify him by himself, and that without delay. My children, I have now but a little time to be with you. You will seek me, and what I said to the Jews, Whither I go, you can not come; I say at present to you. A new commandment I give you, that you love one another; that as I have loved you, you also love one another. By this shall all men know, that you are my disciples, if you have love one to another.

36.—Simon Peter said to him, Master, whither are you going? Jesus answered, Whither I am going, you can not follow me now; but afterward you shall follow me. Peter replied, Master, why can not I follow you presently? I will lay down my life for your sake! Jesus answered him, Will you lay down your life for my sake? Most assuredly, I say to you, the cock shall not crow, till you have disowned me thrice.

SECTION X.

CONSOLATION TO THE DISCIPLES.

XIV.—LET not your heart be troubled; believe on God, and believe on me. In my Father's house are many mansions. Were it otherwise, I would have told you. I go to

prepare a place for you: and after I shall have gone, and prepared a place for you; I will return and take you with me, that where I am, there you may be also. And whither I am going, you know, and the way you know. Thomas said to him, Master, we know not whither you are going. How, then, can we know the way? Jesus answered, I am the way, and the truth, and the life; no man comes to the Father, but by me. Had you known me, you would have known my Father also: and henceforth you know him, and have seen him.

8.—Philip said to him, Master, show us the Father, and it will satisfy us. Jesus replied, Have I been with you so long, and do you not yet know me, Philip? He that has seen me, has seen the Father. How do you say, then, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words which I speak to you proceed not from myself: as to the works, it is the Father dwelling in me who does them. Believe me, that I am in the Father, and the Father in me; if not on my testimony, be convinced by the works themselves. Most assuredly, I say to you, he who believes on me, shall himself do such works as I do; nay, even greater that these he shall do; because I go to my Father, and will do whatsoever you shall ask in my name. That the Father may be glorified in the Son, whatsoever you shall ask in my name, I will do.

15.—If you love me, keep my commandments; and I will entreat the Father, and he will give you another Advocate, to continue with you forever; even the Spirit of Truth, whom the world can not receive, because it neither sees him nor knows him; but you shall know him, because he will abide with you, and be in you. I will not leave you forlorn; I will return to you. Yet a little while, and the world shall see me no more; but you shall see me; because I live, you also shall live. On that day you shall know that I am in my Father, and you in me; and I in you. He that has my commandments, and keeps them, he it is who loves me; and he who loves me, will be loved by my Father, and I will love him, and manifest myself to him. Judas (not Iscariot) said to him, Master, wherefore will you manifest yourself to us, and not to the world? Jesus answering, said to him, If a man love me, he will observe my word; and my Father will love him; and we will come to him, and dwell with him. He who loves me not, disregards my words; yet the word which you hear is not mine, but the Father's, who sent me.

25.—I tell you these things, while I remain with you.

But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things, and remind you of all that I have told you. Peace I leave you; my peace I give you; not as the world gives, do I give to you. Be not disheartened; be not intimidated. You have heard me say, I go away, and will return to you. If you loved me, you would rejoice that I go to the Father; because my Father is greater than I. This I tell you now, before it happens, that when it happens, you may believe. I shall not, henceforth, have much conversation with you; for the prince of the world is coming, though he will find nothing in me; but this must be that the world may know that I love the Father, and do whatsoever he commands me. Arise, let us go hence.

XV.—I am the true vine, and my Father is the vine dresser. Every barren branch in me, he lops off; every fruitful branch he cleans by pruning, to render it more fruitful. As for you, you are already clean, through the instructions I have given you. Abide in me, and I will abide in you; as the branch can not bear fruit of itself, unless it abide in the vine, no more can you, unless you abide in me. I am the vine; you are the branches. He who abides in me, and in whom I abide, produces much fruit: for, severed from me, you can do nothing. If any man abide not in me, he is cast forth like withered branches, which are gathered for fuel, and burnt. If you abide in me, and my words abide in you, you may ask what you will, and it shall be granted you.

8.—In this is my Father glorified, that you produce much fruit; so shall you be my disciples. As the Father loves me, so do I love you: continue in my love. If you keep my commandments, you shall continue in my love; as I have kept my Father's commandments, and continue in his love. I give you these admonitions, that I may continue to have joy in you, and that your joy may be complete. This is my commandment, that you love one another, as I love you. No man has greater love than this, to lay down his life for his friends. You are my friends, if you do whatever I command you. Henceforth I call you not servants; for the servant knows not what his master will do: but I name you friends; for whatever I have learned from my Father, I impart to you. It is not you who have chosen me; but it is I who have chosen you, and ordained you to go and bear fruit: fruit which will prove permanent, that the Father may give you whatsoever you shall ask him in my name.

17.—This I command you, that you love one another.

If the world hate you, consider that it hated me, before it hated you. If you were of the world, the world would love its own. But because you are not of the world, I having selected you from the world, the world hates you. Remember what I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have observed my word, they will also observe yours. But all this treatment they will give you on my account, because they know not him who sent me. If I had not come, and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me, hates my Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have seen them, and yet hated both me and my Father. Thus they verify that passage in their law, "They hated me without cause." But when the Advocate is come, whom I will send you from the Father, the Spirit of Truth, who proceeds from the Father, he will testify concerning me. And you also will testify, because you have been with me from the beginning.

XVI.—These things I tell you, that you may not be discouraged. They will expel you the synagogue; nay, the time is coming, when, whosoever kills you, will think he offers sacrifice to God. And these things they will do, because they know not the Father, nor me. Of these things I warn you now, that when the time shall come, you may remember that I mentioned them to you. I did not, indeed, mention them at the beginning, because I was with you myself. And now I go away to him who sent me; yet none of you ask me, Whither do you go? But because of those things which I have foretold you, you are overwhelmed with grief.

7.—Nevertheless, I tell you the truth; it is for your good that I depart; for if I do not depart, the Advocate will not come to you; but if I go away, I will send him to you. And when he is come, he will convince the world concerning sin, and concerning righteousness, and concerning judgment: concerning sin, because they believe not on me; concerning righteousness, because I go to my Father, and you see me no longer; concerning judgment, because the prince of this world is judged.

12.—I have many things still to tell you, but you can not yet bear them. But when the Spirit of Truth is come, he will conduct you into all the truth: for his words will not proceed from himself: but whatsoever he shall have heard, he will speak, and show you things to come. He will glorify me: for he will take of mine, and communicate to you.

Whatsoever is the Father's, is mine; therefore, I say that he will take of mine to communicate to you.

16.—A little while you shall not see me; a little while after, you shall see me; because I go to the Father. Some of the disciples said among themselves, What does he mean by this; a little while you shall not see me; a little while after, you shall see me; because I go to the Father? What means this little while, of which he speaks? We do not comprehend it. Jesus perceiving that they were desirous to ask him, said to them, Do you inquire among yourselves about this that I said, A little while you shall not see me; a little while after, you shall see me? Most assuredly, I say to you, you will weep and lament, but the world will rejoice: you will be sorrowful, but your sorrow shall be turned into joy. A woman in travail has sorrow, because her hour is come. But when her son is born, she remembers her anguish no longer; for joy that she has brought a man into the world. So, you, at present, are in grief; but I will visit you again, and your hearts shall be joyful, and none shall rob you of your joy. On that day, you will put no questions to me. Most assuredly, I say to you, whatsoever you shall ask the Father, in my name, he will give you. Hitherto you have asked nothing in my name; ask, and you shall receive, that your joy may be complete.

25.—These things I have spoken to you in figures: the time approaches when I shall no more discourse to you in figures, but instruct you plainly concerning the Father. Then you will ask in my name, and I say not, that I will entreat the Father for you: for the Father himself loves you, because you have loved me, and believed that I came from God. From the presence of the Father I came into the world. Again I leave the world, and return to the Father. His disciples replied, Now, indeed, you speak plainly, and without a figure. Now we are convinced that you know all things, and need not that any should put questions to you. By this we believe that you came forth from God. Jesus answered them, Do you now believe? Behold, the time comes, or rather is come, when you shall disperse, every one to his own, and shall leave me alone; yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you will have tribulation. But take courage! I have overcome the world.

XVII.—When Jesus had ended this discourse, he said, lifting up his eyes to heaven, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou

hast given him authority over all men, that he may bestow eternal life, on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God, and Jesus, the Messiah, thy Apostle. I have glorified thee upon the earth; I have finished the work which thou gavest me to do. And now, Father, glorify thou me in thy own presence, with that glory which I enjoyed with thee, before the world was.

6.—I have made known thy name to the men whom thou hast given me out of the world. They were thine; and thou hast given them to me; and they have kept thy word. Whatsoever thou hast given me, they now know to have come from thee; and that thou hast imparted to me the doctrine, which I have imparted to them. They have received it, knowing for certain, that I came forth from thee, and am commissioned by thee. It is for them that I pray. I pray not for the world, but for those whom thou hast given me; because they are thine. And all mine are thine, and thine mine, and I am glorified in them. I continue no longer in the world; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name, whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those whom thou hast given me, I have preserved. None of them is lost, except the son of perdition, as the scripture foretold. But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete. I have delivered thy word to them, and the world hates them, because they are not of the world, even as I am not of the world. I do not pray thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by the truth; thy word is the truth. As thou hast made me thy Apostle to the world, I have made them my Apostles to the world. And I consecrate myself for them, that they may be consecrated through the truth.

20.—Nor do I pray for these alone, but for those also who shall believe on me through their teaching; that all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us, that the world may believe that thou hast sent me; and that thou gavest me the glory, which I have given them; that they may be one, as we are one; I in them, and thou in me, that their union may be perfected; and that the world may know that thou hast sent me, and that thou lovest them, as thou lovest me. Father, I would

that where I shall be, those whom thou hast given me may be with me; that they may behold my glory, which thou gavest me, because thou lovedst me before the formation of the world. Righteous Father, though the world knows not thee, I know thee; and these know that I have thy commission. And to them I have communicated, and will communicate thy name: that I being in them, they may share in the love with which thou lovest me.

SECTION XI.

THE CRUCIFIXION.

XVIII.—WHEN Jesus had spoken these words, he passed, with his disciples, over the brook Kidron; where was a garden, into which he entered, and his disciples. Now Judas, who betrayed him, knew the place; because Jesus often resorted thither with his disciples. Then Judas, having got the cohort and officers from the chief priests and the Pharisees, came thither with lanterns, and torches, and arms. But Jesus, who knew all that was coming upon him, went forth, and said to them, Whom do you seek? They answered him, Jesus, the Nazarene. Jesus replied, I am he. Now Judas, who betrayed him, was with them. He had no sooner said to them, I am he, than they, going backward, fell to the ground. He, therefore, asked them again, Whom do you seek? They said, Jesus, the Nazarene. Jesus answered, I have told you, that I am he. If, therefore, you seek me, let these go away. Thus was that which he had spoken verified, Of those whom thou gavest me, I have lost none. Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father has given me?

12.—Then the cohort, and their commander, and the Jewish officers, apprehended Jesus; and having bound him, brought him first to Annas, because he was father-in-law to Caiaphas, who was high priest that year. Now it was Caiaphas, who had said in council to the Jews, It is expedient that one man die for the people.

15.—Meantime Simon Peter, and another disciple, followed Jesus. That disciple, being known to the high priest, entered his court with Jesus. But Peter stood without, at the door. Therefore the other disciple, who was known to

the high priest, went out, and spoke to the portress, and brought in Peter. Then this maid, the portress, said to Peter, Are not you also one of this man's disciples? He answered, I am not. Now, the servants and the officers stood near a fire, which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.

19.—Then the high priest interrogated Jesus concerning his disciples and his doctrine. Jesus answered, I spoke openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret. Why do you examine me? Examine them who heard me teach. They know what I said. When he had spoken thus, one of the officers who attended, gave him a blow, and said, Do you answer the high priest thus? Jesus replied, If I have spoken amiss, show in what the wrong consists: but if well, why do you smite me? Now, Annas had sent him bound to Caiaphas, the high priest.

25.—As Peter stood warming himself, they asked him, Are not you also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, a kinsman to him whose ear Peter had cut off, said, Did not I see you in the garden with him? Peter denied again; and immediately the cock crew.

28.—Then they led Jesus from the house of Caiaphas to the pretorium: it was now morning; but the Jews entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover. Pilate, therefore, went out to them, and said, Of what do you accuse this man? They answered, If he were not a criminal, we would not have delivered him to you. Pilate said, Then take him yourselves, and judge him according to your law. The Jews replied, We are not permitted to put any man to death. And thus, what Jesus had spoken, signifying what death he should die, was accomplished.

33.—Then Pilate returned to the pretorium, and having called Jesus, said to him, Are you the King of the Jews? Jesus answered, Do you say this of yourself, or did others tell you concerning me? Pilate replied, Am I a Jew? Your own nation, yes, the chief priests have delivered you to me. What have you done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews; but my kingdom is not hence. Then Pilate said, You are a King, then? Jesus answered, You say that I am a King. For this I was born; and for

this I came into the world, to give testimony to the truth. Whosoever is of the truth, hearkens to me. Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find nothing culpable in this man. But since it is customary that I release to you one at the passover, will you that I release to you the King of the Jews? Then they all cried, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX.—Then Pilate caused him to be scourged. And the soldiers crowned him with a wreath of thorn, which they had platted; and having thrown a purple mantle about him, said, Hail! King of the Jews! and gave him blows on the face. Pilate went out again, and said to them, Lo, I bring him forth to you, that you may know that I find in him nothing culpable. Jesus then went forth, wearing the crown of thorns and the purple mantle, and Pilate said to them, Behold the man! When the chief priests and the officers saw him, they cried, saying, Crucify, crucify him! Pilate said to them, Take him yourselves, and crucify him; for my part, I find no fault in him. The Jews answered, We have a law, and by that law he ought to die, because he assumed the title of the Son of God.

8.—When Pilate heard this, he was the more afraid; and having returned to the pretorium, said to Jesus, Whence are you? But Jesus gave him no answer. Then Pilate said to him, Will you not speak to me? Do you not know that I have power to crucify you, and power to release you? Jesus replied, You could have no power over me, unless it were given you from above; wherefore, he who delivered me to you, has the greater sin. From that time Pilate sought to release him; but the Jews exclaimed, If you release this man, you are not Cesar's friend. Whoever calls himself king, opposes Cesar.

13.—Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal, in a place named The Pavement; in Hebrew, Gabbatha. (Now it was the preparation of the Paschal Sabbath, about the sixth hour.) And he said to the Jews, Behold your King. But they cried out, Away, away with him; crucify him. Pilate said to them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. He delivered him, therefore, to them, to be crucified.

17.—Then they took Jesus, and led him away. And he, carrying his cross, went out to a place called The Place of Skulls, which is, in Hebrew, Golgotha; where they crucified

him, and two others with him; one on each side, and Jesus in the middle. Pilate also wrote a title, and put it on the cross. The words were, JESUS, THE NAZARINE, THE KING OF THE JEWS. And many of the Jews read this title, (for the place where Jesus was crucified was nigh the city,) and it was written in Hebrew, Greek, and Latin: then the chief priests said to Pilate, Write not the King of the Jews; but, Who calls himself King of the Jews. Pilate answered, What I have written I have written.

23.—When the soldiers had nailed Jesus to the cross, they took his mantle and divided it into four parts, one to every soldier: they also took the coat, which was seamless, woven from the top throughout; and said, among themselves, Let us not tear it, but determine by lot whose it shall be; by this verifying the scripture, which says, "They shared my mantle among them, and cast lots for my vesture." Thus, therefore, acted the soldiers.

25.—Now, there stood near the cross of Jesus, his mother, and her sister Mary, the wife of Cleopas, and Mary the Magdalene. Then Jesus, observing his mother, and the disciple whom he loved, standing by, said to his mother, Woman, behold your son. Then he said to the disciple, Behold your mother. And from that hour, the disciple took her to his own home.

28.—After this, Jesus, (knowing that all was now accomplished,) that the scripture might be fulfilled, said, I thirst. As there was a vessel there full of vinegar, they filled a sponge with vinegar, and, having fastened it to a twig of hyssop, held it to his mouth. When Jesus had received the vinegar, he said, It is finished; and bowing his head, yielded up his spirit.

31.—The Jews, therefore, lest the bodies should remain on the cross on the Sabbath, for it was the preparation, (and that Sabbath was a great day,) besought Pilate that their legs might be broken, and the bodies might be removed. Accordingly, the soldiers came, and broke the legs of the first and of the other, who were crucified with him. But when they came to Jesus, and found that he was already dead, they did not break his legs. But one of the soldiers with a spear, pierced his side, whence blood and water immediately issued. He was an eye-witness, who attests this, and his testimony deserves credit: nay, he is conscious that he speaks truth, that you may believe. For these things happened that the scripture might be verified, "None of his bones shall be broken." Again, the scripture elsewhere says, "They shall look on him whom they have pierced."

SECTION XII.

THE RESURRECTION.

38.—AFTER this, Joseph, the Arimathean, who was a disciple of Jesus, but a concealed disciple for fear of the Jews, asked permission of Pilate to take away the body of Jesus; which Pilate having granted, he went, and took the body of Jesus. Nicodemus also, who had formerly repaired to Jesus by night, came, and brought a mixture of myrrh and aloes, weighing about a hundred pounds. These men took the body of Jesus, and wound it in linen rollers, with the spices, which is the Jewish manner of embalming. Now, in the place where he was crucified, there was a garden, and in the garden a new tomb, wherein no one had ever yet been laid. There they deposited Jesus, on account of the Jewish preparation, the tomb being near.

XX.—The first day of the week, Mary, the Magdalene, went early to the sepulcher, while it was yet dark; and saw that the stone had been removed from the entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them, They have taken the Master out of the sepulcher; and we know not where they have laid him. Immediately Peter went out, and the other disciple, to go to the sepulcher; and both ran together, but the other disciple outran Peter, and came first to the sepulcher; and stooping down, he saw the linen rollers lying, but went not in. Then came Simon Peter, who followed him, and went into the sepulcher, where he observed the rollers lying; and the handkerchief which had been wrapped about his head, not laid beside them, but folded up in a place by itself. Then the other disciple, who came first to the sepulcher, entered also; and he saw, and believed *the report.* For, as yet, they did not understand from the scriptures, that he was to rise from the dead. Then the disciples returned to their companions.

11.—But Mary stood without, near the sepulcher, weeping. As she wept, stooping down to look into the sepulcher, she saw two angels in white, sitting where the body of Jesus had lain, one at the head, the other at the feet. And they said to her, Woman, why do you weep? She answered, Because they have taken away my Master, and I know not where they have laid him. Having said this, she turned about, and saw Jesus standing, but knew not that it

was Jesus. Jesus said to her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener, answered, Sir, if you have conveyed him hence, tell me where you have laid him, and I will take him away. Jesus said to her, Mary. She, turning, said to him, Rabboni; that is, Teacher. Jesus said to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, to my God and your God. Mary, the Magdalene, went and informed the disciples, that she had seen the Master, and that he had spoken these things to her.

19.—In the evening of that day, the first of the week, Jesus came where the disciples were convened, (the doors having been shut, for fear of the Jews,) and stood in the midst, and said to them, Peace be to you. Having said this, he showed them his hands and his side. The disciples, therefore, rejoiced when they saw it was their Master. Jesus said again to them, Peace be to you. As the Father has sent me, so do I send you. After these words, he breathed on them, and said to them, Receive the Holy Spirit. Whose sins soever you remit, are remitted to them; and whose sins soever you retain, are retained.

24.—Now, Thomas, that is, Didymus, one of the twelve, was not with them, when Jesus came. The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his side, I will not believe. Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst, and said, Peace be to you. Then turning to Thomas, Reach hither your finger, he said, and look at my hands; reach also your hand, and feel my side; and be not incredulous, but believe. Thomas answered, and said to him, My Lord, and my God! Jesus replied, Because you see me, you believe; happy they, who, having never seen, shall nevertheless believe.

30.—Many other miracles Jesus likewise performed in the presence of his disciples, which are not recorded in this book. But these are recorded, that you may believe that Jesus is the Messiah, the Son of God; and, that believing, you may have life through his name.

XXI.—Afterward, Jesus again appeared to the disciples, at the sea of Tiberias; and in this manner he appeared. Simon Peter and Thomas, that is, Didymus, Nathanael of Cana, in Galilee, the sons of Zebedee, and two other disci-

ples of Jesus, being together, Simon Peter said, I am going a-fishing. They answered, We will go with you. Immediately they went, and got aboard a bark, but that night caught nothing. In the morning Jesus stood on the shore; the disciples, however, knew not that it was Jesus. Jesus said to them, My children, have you any victuals? They answered, No. Cast the net, cried he, on the right side of the bark, and you will find. They did so, but were not able to draw it, by reason of the multitude of fishes. Then that disciple whom Jesus loved, said to Peter, It is the Master. Simon Peter, hearing that it was the Master, girt on his upper garment (which he had laid aside) and threw himself into the sea. But the other disciples came in the boat, (for they were not farther from land than about two hundred cubits,) dragging the net, with the fishes. When they came ashore, they saw a fire burning, and fish laid on it, and bread. Jesus said to them, Bring of the fishes which you have now taken. Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was not rent, notwithstanding the number. Jesus said to them, Come and dine. Meantime none of the disciples ventured to ask him, Who are you? knowing that it was the Master. Jesus drew near, and taking bread and fish, distributed among them. This is the third time that Jesus appeared to his disciples, after his resurrection.

15.—When they had dined, Jesus said to Simon Peter, Simon, son of Jonas, do you love me more than these? He answered, Yes, Lord, you know that I love you. Jesus replied, Feed my lambs. A second time he said, Simon, son of Jonas, do you love me? He answered, Yes, Lord, you know that I love you. Jesus replied, Tend my sheep. A third time he said, Simon, son of Jonas, do you love me? Peter, grieved at his asking this question a third time, answered, Lord, you know all things; you know that I love you. Jesus replied, Feed my sheep. Most assuredly, I say to you, in your youth you girt yourself, and went whither you would; but in your old age, you shall stretch out your hands, and another will gird you, and carry you whither you would not. This he spoke, signifying by what death he should glorify God. After these words, he said to him, Follow me.

20.—And Peter turning about, saw the disciple, whom Jesus loved, following, (the same who, leaning on his breast at the supper, had asked who it was, that would betray him.) Peter seeing him, said to Jesus, And what, Lord, shall become of this man? Jesus answered, If I will that he wait

my return, what is that to you? Follow me. Hence arose the rumor among the brethren, that that disciple should not die; nevertheless, Jesus said not, that he should not die; but, If I will, that he wait my return, what is that to you?

24.—It is this disciple, who attests these things, and wrote this account; and we know that his testimony deserves credit. There were many other things also performed by Jesus, which, were they to be severally related, I imagine, the world itself could not contain the volumes that would be written.

THE

ACTS OF APOSTLES,

WRITTEN BY LUKE.

[PUBLISHED IN ROME, A.D. 64.]

LUKE'S PREFACE,

And Recapitulation of the close of his former Narrative.

1.—THE former narrative I composed, O Theophilus, concerning all things which Jesus began both to do and teach, even to the day in which he was taken up, after he had, by the Holy Spirit, given charge to the Apostles, whom he had chosen. To whom, also, he presented himself alive, after his sufferings, by many infallible proofs; being seen by them forty days, and speaking of the things concerning the kingdom of God. And having assembled them together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, you have heard from me. For John, indeed, immersed in water, but you shall be immersed in the Holy Spirit, within a few days. They, therefore, being assembled together, asked him, saying, Lord, wilt thou, at this time, restore the kingdom to Israel? But he said to them, It is not for you to know the times or seasons which the Father has reserved to himself. But you shall receive power by the Holy Spirit coming upon you, and shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and even to the remotest parts of the earth. And, having said these things, while they beheld, he was lifted up, and a cloud received him out of their sight. And while they were steadfastly looking up to heaven, as he ascended, behold two men in white raiment stood near them; who also said, Galileans, why do you stand gazing up to heaven? This Jesus, who is taken up from you into heaven, shall also come in the same manner as you have seen him going to heaven. Then they returned to Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13.—And when they were come *into the city*, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, *son* of Alpheus, and Simon, the Zealot, and Judas, *brother* of James. These all unanimously persevered in prayer, with the women, and with Mary, the mother of Jesus, and with his brethren.

SECTION I.

THE APPOINTMENT OF AN APOSTLE IN ROOM OF JUDAS.

15.—AND in these days, Peter, rising up in the midst of the disciples, (now the number of persons assembled was about a hundred and twenty,) said, Brethren, it was necessary this scripture should be fulfilled, which the Holy Spirit formerly spoke, by the mouth of David, with respect to Judas, who became the guide of those that apprehended Jesus: (for he was numbered with us, and had obtained a part of this ministry:) this man, therefore, purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his bowels gushed out: and it was known to all the inhabitants of Jerusalem, so that that field is called, in their language, Aceldama, that is, The Field of Blood. For it is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell in it:" and, "Let another take his office." It is necessary, therefore, that one of the men who have continued with us all the time the Lord Jesus was conversant among us, commencing from his immersion by John, until the day of his assumption, should be constituted a witness with us, of his resurrection. And they set up two men, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, saying, Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen, that he may take part of the ministry and apostleship, from which Judas fell by transgression, that he might go to his own place. And they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

SECTION II.

THE DESCENT OF THE HOLY SPIRIT, AND COMMENCEMENT OF THE REIGN OF MESSIAH.

II.—AND when the day of Pentecost was fully come, they were all unanimously assembled in the same place: and, on a sudden, there was a sound from heaven, as of a rushing violent wind; and it filled all the house where they were sitting. And there appeared to them tongues resembling fire, distinctly separated, and it rested upon each of them:

and they were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance. Now there were sojourning in Jerusalem pious men; Jews from every nation under heaven: and when this report came abroad, the multitude assembled, and were confounded; for every one heard them speaking in his own dialect. And they were all astonished, and wondered, saying one to another, Behold! are not all these that speak, Galileans? And how do we every one hear in his own native language: Parthians, and Medes, and Elamites, and those that inhabit Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Africa which are about Cyrene: Roman strangers, also, both Jews and proselytes; Cretes, and Arabians; we hear them speaking in our own tongues the wonderful works of God! And they were all in amazement and perplexity, and said one to another, What can this mean? But others, mocking, said, Surely these men are filled with sweet wine.

14.—But Peter, standing up with the eleven, raised his voice, and said to them—Jews, and all you that sojourn in Jerusalem, let this be known to you, and attend to my words; for these men are not drunk, as you suppose, since it is but the third hour of the day: but this is that which was spoken by the Prophet Joel, "And it shall come to pass in the last days, says God, I will pour out a portion of my Spirit upon all flesh; and your sons and daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. Yes, in those days I will pour out of my Spirit upon my servants, and upon my handmaids; and they shall prophesy; and I will give prodigies in heaven above, and signs in the earth beneath; blood, and fire, and a cloud of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that whosoever shall invoke the name of the Lord, shall be saved." Israelites, hear these words: Jesus, the Nazarene, a man recommended to you by God, by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, (as you yourselves also know,) him you have apprehended, being given up by the declared counsel and foreknowledge of God, and by the hands of sinners have crucified and slain: whom God has raised up, having loosed the pains of death, as it was impossible that he should be held under it. For David says, concerning him, "I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved: for this reason my heart

is glad, and my tongue exults; moreover, too, my flesh shall rest in hope that thou wilt not leave my soul in the unseen world, neither wilt thou permit thy Holy One to see corruption. Thou hast made me to know the ways of life; thou wilt make me full of joy with thy countenance." Brethren, permit me to speak freely to you concerning the patriarch David; that he is both dead and buried, and his sepulcher is among us to this day: therefore, being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would raise up the Messiah to sit on his throne; he, foreseeing this, spoke of the resurrection of the Messiah, that *his soul* should not be left in the unseen world, nor his flesh see corruption. This Jesus, God has raised up, of which all we are witnesses: being exalted, therefore, to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has shed forth this, which you see and hear. For David is not ascended into heaven, but he says, "The Lord said to my Lord, Sit thou at my right hand, till I make thy foes thy footstool." Let, therefore, all the house of Israel assuredly know, that God has made this Jesus, whom you have crucified, Lord and Messiah.

37.—Now, when they heard *these things*, they were pierced to the heart, and said to Peter, and the rest of the Apostles, Brethren, what shall we do? And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off; as many as the Lord our God shall call. And with many other words he testified, and exhorted, saying, Save yourselves from this perverse generation. They, therefore, who received his word with readiness, were immersed: and there were added to *the disciples* that very day, about three thousand souls.

42.—And they continued steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers of the Apostles. Fear also fell upon every soul, and many miracles and signs were wrought by the Apostles. And all that believed were together, and had all things common. They also sold their possessions and effects, and distributed them to every one according to his necessity. Moreover, they continued unanimously in the temple every day; and breaking bread from house to house, they partook of their food with joy and simplicity of heart, praising God, having

favor with all the people: and the Lord daily added the saved to the congregation.

SECTION III.

THE CURE OF A MAN LAME FROM HIS BIRTH.

III.—NOW, about that time, Peter and John went up to the temple, at the hour of prayer, being the ninth hour. And a certain man, who had been lame from his birth, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple; who seeing Peter and John about to go into the temple, begged to receive alms. But Peter, with John, looking steadfastly upon him, said, Look on us. And he fixed his eyes upon them, expecting to receive something from them. But Peter said, Silver and gold I have none; but what I have I give you: in the name of Jesus Christ, the Nazarene, rise up and walk. And, taking him by the right hand, he raised him up: and immediately his feet and ankle bones were strengthened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God; and they knew him to be the same person who had sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened to him.

11.—And while he kept fast hold of Peter and John, all the people ran together to them, exceedingly astonished, in the portico called Solomon's. And Peter seeing this, answered the people, Israelites, why do you wonder at this? or why fix your eyes on us, as if by our own power, or piety, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus, whom you delivered up, and rejected in the presence of Pilate, when he was desirous to release him: but you rejected the Holy and Righteous One, and desired a murderer to be granted to you; and killed the Prince of Life, whom God has raised from the dead, of which we are witnesses; and his name, through faith in his name, has made this man strong, whom you see and know; yes, the faith which is by him, has given him this perfect soundness, in the presence of you all. And now, brethren, I know that through ignorance you did it, as did also your rulers; but those things which God foretold, by the mouth of all his

prophets, that the Messiah should suffer, he has thus fulfilled. Reform, therefore, and return *to God*, that so your sins may be blotted out; that seasons of refreshment may come from the pre ence of the Lord, and that he may send Jesus Christ, who was before designed for you: whom, indeed, heaven must retain till the times of the accomplishment of all things, which God has spoken by the mouth of all his holy prophets, from the beginning of time. Moses truly said, to the fathers, "A prophet like me shall the Lord your God raise up for you, from among your brethren; him shall you obey in all things, whatsoever he shall say to you: and it shall come to pass, that every soul who will not obey that prophet, shall be cut off from among the people." Yes, and all the prophets from Samuel, and those that succeeded, as many as have spoken, have also foretold these days. You are the children of the prophets, and of the institution which God instituted with our fathers, saying to Abraham, "And in your seed shall all the families of the earth be blessed." To you, first, God, having raised up his Son, has sent him to bless you; in turning every one of you from your iniquities.

IV.—And while they were speaking to the people, the priests, the captain of the temple *guard*, and the Sadducees, came upon them; being grieved that they taught the people, and announced, through Jesus, the resurrection from the dead. And they laid hands on them, and committed them into custody to the next day; for it was now evening. But many of those who had heard the word, believed: and the number of the men was about five thousand. And the next day their rulers, elders, and scribes, gathered together at Jerusalem: both Annas, the high priest, and Caiaphas; also John, and Alexander, and as many as were of the high priest's kindred. And having set them in the midst, they inquired, By what power, or in what name, have you done this? Then Peter, full of the Holy Spirit, said to them, Rulers of the people, and elders of Israel; if we are this day examined about the benefit conferred on the impotent man, by what means he is healed; be it known to you all, and to all the people of Israel, that through the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead: yes, by HIM this man stands before you hale. This is the stone which was set at nought by you builders, that is become the head of the corner: and there is salvation in no other; for there is no other name under heaven given among men, by which we can be saved.

13.—Now, when they saw the boldness of Peter and

John, and understood that they were illiterate men, and in private stations in life, they were astonished, and recollected their having been with Jesus. And seeing the man that was cured standing with them, they had nothing to say against it. But having ordered them to withdraw out of the council, they conferred among themselves, saying, What shall we do with these men? for that indeed a signal miracle has been wrought by them, is manifest to all the inhabitants of Jerusalem; and we can not deny it. Nevertheless, that it may not spread any further among the people, let us charge them, with the severest threats, to speak no more to any man in this name. And having called them, they charged them neither to speak nor teach any more in the name of Jesus. But Peter and John, answering them, said, Whether it be just in the sight of God, to obey you rather than God, judge you: for we can not but speak the things which we have seen and heard. And having threatened them again, they dismissed them, on account of the people, finding nothing for which they might punish them; because all the people glorified God for that which was done; for the man on whom this miracle of healing was wrought, was more than forty years old.

23.—And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them. And when they heard it, they lifted up their voice with one accord to God, and said, Lord, thou art the God who didst make heaven and earth; and the sea, and all things that are in them: who didst say by the mouth of thy servant David, "Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers combined together against the Lord, and against his anointed." For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the heathen, and the people of Israel, have combined to do what thy hand and thy counsel marked out before to be done. And now, O Lord, regard their threatenings; and give to thy servants to speak thy word with all freedom; whilst thou stretchest out thy hand to heal, and signs and wonders are doing through the name of thy holy Son Jesus. And while they were praying, the place in which they were assembled was shaken: and they were all filled with the Holy Spirit, and they spoke the word of God with freedom.

32.—Now the heart and soul of the multitude of believers was one: nor did any one call any of his possessions his own; but all things were common among them. And with

great power did the Apostles give forth their testimony concerning the resurrection of the Lord Jesus: and great kindness was among them all. Neither was their one indigent person among them; for as many as were proprietors of lands or houses, sold them, and brought the price of the things they sold, and laid it down at the feet of the Apostles: and distribution was made to each according to his need.

SECTION IV.

THE DEATH OF ANANIAS, AND SAPPHIRA, HIS WIFE.

36.—AND Joses, who, by the Apostles, was surnamed Barnabas, (which, being interpreted, signifies, a Son of Exhortation,) a Levite, and by birth a Cyprian, having an estate, sold it, and brought the money and laid it down at the V. feet of the Apostles. But a certain man, named Ananias, with Sapphira, his wife, sold an estate, and secreted a part of the price, his wife, also, being privy to it: and bringing a certain part, he laid it down at the feet of the Apostles. But Peter said, Ananias, why has Satan filled your heart, that you should attempt to impose on the Holy Spirit, and to secrete a part of the price of the land? While it remained, did it not continue yours? and when it was sold, was it not at your own disposal? Why have you admitted this thing into your heart? You have not lied to men, but to God. And Ananias, hearing these words, fell down and expired: and great fear fell on all that heard these things. Then the young men arose, and bound him up, and carrying him out, they buried him. After the interval of about three hours, his wife, also, not knowing what was done, came in. And Peter said to her, Tell me whether you sold the land for so much. And she said, Yes, for so much. Then Peter said to her, How is it that you have conspired together to tempt the Spirit of the Lord? Behold the feet of those who have been burying your husband are at the door, and they shall carry you out. And, immediately she fell down at his feet, and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband. And great fear came on all the assembly, and on all that heard these things.

12.—And many signs and wonders were done among the people by the hands of the Apostles, (and they were all unanimously in Solomon's portico; and not one of the rest

presumed to join himself to them, but the people magnified them: and believers were more and more added to the Lord, multitudes both of men and women:) insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that even the shadow of Peter, coming by, might overshadow some of them. And multitudes also out of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed.

17.—But the high priest arising, and all they that were with him, being the sect of the Sadducees, were filled with zeal, and laid their hands on the Apostles, and put them into the common prison. But a messenger of the Lord, by night, opened the doors of the prison, and bringing them out, said, Go, and presenting yourselves in the temple, speak to the people all the words of this life. And hearing this, they went very early into the temple, and taught. But the high priest being come, and they that were with him, they called together the Sanhedrim, even the whole Senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, they found them not in the prison. Returning, therefore, they made their report, saying, We found, indeed, the prison shut with all safety, and the keepers standing before the doors; but, having opened them, we found no one within. Now, when the high priest, and the captain of the temple *guard*, and the chief priests heard these words, they doubted concerning them, what this could be. But one came, and told them, Behold, the men whom you put in prison, are standing in the temple, and teaching the people. Then the captain went, with the officers, and brought them, (not by violence, for they feared the people, lest they should be stoned:) and when they had brought them, they set them before the Sanhedrim. And the high priest asked them, saying, Did we not strictly charge you, that you should not teach in this name? and behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us. But Peter and the *other* Apostles answered, and said, It is necessary to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree: HIM has God exalted at his right hand, a Prince and Saviour, to give reformation to Israel, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God has given to them who submit to his government.

33.—And when they heard this, they were enraged, and

consulted to put them to death. But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of law, in great esteem among all the people, rose up, and commanded the Apostles to be taken out for a little while: and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. Some time ago Theudas arose, pretending himself to be a person of note: to whom a number of men, about four hundred, adhered, who was slain; and all who hearkened to him were scattered, and came to nothing. After him, Judas, the Galilean, arose, in the days of the enrollment, and drew a multitude of people after him, and he was destroyed; and all who hearkened to him were dispersed. And now, in the present case, I say to you, Refrain from these men, and let them alone; lest, perhaps, you be found fighters against God: for if this design and work be of men, it will be defeated; but if it be of God, you can not defeat them. And they yielded to him; and having called in the Apostles, and scourged them, they charged them not to speak in the name of Jesus, and dismissed them. And they departed from the presence of the Sanhedrim, rejoicing that they were counted worthy to be exposed to infamy for the sake of his name. And, daily, in the temple, and from house to house, they ceased not to teach and declare the good news, that Jesus is the Messiah.

SECTION V.

THE APPOINTMENT OF SEVEN PERSONS TO ATTEND TO THE POOR OF THE CONGREGATION IN JERUSALEM, AND THE MARTYRDOM OF STEPHEN.

VI.—NOW, in these days, the number of the disciples being multiplied, there arose a murmuring of the Hellenists* against the Hebrews, because their widows were neglected in the daily ministration. And the twelve, having called the multitude of the disciples together, said, It is by no means agreeable, that we should leave the word of God to attend tables; therefore, brethren, look out from among yourselves, seven men of an attested character, full of spirit and wisdom, whom we may set over this business; we will constantly attend to prayer, and to the ministry of the word. And the speech was pleasing to all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit,

* *i. e.*, Jews who used the Greek language.

and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they presented before the Apostles; and they, having prayed, laid hands on them. And the word of God grew; and the number of the disciples in Jerusalem was greatly multiplied; and a great multitude of the priests became obedient to the faith.

8.—And Stephen, full of grace and power, wrought many miracles, and great signs among the people. Then there arose some of the synagogue, which is called that of the Libertines, and of the Cyrenians, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit with which he spoke. Then they suborned men to say, We heard him speak reproachful words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and setting upon him, they dragged him away with them, and brought him to the Sanhedrim. And they set up false witnesses, who said, This man is incessantly speaking against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us. And all that sat in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of an angel.

VII.—Then the high priest said, Are these things indeed thus? And he said, Brethren, and fathers, hearken: the God of glory appeared to our father Abraham, while he was in Mesopotamia, before he dwelt in Charran; and said to him, "Depart from your country and from your kindred, and come into a land which I will show you." Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the breadth of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him, when he had no child. And God spoke thus — that his seed should "sojourn in a foreign land, and that they should enslave and abuse them four hundred years. And the nation to which they are enslaved (said God) I will judge; and afterward they shall come out, and serve me in this place." And he gave him the institution of circumcision; and so he begot Isaac, and circumcised him on the eighth day: and Isaac begot Jacob, and Jacob begot the twelve patriarchs.

And the patriarchs, moved with envy, sold Joseph into Egypt: nevertheless, God was with him, and delivered him but of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt; and he constituted him ruler over Egypt and all his house. And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find sustenance. But Jacob, hearing that there was corn in Egypt, sent our fathers first; and the second time Joseph was made known to his brethren; and the family of Joseph was made known to Pharaoh. And Joseph sent, and invited his father Jacob, and all *his* kindred, amounting to seventy-five souls.

15.—So Jacob went down into Egypt, and died, he and our fathers: and they were carried over to Sychem, and were laid in the sepulcher which Abraham purchased, for a sum of money, of the sons of Emmor, *the father* of Sychem. And as the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt; till another king arose, who knew not Joseph. He, forming crafty designs against our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race might perish. In which time Moses was born, and was exceedingly beautiful; and he was bred up for three months in *his* father's house: and being exposed, the daughter of Pharaoh took him up, and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians: and he was mighty in his speeches and actions. But when he was arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Israel. And beholding *one of them* injured, he defended him; and smiting the Egyptian, he avenged him that was oppressed. And he supposed that his brethren would have understood that God would give them salvation by his hand: but they did not understand. And the next day he showed himself to them, as they were quarreling, and would have persuaded them to peace, saying, Men, you are brethren; why do you injure one another? But he that injured his neighbor, thrust him away, saying, Who has made you a ruler and a judge over us? Will you kill me, as you did the Egyptian, yesterday? Then Moses fled at this saying, and became a sojourner in the land of Midian; where he begot two sons. And when forty years were fulfilled, an angel of the Lord appeared to him in a flame of fire, in a bush, in the wilderness of Mount Sinai. And Moses seeing it, admired the vision: and as he drew near to behold it, the voice of the Lord came to him, saying, "I am the God of your fathers,

the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses trembled, and did not dare to behold it. And the Lord said to him, "Loose your shoes from your feet; for the place in which you stand is holy ground. I have surely seen the evil treatment of my people, which are in Egypt, and I have heard their groaning, and I am come down to deliver them: and now, come, I will send you into Egypt." This very Moses, whom they refused, saying, Who constituted you a ruler and a judge, God sent to be a ruler and a deliverer, by the hand of the angel who appeared to him in the bush. He led them forth, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, for forty years.

37.—This is that Moses who said to the children of Israel, "A prophet like me shall the Lord God raise up to you from among your brethren; him shall you hear." This is he who was in the assembly in the wilderness, with the angel that spoke to him on Mount Sinai; and with our fathers, who received the lively oracles, to give to us. To whom our fathers would not be obedient; but thrust him from them, and in their hearts returned back again to Egypt; saying to Aaron, Make us gods who may march before us; for, *as for* this Moses, who brought us up out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands. So God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, "O house of Israel, did you offer victims and sacrifices to me for forty years in the wilderness? And you have since taken up the tabernacle of Moloch, and the star of your God, Remphan; figures which you have made to worship: and, therefore, I will carry you away beyond Babylon." The tabèrnacle of testimony was with our fathers in the wilderness, as he had appointed, who spoke to Moses to make it according to the model which he had seen: which, also, our fathers receiving, brought in with Joshua into the possession of the heathen; whom God drove out from before the face of our fathers, until the days of David; who found favor before God, and made it his petition to find a dwelling for the God of Jacob. But Solomon built him a house. Yet the Most High dwells not in *temples* made with hands: as says the prophet, "Heaven is my throne, and the earth is my footstool: what house will you build for me, says the Lord; or, what is the place of my rest? Has not my hand made all these things?"

51.—Oh! stiff necked, and uncircumcised in heart and

ears, you always resist the Holy Spirit: as your fathers did, so do you. Which of the prophets did not your fathers persecute? yes, they slew those who spoke before, of the coming of that Righteous One, of whom you have now become the betrayers and murderers. Who have received the law through ranks of messengers, and have not kept it. And hearing these things, they were cut to the heart; and they gnashed their teeth at him. But he, being full of the Holy Spirit, looking up steadfastly toward heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God. But, crying out with a loud voice, they stopped their ears, and rushed upon him with one accord. And casting him out of the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit. And bending his knees, he cried with a loud voice, O Lord, charge not this sin to their account. VIII. And when he had said this he fell asleep. And Saul was well pleased with his slaughter.

And at that time there was a great persecution against the congregation in Jerusalem; and they were all dispersed through the regions of Judea, and Samaria, except the Apostles. And devout men carried away Stephen, and made great lamentation for him. But Saul made havoc of the congregation, entering into houses, and dragging men and women, whom he committed to prison. Nevertheless, they who were dispersed, went about declaring the glad tidings of the word.

SECTION VI.

THE CONVERSION OF THE SAMARITANS, AND THE INTRODUCTION OF THE GOSPEL INTO ETHIOPIA.

5.—THEN came Philip to the city of Samaria, and announced the Messiah to them. And the people unanimously attended to the things that were spoken by Philip; as they heard them, and saw the miracles which he performed. For, unclean spirits, which had possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city. But there was a certain man, named Simon, who had, before, in that city, used magic, and astonished the na-

tion of Samaria; pretending himself to be some extraordinary person: to whom they all paid regard, from the least to the greatest, saying, This man is the great power of God. And they paid regard to him; because he had, for a long time, astonished them with his enchantments. But when they gave credit to Philip, declaring the glad tidings concerning the kingdom of God, and the name of Jesus Christ: they were immersed, both men and women. And Simon himself also believed; and being immersed, he kept near to Philip, beholding, with amazement, the great and powerful miracles which were done.

14.—Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John; who, going down, prayed for them, that they might receive the Holy Spirit. (For he was not yet fallen on any of them; only, they were immersed into the name of the Lord Jesus.) Then they laid hands on them, and they received the Holy Spirit. Now when Simon saw that the Holy Spirit was given by the imposition of the Apostles' hands, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said to him, Let your money go with you to destruction, since you have thought that the free gift of God might be purchased with money. You have no part nor lot in this matter; for your heart is not upright in the sight of God. Reform, therefore, from this your wickedness; and beg of God, if, indeed, the thought of your heart may be forgiven you; for I perceive that you are in the gall of bitterness, and bond of iniquity. And Simon answered, and said, Make your supplications to the Lord on my behalf; that none of these things which you have spoken, may come upon me.

25.—Now when they had borne their testimony, and had spoke the word of the Lord, they turned back for Jerusalem; and declared the glad tidings in many villages of the Samaritans.

26.—And a messenger of the Lord spoke to Philip, saying, Arise, and go toward the south, by the way that goes down from Jerusalem to Gaza, which is desert. And he arose, and took his journey; and, behold, a certain Ethiopian officer, a grandee of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at Jerusalem, was returning, and sat in his chariot, reading the Prophet Isaiah. And the Spirit said to Philip, Approach, and join yourself to this chariot. And Philip, running up, heard him read in the Prophet Isaiah, and said,

Do you understand what you are reading? And he said, How can I, unless some one should guide me? And he requested Philip that he would come up and sit with him. Now the passage of scripture which he was reading, was this, "He was brought to the slaughter, as a sheep; and as a lamb before its shearer, is dumb; so he opened not his mouth. In his humiliation his condemnation was extorted; and who shall describe his generation? for his life is cut off from the earth." And the officer answering Philip, said, I beseech you, of whom does the prophet say this?—of himself, or of some other person? Then Philip opened his mouth, and beginning from the scripture, told him the glad tidings concerning Jesus. And, as they went along the way, they came to a certain water, and the officer said, Behold, water; what hinders my being immersed? And he ordered the chariot to stop, and they both went down into the water, both Philip and the officer; and he immersed him. And when they were come up out of the water, the Spirit of the Lord suddenly conveyed away Philip, and the officer saw him no more: so he went on his way rejoicing. But Philip was found at Azotus; and going on thence, he proclaimed the glad tidings in all the cities, till he came to Cesarea.

SECTION VII.

CONVERSION OF SAUL OF TARSUS.

IX.—BUT Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest, and petitioned for letters from him to the synagogues at Damascus; that, if he found any of that way, whether they were men or women, he might bring them bound to Jerusalem. And as he was proceeding on his journey, and was come near to Damascus, on a sudden, a light from heaven shone around him; and he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom you persecute: but arise, and go into the city, and you shall be told what you must do. And the men who traveled with him, stood astonished; hearing, indeed, the voice, but seeing no one. Then Saul arose from the earth; and, though his eyes were open, he saw no man: but they led him by the hand, and brought him to Damascus. And he was three days without sight, and did neither

eat nor drink. Now there was a certain disciple at Damascus, whose name was Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for a man of Tarsus, whose name is Saul; for, behold, he is praying *to me;* and he has seen in a vision, a man whose name is Ananias, coming in and laying his hand upon him, that he might recover his sight. Then Ananias answered, Lord, I have heard by many concerning this man, how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all that invoke thy name. But the Lord said to him, Go your way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel: for I will show him how many things he must suffer for my name.

17.—Then Ananias went, and entered into the house; and laying his hands upon him, he said, Brother Saul, the Lord, even Jesus, who appeared to you on the way, as you came, has sent me; that you might receive your sight, and be filled with the Holy Spirit. And immediately there fell from his eyes something like scales; and he recovered his sight, and arose, and was immersed: and having received food, he was strengthened, and for several days remained with the disciples at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who, in Jerusalem, spread desolation among them who called on this name; and came hither on purpose to carry such bound to the chief priests? But Saul became stronger, and confounded the Jews that dwelt at Damascus, evincing that this is the Messiah. And, after many days, the Jews conspired to kill him: but their design was made known to Saul; and they watched the gates, day and night, to murder him. But the disciples took him by night, and let him down by the wall in a basket. And when he was come to Jerusalem, he attempted to associate with the disciples; but they all feared him, not believing that he was a disciple. But Barnabas, taking him, brought him to the Apostles, and related to them how he had seen the Lord in the way; and that he had spoken to him, and how he had preached boldly, at Damascus, in the name of Jesus. And he was with them coming in, and going out, at Jerusalem; and speaking boldly in the name of the Lord Jesus. And he spoke, and disputed with the Hellenists; but they attempted to kill him: and the brethren, being informed of it,

conducted him to Cesarea, and sent him away to Tarsus. Then the congregations through all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the admonition of the Holy Spirit, were multiplied.

32.—Now it came to pass, that Peter, making a tour through all *the congregations*, came also to the saints that dwelt at Lydda. And he found there a certain man, whose name was Eneas, who had a palsy, and had kept his bed eight years. And Peter said to him, Eneas, Jesus, the Messiah, heals you; arise, and make your bed. And he arose immediately. And all the inhabitants of Lydda and Saron saw him, and turned to the Lord.

36.—And there was at Joppa, a certain female disciple, named Tabitha, who, by interpretation, is called Dorcas; and she was full of good works, and alm-deeds, which she did. And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper chamber. And as Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, entreating him that he would not delay to come to them. And Peter arose, and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping; and showing the coats and mantles, which Dorcas made, while she was with them. And Peter putting them all out, kneeled down and prayed; and turning to the body, he said, Tabitha, arise! And she opened her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and, having called the saints and widows, he presented her alive. And this was known throughout all Joppa; and many believed in the Lord. And he continued many days at Joppa, in the house of one Simon, a tanner.

SECTION VIII.

THE CALLING OF THE GENTILES.

X.—NOW there was a certain man in Cesarea, named Cornelius, a centurion of that called the Italian Band, a man of piety, and one that feared God, with all his house; giving, also, much alms to the people, and praying to God continually. He evidently saw, in a vision, about the ninth hour of the day, a messenger of God coming in to him, and saying to him, Cornelius! And having fixed his eyes upon

him, he was afraid, and said, What is it, Lord? And he said to him, Your prayers and your alms are come up, as a memorial before God. And now, send men to Joppa, and bring hither Simon, whose surname is Peter: he lodges with one Simon, a tanner, whose house is by the seaside. As soon then as the messenger, who spoke to Cornelius, was gone, he called two of his domestics, and a pious soldier, of them that waited upon him; and having related to them all *these things*, he sent them to Joppa. On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray, about the sixth hour. And he was very hungry, and would have taken a little refreshment; but while they were preparing, he fell into an ecstacy: and he saw heaven opened, and something descending like a great sheet, fastened at the four corners, and let down to the earth: in which there were all *sorts of* things, even four-footed animals of the earth, and wild beasts, and reptiles, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, By no means, Lord; for I have never eat anything which is common or unclean. And the voice said to him again, the second time, Those things which God has cleansed, do not you call common. And this was done three times, and the sheet was taken up again into heaven.

17.—While Peter was pondering in himself, what the vision, which he had seen, might import; behold, the men, who were sent from Cornelius, having inquired out the house of Simon, stood at the door; and calling, they asked if Simon, whose surname was Peter, lodged there. Now, as Peter was reflecting on the vision; the Spirit said to him, Behold, three men are inquiring for you: arise, therefore, go down, and go with them without hesitation; for I have sent them. Then Peter went down to the men, who were sent to him from Cornelius, and said, Behold, I am the man whom you seek; what is the cause of your coming? And they said, Cornelius, the centurion, a righteous man, who fears God, and has a character attested by all the Jewish people, has been instructed, by a holy messenger, to send for you to his house, and to hear words from you. Having, therefore, called them in, he entertained them, and the next day set out with them: and some of the brethren, who were of Joppa, went with him. And the next day they entered into Cesarea; and Cornelius was waiting for them, having called together his relations and intimate friends.

25.—Now, as Peter was coming in, Cornelius met him, and prostrating himself at his feet, made obeisance. But

Peter raised him up, saying, Arise; I also am a man. And discoursing with him, he went in, and found many gathered together. And he said to them, You know that it is unlawful for a man that is a Jew to join with, or to come into the house of, one of another nation: nevertheless, God has shown me that I am to call no man common or unclean. Wherefore, when I was sent for, I came without debate: I ask, therefore, on what account you have sent for me? And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright raiment, and said, Cornelius, your prayer is heard, and your alms are remembered before God: send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon, a tanner, by the seaside; who, when he is come, shall speak to you. Immediately, therefore, I sent to you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things which God has given you in charge.

34.—Then Peter, opening his mouth, said, Of a truth, I perceive that God is no respecter of persons; but, in every nation, he that fears him, and works righteousness, is acceptable to him. *This is* that message which he sent to the children of Israel; proclaiming the glad tidings of peace by Jesus Christ, who is Lord of all. You know the report there was, through all Judea, which began from Galilee, after the immersion which John preached, *concerning* Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem: whom they slew, hanging him on a tree. This very person God raised up, on the third day, and granted him to become manifest; not to all the people, but to witnesses before appointed by God, even to us, who have eat and drunk with him after he arose from the dead. And he has given in charge to us to proclaim to the people, and to testify that it is he who is appointed by God, *to be* the judge of the living and the dead. To him all the prophets bear witness, that every one who believes on him, shall receive forgiveness of sins by his name. While Peter was yet speaking these words, the Holy Spirit fell upon all who were hearing the word: and they of the circumcision, who believed, as many as came with Peter, were astonished that the gift of the Holy Spirit was poured out upon the Gentiles also: for they heard them speaking

in diverse languages, and glorifying God. Then Peter answered, Can any one forbid water, that these persons should not be immersed, who have received the Holy Spirit as well as we?

48.—And he ordered them to be immersed in the name of the Lord. And they entreated him to continue with them several days.

XI.—Now the Apostles and brethren who were in Judea, heard, that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they who were of the circumcision contended with him, saying, You did go in to men who were uncircumcised, and did eat with them. And Peter beginning, opened to them *the matter* in order, saying, I was praying in the city of Joppa; and, in a trance, I saw a vision, something like a great sheet descending from heaven, let down by the four corners, and it came close to me: and looking attentively upon it, I observed, and saw four-footed creatures of the earth, and wild beasts, and reptiles, and fowls of the air: and I heard a voice saying to me, Arise, Peter, kill, and eat: but I said, By no means, Lord; for nothing common or unclean has ever entered into my mouth. And the voice answered me the second time from heaven, Those things which God has cleansed, do not you call common. And this was done three times. And all the things were drawn up again into heaven. And behold, at that instant, three men were come to the house in which I was, sent from Cesarea to me. And the Spirit commanded me to go with them, without any scruple: and these six brethren also went along with me. And we entered into the man's house: and he told us how he had seen a messenger standing in his house, and saying to him, Send to Joppa, and bring hither Simon, whose surname is Peter; who shall speak words to you, by which you and all your family shall be saved. And as I began to speak, the Holy Spirit fell upon them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John immersed in water; but you shall be immersed in the Holy Spirit. Since, therefore, God gave to them the same gift as he did to us, who had believed on the Lord Jesus Christ, what was I, that I should be able to obstruct God? And when they had heard these things, they acquiesced, and glorified God; saying, God has, then, given to the Gentiles also reformation to life.

SECTION IX.

THE PROGRESS OF THE GOSPEL IN PHENICIA, CYPRUS, AND ANTIOCH, AND PERSECUTION OF THE APOSTLES.

19.—NOW, indeed, those who had been dispersed, on account of the distress which arose about Stephen, had traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews only. Yet some of them, being men of Cyprus, and Cyrene; when they came to Antioch, spoke to the Greeks, announcing the glad tidings concerning the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned to the Lord. And the report concerning them came to the ears of the congregation that was at Jerusalem; and they sent forth Barnabas, to go as far as Antioch. Who, when he was come, and beheld the favor of God, rejoiced, and exhorted them all to adhere to the Lord, with full determination of heart; for he was a good man, and full of the Holy Spirit, and of faith: and a considerable number were added to the Lord. Then Barnabas went to Tarsus, to seek Saul; and finding him, he brought him to Antioch. And it came to pass, that they assembled with the congregation, for a whole year, and taught considerable numbers; and the disciples were first named Christians at Antioch. And in these days prophets came from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there should be a great famine over all the land: which came to pass in the days of Claudius. And the disciples determined, that, according to the respective abilities of each, they should send to the assistance of the brethren who dwelt in Judea. And this they did, sending it to the elders, by the hands of Barnabas and Saul.

XII.—Now, about that time, Herod, the king, laid hands on some of the congregation, to afflict them. And he slew James, the brother of John, with the sword. And as he saw that this was acceptable to the Jews, he went on to seize Peter also: and it was in the days of unleavened bread; and having seized him, he put him in prison, delivering him to the custody of four quaternions of soldiers; intending, after the passover, to bring him out to the people. In the meantime, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account, by the congregation.

6.—And when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping the prison. And, behold, a messenger of the Lord presented himself, and a light shone in the house; and giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his chains fell off from his hands. And the messenger said to him, Gird yourself, and bind on your sandals; and he did so. And he said to him, Throw your mantle round you, and follow me. And going out he followed him; and he did not know that what was done by the messenger was real; but supposed that he had seen a vision. And passing through the first and second watch, they came to the iron gate that leads into the city; which opened to them of its own accord. And going out, they went through one street, and immediately the messenger departed from him. And Peter, being come to himself, said, Now I know truly, that the Lord has sent his messenger, and has delivered me from the hand of Herod, and from all the expectations of the Jewish people. And recollecting, he came to the house of Mary, the mother of John, who was surnamed Mark; where many were gathered together, praying.

13.—And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose, went to inquire who was there. And knowing Peter's voice, transported with joy, she did not open the gate: but running in, told them that Peter was standing at the gate. And they said to her, You are distracted: but she confidently affirmed that it was so. Then they said, It is his angel. But Peter continued knocking; and when they had opened *the door*, they saw him, and were astonished. And he made a sign to them with his hand to be silent; and related to them how the Lord had conducted him out of prison. And he said, Inform James and the brethren of these things: and departing, he went to another place. And as soon as it was day, there was no small tumult among the soldiers, what was become of Peter. And Herod searching for him, and not finding him, examined the keepers, and ordered them to be led away to execution. And passing from Judea to Cesarea, he abode there. And he was highly incensed against the Tyrians and Sidonians; but they unanimously came before him; and gaining Blastus, the king's chamberlain, to their interest, they begged for peace; because their country was nourished by that of the king.

21.—And upon a set day, Herod, being arrayed in a

royal habit, and seated upon the throne, made an oration to them. And the people cried out, It is the voice of a God, and not of a man! But immediately a messenger of the Lord smote him, because he did not give glory to God: and, being eaten with worms, he expired. And the word of God grew, and was multiplied. And Barnabas and Saul, having fulfilled their ministry, returned from Jerusalem; bringing along with them John, whose surname was Mark.

SECTION X.

TRAVELS AND SUCCESS OF PAUL AND BARNABAS, IN PUBLISHING THE GLAD TIDINGS, IN SUNDRY PLACES.

XIII.—NOW, there were in the congregation that was at Antioch, certain prophets and teachers; particularly Barnabas, and Simeon, who was called Niger, and Lucius, the Cyrenian; and Manaen, who was educated with Herod, the tetrarch; and Saul. And as they were ministering to the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul, for the work to which I have called them. And having fasted and prayed, and laid hands on them; they dismissed them. They, therefore, being sent by the Holy Spirit, departed to Seleucia; and from thence they sailed to Cyprus; and being arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John for their attendant. And having traversed the island, as far as Paphos, they found a certain Jew, a magician and false prophet, whose name was Barjesus; who was with the proconsul Sergius Paulus, a prudent man; who calling for Barnabas and Saul, desired to hear the word of God. But Elymas, the magician, (for that was his name, when translated,) withstood them, endeavoring to turn away the proconsul from the faith. Then Saul, (who is also called Paul,) being filled with the Holy Spirit, and looking steadfastly upon him, said, O! full of all deceit, and of all wickedness! child of the devil! enemy of all righteousness! will you not cease to pervert the right ways of the Lord? And, behold, now the hand of the Lord is upon you, and you shall be blind, and not see the sun for a time. And, immediately, a mist and darkness fell upon him; and going about, he sought some to lead him by the hand. Then the proconsul, seeing what was done, believed; being struck with the doctrine of the Lord.

13.—And loosing from Paphos, they who were with Paul,

came to Perga, in Pamphylia; but John withdrew himself from them, and returned to Jerusalem. Nevertheless, they, going on from Perga, came to Antioch, in Pisidia: and entering into the synagogue on the Sabbath day, they sat down. And after the reading of the law and the prophets; the rulers of the synagogue sent to them, saying, Brethren, if you have any word of exhortation to the people, speak it. Then Paul stood up, and waiving his hand, said, Men of Israel, and you that fear God, hearken. The God of this people chose our fathers, and raised the people while sojourning in the land of Egypt; and led them out of it with an uplifted arm. And for the space of about forty years, he endured their behavior in the wilderness. And having cast out seven nations in the land of Cănăan, he distributed their country to them for an inheritance. And after these transactions, which lasted about four hundred and fifty years; he gave them judges, till Samuel the prophet. And, from that time, they desired a king: and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the term of forty years. And, having removed him, he raised up to them David, for a king; whom also he extolled, and said, "I have found David, the son of Jesse, a man according to my own heart, who shall do all my will." Of this man's seed, according to the promise, God raised up to Israel, Jesus, the Saviour; John having, to introduce his appearance, before preached the immersion of reformation to all the people of Israel. And when John was fulfilling his course, he said, Whom do you imagine me to be? I am not He; but behold, there comes one after me, the shoes of whose feet I am not worthy to loose. Brethren, children of the family of Abraham, and those among you that fear God; to you is the word of this salvation sent: for the inhabitants of Jerusalem; and their rulers, not knowing him, nor the sayings of the prophets, which are read every Sabbath day; have fulfilled them in condemning him. And though they could find no cause of death in him; yet they requested Pilate that he might be executed. And when they had accomplished all things that were written concerning him; taking him down from the cross, they laid him in a tomb. But God raised him up from the dead: and he appeared for several days to those that came up with him from Galilee to Jerusalem, who are his witnesses to the people. And we bring you good tidings, that the very promise which was made to the fathers, God has accomplished to us, their children, in raising up Jesus; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." And because he has

raised him from the dead, no more to return to corruption, he has spoken thus, "I will give you the sure mercies of David." Wherefore, also, in another place he says, "Thou wilt not permit thy Holy One to see corruption." Now David, having served his own generation according to the will of God; fell asleep, and was gathered to his fathers, and saw corruption. But he whom God raised up, did not see corruption. Be it known, therefore, to you, brethren, that by Him remission of sins is proclaimed to you: and by Him, every one that believes is justified from all things; from which you could not be justified by the law of Moses. See to it, therefore, that what is spoken in the prophets may not come upon you: "Behold, you despisers, and wonder, and perish: for I perform a work in your days; a work which you will not believe, though one should distinctly declare it to you."

42.—Now, when going out, they requested that these words might be spoken to them, on the following Sabbath. And when the synagogue was broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to persevere in the favor of God.

44.—And, on the following Sabbath, almost the whole city was gathered together, to hear the word of God. But the Jews, seeing the multitudes, were filled with zeal; and opposed the things which were spoken by Paul, contradicting and reviling. Then Paul and Barnabas, with great freedom of speech, said, It was necessary, that the word of God should first be spoken to you; but since you thrust it away from you, and judge yourselves unworthy of eternal life; behold, we turn to the Gentiles. For so the Lord has charged us, saying, "I have set you for a light of the Gentiles, that you should be for salvation to the ends of the earth." And the Gentiles hearing this, rejoiced, and glorified the word of the Lord: and as many as were disposed for eternal life, believed. And the word of the Lord was published throughout all that region. But the Jews stirred up some devout women of considerable rank, and the magistrates of the city; and raised a persecution against Paul and Barnabas, and drove them out of their territories. And they shook off the dust of their feet against them, and came to Iconium. But the disciples were filled with joy, and with the Holy Spirit.

XIV.—And it came to pass, at Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner that a great multitude, both of the Jews and

of the Greeks, believed. But the unbelieving Jews stirred up the minds of the Gentiles, and filled them with malignity against the brethren. They, however, staid there a considerable time, speaking boldly for the Lord; who gave attestation to the word of his grace, and granted signs and miracles to be done by their hands. So the multitude of the city was divided; and some were with the Jews, and others with the Apostles. But, as a violent attempt was made, both by the Gentiles and Jews, with their rulers, to assault and stone them; they, having received intelligence of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent country: and there they declared the glad tidings.

8.—Now, there was a certain man at Lystra, disabled in his feet; so lame, from his birth, that he had never walked. This man heard Paul speaking, who, fixing his eyes upon him, and perceiving that he had faith to be healed; said, with a loud voice, Stand upright on your feet. And he leaped up, and walked. And the multitude, seeing what Paul had done, lifted up their voices, saying, in the Lycaonian language, The gods are descended to us in the likeness of men. And Barnabas they called Jupiter, and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter, *whose image* was before the city, brought oxen, with garlands, to the gates; and would, with the multitude, have offered sacrifice *to them*. But the Apostles, Barnabas and Paul, hearing of it, rent their mantles, and ran in among the multitude, crying out, and saying, Men, why do you these things? We are your fellow-mortals, and are declaring the glad tidings to you, that you may turn from these vanities to the living God; who made the heaven, and the earth, and the sea, and all things which are in them: who, in former generations, permitted all the nations to walk in their own ways; though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And, saying these things, they, with difficulty, restrained the people from sacrificing to them.

19.—But Jews came thither from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged him out of the city, supposing him to be dead. But, as the disciples were gathered about him, he rose up, and entered into the city; and the next day he departed, with Barnabas, to Derbe. And having declared the gospel to that city, and made a considerable number of disciples; they returned to Lystra, and to Iconium, and to Antioch,

confirming the souls of the disciples; exhorting them to continue in the faith, and testifying that it is necessary we should enter into the kingdom of God through many tribulations. And when they had constituted elders for them, in every congregation, having prayed to God, with fasting; they committed them to the Lord, in whom they had believed. And passing through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia. And they sailed thence to Antioch, whence they had been recommended to the grace of God, for that work which they had accomplished. And when they were come thither, and had gathered the congregation together, they related what God had done with them, and how he had opened the door of faith to the Gentiles. And they spent a considerable time there with the disciples.

SECTION XI.

THE DECISION OF THE QUESTION CONCERNING THE RECEPTION OF THE GENTILES INTO THE KINGDOM OF THE MESSIAH, BY THE APOSTLES, THE ELDERS, AND THE WHOLE CONGREGATION OF JEWISH BRETHREN IN JERUSALEM.

XV.—IN the meantime, some, who came down from Judea, taught the brethren, Except you be circumcised, according to the manner of Moses, you can not be saved. There being, therefore, a contention, and no small debate with them, *on the part* of Paul and Barnabas; they resolved that Paul and Barnabas, and some others of their number, should go up to the Apostles and elders at Jerusalem, about this question. They, therefore, being brought forward on their journey, by the congregation, went through Phenicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. And being arrived at Jerusalem, they were received by the congregation, and by the Apostles and elders: and they related what things God had done with them. But some of the sect of the Pharisees that believed, rose up and said, that it was necessary to circumcise them, and to charge them to keep the law of Moses.

6.—And the Apostles and elders were gathered together to consult upon this affair. And after much debate, Peter rose up and said to them, Brethren, you know that, some considerable time since, God, among us, chose, that the Gen-

tiles, by my mouth, should hear the word of the gospel, and believe. And God, who knows the heart, bore witness to them, giving them the Holy Spirit, even as he did to us: and made no distinction between us and them, having purified their hearts by faith. Now, therefore, why do you tempt God, by imposing on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved by the grace of the Lord Jesus, in the same manner as they. And the whole multitude kept silence, and attended to Barnabas and Paul; relating what signs and wonders God had done among the heathen, by them. Then after they had done speaking, James answered, saying, Brethren, hearken to me. Simeon has been relating how God first looked down on the Gentiles, to take from among them a people for his name. And the words of the prophets harmonize with this; as it is written, "After this, I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and set it upright again: that the remainder of men may seek the Lord, even all the heathen upon whom my name is called, says the Lord," who does all these things, known *to him* from the beginning. Wherefore, my judgment is not to disquiet those who, from among the Gentiles, are converted to God; but to write to them, that they abstain from the pollutions of idols, and from fornication, and from that which is strangled, and from blood. For Moses has, from ancient generations, those who preach him, in every city, being read in the synagogues every Sabbath day.

22.—Then it seemed good to the Apostles and elders, and all the congregation, to send to Antioch, with Paul and Barnabas, chosen men from among themselves, namely, Judas, surnamed Barsabas, and Silas, men of principal account among the brethren; writing by their hand these things:

The Apostles, and elders, and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, greeting:

24.—Forasmuch as we have been informed that, some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you must be circumcised, and keep the law: we, being unanimously assembled, have thought proper to send you chosen men, with our beloved Barnabas and Paul; men that have exposed their lives for the name of our Lord Jesus Christ. We have, therefore, sent Judas and Silas,

who will also tell you by word of mouth, the same things. For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; that you abstain from things offered to idols, and from blood, and from anything strangled, and from fornication: from which you will do well to keep yourselves. Farewell.

30.—They, therefore, being dismissed, came to Antioch; and assembling the multitude, delivered the epistle. And when they had read it, they rejoiced for the consolation *it brought*. And Judas and Silas, being also prophets themselves; in a copious discourse, exhorted and strengthened the brethren. And, having made some stay, they were dismissed with peace from the brethren to the Apostles. But Silas thought proper to continue there. Paul also, and Barnabas, with many others, continued at Antioch; teaching and declaring the good word of the Lord.

36.—And, after some days, Paul said to Barnabas, Let us return and visit the brethren in all the cities in which we have published the word of the Lord; and see how they do. And Barnabas determined to take along with them John, surnamed Mark. But Paul did not think proper to take with them that person who had withdrawn himself from them from Pamphylia; and went not with them to the work. There was, therefore, a sharp fit of anger, so that they separated from each other: and Barnabas, taking Mark along with him, sailed to Cyprus. But Paul made choice of Silas, and departed; being commended to the grace of God by the brethren. And he went through Syria and Cilicia, confirm-
XVI. ing the congregations; and came to Derbe and Lystra; and, behold, a certain disciple was there, whose name was Timothy, the son of a believing Jewess, but of a Grecian father: who had an honorable character given by the brethren in Lystra and Iconium. Him Paul would have to go forth with him: and took and circumcised him, on account of the Jews who were in those places: for they all knew his father, that he was a Greek. And as they passed through the cities, they delivered to their custody the decrees, which were determined by the Apostles and elders that were at Jerusalem. The congregations, therefore, were confirmed in the faith, and increased in number daily.

6.—And they went through Phrygia, and the region of Galatia, and being forbidden by the Holy Spirit to speak the word in Asia; when they were come to Mysia, they attempted to go to Bithynia; but the Spirit did not permit them. And passing by Mysia, they went down to Troas.

SECTION XII.

THE INTRODUCTION OF THE GOSPEL INTO MACEDONIA AND THESSALONICA.

9.—AND a vision appeared to Paul in the night: There stood a certain Macedonian, entreating him, and saying, Come over to Macedonia, and help us. And as soon as he had seen this vision, we immediately endeavored to go to Macedonia; assuredly inferring, that the Lord had called us to declare the gospel to them. Setting sail, therefore, from Troas, we ran directly to Samothracia; and the next day to Neapolis; and came thence to Philippi, which is a city of the first part of Macedonia, and a colony: and we continued in this city for some days.

13.—And on the Sabbath day we went out of the city to the side of the river, according to custom, where was an oratory; and sitting down, we spoke to the women that were assembled there. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshiper of God, heard the discourse: whose heart the Lord opened to attend to the things which were spoken by Paul. And when she was immersed, with her family, she entreated us, saying, If you have judged me to be faithful to the Lord, enter into my house, and continue there. And she compelled us. Now it came to pass, that as we were going to the oratory, we were met by a certain maid-servant that had a spirit of divination, who brought her owners much gain by prophesying: the same, following after Paul and us, cried out, These men are the servants of the Most High God, who declare to you the way of salvation. And this she did for several days. But Paul, being grieved, turned and said to the spirit, I charge you, in the name of Jesus Christ, to go out of her. And it went out that very hour. But when her owners saw that the hope of their gain was gone; laying hold of Paul and Silas, they dragged them to the market place, to the magistrates: and having brought them to the generals of the army, they said, These men, who are Jews, mightily disturb our city; and teach customs, which it is not lawful for us to receive and practice, being Romans. And the populace rose up together against them; and the generals tearing off their garments, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who,

having received such a strict charge, threw them into the inner prison, and secured their feet fast in the stocks. But at midnight, Paul and Silas having prayed, sung a hymn to God: and the prisoners heard them. And, on a sudden, there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all *the prisoners* were loosed. And the jailor, awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners were fled. But Paul cried out, with a loud voice, saying, Do yourself no harm, for we are all here. And he called for lights, and sprung in; and, being in a tremor, fell down before Paul and Silas; and, bringing them out, he said, O Sirs, what must I do to be saved? And they said, Believe in the Lord Jesus Christ, and you shall be saved, and your house.

And they spoke to him the word of the Lord, and to all that were in his house. And taking them, that very hour of the night, he washed their stripes; and was immediately immersed, himself, and all his. And having brought them into his house, he spread the table before them: and believing in God, with all his house, he was transported with joy.

35.—And when it was day, the magistrates sent the sergeants, saying, Dismiss those men. And the keeper of the prison told these things to Paul, The generals have sent that you may be dismissed; now, therefore, go out, and pursue your journey in peace. But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have cast us into prison: and do they now thrust us out privately? By no means: but let them come themselves, and conduct us out. And the sergeants reported these words to the generals. And when they had heard that they were Romans, they were afraid: and they came and comforted them; and conducting them out, requested that they would depart from the city. And, coming out of the prison, they entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII.—And taking their journey through Amphipolis and Apollonia, they came to Thessalonica; where there was a synagogue of the Jews. And according to Paul's custom, he entered in among them, and discoursed to them for three Sabbaths from the scriptures; opening them, and evidently showing that the Messiah ought to suffer, and to rise from the dead; and that this is the Messiah, even Jesus, whom I declare to you. And some of them believed, and adhered to Paul and Silas; besides, a considerable number of the de-

vout Greeks, and not a few of the principal women. But the unbelieving Jews, filled with zeal, gathered together some mean and profligate fellows, and making a mob, threw the city into a tumult; and assaulting the house of Jason, endeavored to bring them out to the people. But not finding them, they dragged Jason, and some of the brethren, to the magistrates of the city, crying out, These men, that have turned the world upside down, are come hither also: and Jason has privately received them. And all these men act contrary to the decrees of Cesar, saying that there is another king, one Jesus. And they alarmed the multitude and the magistrates of the city, when they heard these things. And having taken security of Jason, and the rest, they dismissed them. But the brethren immediately sent away Paul and Silas, by night, to Berea: and when they came thither, they went into the synagogue of the Jews. Now these were of a more noble disposition than those of Thessalonica: for they received the word with all readiness of mind, daily examining the scriptures, whether those things were so. Many of them, therefore, believed; both of the Grecian women of considerable rank, and of the men not a few. But as soon as some of the Jews of Thessalonica understood that the word of God was announced by Paul at Berea, they came thither, also, exciting the populace. And then, immediately, the brethren sent away Paul, as if he were to go by sea. But Silas and Timothy continued there. And they that conducted Paul, brought him as far as Athens: and having received an order for Silas and Timothy, that they should come to him as soon as possible, they set out.

SECTION XIII.

THE INTRODUCTION OF THE GOSPEL INTO ATHENS, CORINTH, AND EPHESUS.

16.—NOW, while Paul was waiting for them at Athens, his spirit within him was strongly moved when he beheld the city enslaved to idolatry. He therefore reasoned with the Jews and proselytes in the synagogue; and in the forum, daily, with those that met with him. Then some of the Epicurean and Stoic philosophers opposed him. Others said, What would this babbler say? And others, He seems to be a proclaimer of foreign deities; because he declared to them the good news concerning Jesus and the resurrection. And they took him and conducted him to the Areopagus, saying,

May we know what this new doctrine is, which is spoken by you? for you bring some strange things to our ears: we would, therefore, know what these things mean. For all the Athenians, and the strangers that sojourned among them, spent their leisure in nothing else but in telling or hearing news.

22.—Paul, therefore, standing up in the middle of the Areopagus, said, Athenians, I perceive that you are exceedingly addicted to the worship of demons. For, as I passed along, and beheld the objects of your worship, I found an altar with this inscription, To the Unknown God: Him, therefore, whom you ignorantly worship, I announce to you. The God who made the world, and all things that are in it, being the Lord of heaven and earth, dwells not in temples made with hands: neither is he served by human hands, as if he stood in need of anything; he himself giving to all, life, and breath, and all things. And he has made of one blood the whole race of men, to inhabit all the face of the earth; having marked out the times previously arranged in order, and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have said—"For we his offspring are." We, therefore, being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man. For though God overlooked the times of ignorance, he now makes proclamation to all men, everywhere, to reform; because he has appointed a day, in which he will judge the world righteously, by that Man whom he has ordained: of which he has given assurance to all men, by raising him from the dead. And when they heard of the resurrection of the dead, some made a jest of it, and others said, We will hear you again upon this subject. And thus Paul went out of the midst of them. Nevertheless, some men adhered to him, and believed: among whom was Dionysius, the Areopagite; also a woman, whose name was Damaris; and others with them.

XVIII.—After these things, Paul departed from Athens, and came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priscilla, his wife, (because Claudius Cesar had commanded all the Jews to depart from Rome,) he went to them. And as he was of the same trade, he continued with them, and wrought; for by trade they were tent-makers. But he reasoned in the synagogue every Sabbath day, and persuaded

the Jews and the Greeks. And as soon as Silas and Timothy came from Macedonia, Paul was impelled by the Spirit, and testified to the Jews that Jesus was the Messiah. But when they set themselves in opposition, and reviled, he shook his garment, and said to them, Let your blood be upon your own head! I am pure. From henceforth I will go to the Gentiles. And going out thence, he went into the house of one called Justus, a worshiper of God, whose house was adjoining the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed; and were immersed. But the Lord said to Paul, in a vision by night, Fear not, but speak, and do not keep silence; for I am with you, and no man shall fall on you, to injure you; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

12.—But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul, with one consent, and brought him before the tribunal, saying, This fellow persuades men to worship God contrary to the law. And when Paul would have opened his mouth, Gallio said to the Jews, If it were an act of injustice, or mischievous licentiousness, O Jews! it were reasonable I should bear with you. But if it be a question concerning words, and names, and the law which is among you, see to it yourselves; for I will be no judge of these matters. And he drove them away from the tribunal. And all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the tribunal; but Gallio did not concern himself at all about the matter.

18.—And Paul still continued there for a considerable time, and then taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila; having shaved his head at Cenchrea, for he had a vow. And he arrived at Ephesus, and there he left them; but he himself entered into the synagogue, and reasoned with the Jews. And though they entreated him to have staid longer with them, he did not consent: but took his leave of them, saying, It is necessary for me, by all means, to celebrate the approaching feast at Jerusalem; but I will return to you again, God willing. And he set sail from Ephesus. And landing at Cesarea, he went up; and having saluted the congregation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia, in a regular manner confirming all the disciples.

24.—Now, a certain Jew, whose name was Apollos, a

native of Alexandria, an eloquent man, and powerful in the scriptures, came to Ephesus. This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught the things of the Lord with great accuracy, being only acquainted with the immersion of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more perfect manner. And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And being arrived there, by his gift he greatly helped those who had believed. For he strenuously debated with the Jews in public, showing by the scriptures, that Jesus is the Messiah.

XIX.—Now it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and finding there some disciples, he said to them, Have you, on your believing, received the Holy Spirit? And they replied to him, No; we have not so much as heard whether the Holy Spirit is *received.* And he said to them, Into what, then, were you immersed? And they said, Into John's immersion. And Paul said, John, indeed, administered the immersion of reformation, telling the people that they should believe in Him that was to come after him: that is, in Jesus. And hearing this, they were immersed into the name of the Lord Jesus. And Paul, laying his hands on them, the Holy Spirit came upon them; and they spoke with tongues, and prophesied. And they were, in all, about twelve men. And he went into the synagogue, and discoursed with boldness, disputing for the space of three months, and evincing the things which related to the kingdom of God. But as some were hardened, and would not believe, speaking reproachfully of this way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord. And God wrought extraordinary miracles by the hands of Paul: so that handkerchiefs, or aprons, were carried from his body to those that were sick, and the diseases removed from them, and the evil spirits came out. And some of the strolling Jews, who were exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. And there were seven sons of one Sceva, a Jewish chief priest, who did this. But the evil spirit answering, said, Jesus I know, and Paul I know; but who are

you? And the man in whom the evil spirit was, sprung upon them, and getting master of them, prevailed against them, so that they fled out of the house, naked and wounded. And this was known to all the Jews, and Greeks also dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. And many of them, who believed, came and confessed, and made a declaration of their deeds. And a considerable number of those who had curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver: so powerfully did the word of the Lord grow, and prevail.

21.—Now when these things were fulfilled, Paul proposed in spirit, that, passing through Macedonia and Achaia, he would go to Jerusalem, saying, After I have been there, it is necessary for me also to see Rome. And sending two of those that ministered to him, Timothy and Erastus, into Macedonia, he himself staid some time in Asia. And there happened, about that time, no small tumult concerning that way. For a man whose name was Demetrius, a silversmith, by making silver shrines of Diana, procured no small gain to the artificers: whom he gathered together, with the workmen employed about the business, and said, Men, you know that our maintenance arises from this manufacture; and you see and hear that this Paul has persuaded great numbers of people, not only of Ephesus, but almost of all Asia, and has turned them aside, saying that they are not deities which are made with hands; so that there is danger, not only that this occupation of ours should be depreciated, but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed; whom all Asia and the world worship. And hearing this, they were filled with rage; and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with confusion; and they rushed with one accord into the theater, dragging thither Gaius and Aristarchus, Macedonians, Paul's fellow-travelers. And when Paul would have gone in to the people, the disciples would not permit him. And some, too, the principal officers of Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theater. Some, therefore, were crying one thing, and some another; for the congregation was confused, and the greater part did not know for what they were come together. And they thrust forward Alexander, from amongst the multitude, the Jews urging him on. And Alexander, beckoning with his hand, would have made a defense to the people. But

when they knew that he was a Jew, one voice arose from them all, crying out, for about the space of two hours, Great is Diana of the Ephesians! But the chancellor, having pacified the people, said, Ephesians, what man is there that does not know that the city of the Ephesians is devoted to the great Diana, and to the image that fell down from Jupiter? Since, then, these things are incontestible, it is necessary for you to be quiet, and to do nothing in a precipitate manner; for you have brought these men, who are neither robbers of temples nor blasphemers of your goddess. If, therefore, Demetrius, and the artificers that are with him, have a charge against any one, courts are held; and there are the proconsuls; let them implead one another. But if you are inquiring anything concerning other matters, it shall be determined in a legal congregation. And, indeed, we are in danger of being called in question for the insurrection which has happened this day, as there is no cause by which we can account for this concourse. And when he had said these things, he dismissed the congregation.

XX.—Now, after the tumult was ceased, Paul, calling the disciples to him: and embracing them, departed to go into Macedonia. And going through those parts, and having exhorted them with much discourse, he came into Greece. And when he had continued there three months, as an ambush was laid for him by the Jews, when he was about to embark for Syria, he thought it advisable to return by Macedonia. And Sopater, the Berean, accompanied him as far as Asia; and of the Thessalonians, Aristarchus and Secundus; and Gaius, of Derbe, and Timothy: and of the Asiatics, Tychicus and Trophimus. These, going before, staid for us at Troas. And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we continued seven days. And on the first day of the week, when the disciples met together to break bread, Paul, being about to depart on the morrow, discoursed to them, and continued his speech till midnight. And there were many lamps in the upper room, in which we were assembled; and a certain young man, whose name was Eutychus, sitting in a window, fell into a profound sleep: and as Paul continued his discourse a long time, he was so overpowered with sleep that he fell down from the third story, and was taken up dead. And Paul went down, and fell upon him, and taking him in his arms, said, Do not make any disturbance, for his life is in him. And going up again, and having broken bread, and eaten, he conversed a considerable time, even till break of day, and so departed. And

they brought the youth alive, and were not a little comforted. But we went before into the ship, and sailed to Assos, where we were to take up Paul, for so he had appointed, choosing himself to go on foot. And as soon as he joined us at Assos, we took him in, and came to Mitylene. And sailing thence, we came the next day over against Chios; and the day following, we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he earnestly endeavored, if it were possible for him, to be at Jerusalem on the day of Pentecost.

17.—But, sending to Ephesus, from Miletus, he called thither the elders of the congregation. And when they were come to him, he said to them, You know how I have been conversant among you all the time, from the first day in which I entered into Asia, serving the Lord with all humility, and with tears, and trials which befell me by the ambushes of the Jews: and how I have suppressed nothing that was advantageous, not neglecting to announce to you, and to teach you publicly and privately; testifying both to the Jews and Greeks, reformation with respect to God, and faith with respect to our Lord Jesus Christ. And now, behold, I am going to Jerusalem, bound by the Spirit, not knowing the things that shall befall me there: except that the Holy Spirit testifies in every city, saying, that bonds and afflictions await me. But I make no account of any of these things, nor do I regard even life itself; so that I may but joyfully finish my course, and the ministry which I have received of the Lord Jesus, *even* to testify the good news of the favor of God. And now, behold, I know that you all, with whom I have conversed, proclaiming the kingdom of God, shall not see my face any more. Wherefore, I testify to you this day, that I am clear from the blood of all men. For I have not declined to declare to you all the counsel of God. Therefore, take heed to yourselves, and to the whole flock over which the Holy Spirit has constituted you overseers; to feed the congregation of the Lord, which he has redeemed with his own blood. For I know this, that after my departure, grievous wolves will enter in among you, having no mercy on the flock. Yes, from among your own selves men shall arise, speaking perverse things, to draw away disciples after them. Watch, therefore, remembering that for the space of three years, I ceased not to warn every one, night and day, with tears. And now, brethren, I recommend you to God, and to the word of his favor, who is able to edify you, and to give you an inheritance among all

that are sanctified. I have coveted no man's silver, or gold, or apparel. Yes, you yourselves know, that these hands have ministered to my necessities, and to those that were with me. I have showed you all things; how, that thus laboring, you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, It is much happier to give than to receive. And having said these things, he kneeled down and prayed with them all. And there was great lamentation among them all: and falling upon Paul's neck, they kissed him; especially grieving for that word which he spoke, that they should see his face no more. And they conducted him to the ship.

SECTION XIV.

PAUL RETURNS TO JERUSALEM—HIS CONDUCT AND TREATMENT THERE.

XXI.—NOW, as soon as we had withdrawn from them, and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara. And finding a ship passing over to Phenicia, we went aboard, and set sail. And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload its freight. And we continued there seven days, finding disciples, who told Paul, by the Spirit, not to go up to Jerusalem. But when we had finished these seven days, we departed, and went our way; and they all attended us out of the city, with their wives and children; and, kneeling down on the seashore, we prayed. And having embraced each other, we went on board the ship; and they returned back to their own houses. And, finishing our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the next day we departed, and came to Cesarea; and entering into the house of Philip the evangelist, who was one of the seven, we lodged with him. Now he had four virgin daughters, who were prophetesses. And as we continued there many days, a certain prophet, whose name was Agabus, came down from Judea: and coming to us, he took up Paul's girdle, and binding his own hands and feet, he said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver him into the hands of the Gentiles. And when we heard these things, both we, and the inhabitants of that place, entreated him,

that he would not go up to Jerusalem. But Paul answered, What do you mean, thus weeping, and breaking my heart? for I am ready, not only to be bound; but also to die at Jerusalem, for the name of the Lord Jesus. And when he would not be persuaded, we ceased; saying, The will of the Lord be done.

15.—And after these days, making up our baggage, we went up to Jerusalem. And some of the disciples also from Cesarea, went along with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17.—And when we were arrived at Jerusalem, the brethren received us with pleasure. And the next day Paul entered in with us to James; and all the elders were present. And having embraced them, he gave them a particular account of those things which God had done among the Gentiles by his ministry. And when they heard it, they glorified God, and said to him, Brother, you see how many myriads of believing Jews there are: and they are all zealous for the law. Now, they have been informed of you, that you teach all the Jews, which are among the Gentiles, to apostatize from Moses, saying, that they ought not to circumcise their children, nor to walk according to the customs. What is it then? The multitude must, by all means, come together; for they will hear that you are come. Therefore, do this that we say to you: there are with us four men who have a vow upon them; take them, and purify yourself with them, and be at charges for them, that they may shave their heads: and all will know that there is nothing in those things which they have heard of you; but that you yourself walk regularly, keeping the law. As for the believing Gentiles, we have written, determining that they should observe none of these things; except it be to keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from fornication. Then Paul took the men, and the next day, being purified with them, entered into the temple, declaring the accomplishment of the days of purification, till an offering should be offered for every one of them. But as the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, threw all the populace into confusion, and laid hands upon him, crying out, Israelites, help! This is the man that everywhere teaches all men contrary to the people, and to the law, and to this place; and has even brought Grecks into the temple, and polluted this holy place. (For they had before seen Trophimus, the Ephesian, in the city with him, whom they imagined that Paul had brought into

the temple.) And the whole city was moved, and there was a concourse of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were shut. And when they went about to kill him, word was brought to the commander of the cohort, that all Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran in among them. And when they saw the commander and the soldiers, they ceased from beating Paul. Then the commander drew near, and took him; and ordered him to be bound with two chains, and inquired who he was, and what he had done. And some among the multitude cried out one thing, and some another: and as he could not know the certainty, by reason of the tumult, he commanded him to be carried into the castle. But when he was upon the stairs, it came to pass that he was borne by the soldiers, because of the violence of the crowd. For the multitude of the people followed, crying out, Away with him!

37.—But as Paul was going to be brought into the castle, he said to the commander, May I be allowed to speak to you? And he said, Can you speak Greek? Are you not that Egyptian, who did, before these days, stir up a sedition, and led out into the wilderness four thousand murderers? But Paul said, I am indeed a Jew, of Tarsus, in Cilicia, a citizen of no inconsiderable city; and I entreat you, permit me to speak to the people.

40.—And on his giving him permission, Paul standing on the stairs, beckoned with his hand to the people; and when there was a great silence, he addressed them in the Hebrew dialect, saying:

XXII.—Brethren and fathers, hear my apology, which I make now to you. And when they heard, that he addressed them in the Hebrew dialect, they rather kept silence; and he said, I am, indeed, a Jew, born at Tarsus, in Cilicia, but educated in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers; being zealous for God, as you all are at this day: who persecuted this way to the death; binding both men and women, and delivering them into prisons: as also the high priest is my witness, and all the national senate: from whom also having received letters to the brethren, I went to Damascus; to bring those that were there bound, to Jerusalem, that they might be punished. And it came to pass, that as I was on my journey, and was come nigh to Damascus, about noon, on a sudden a great light from heaven shone about me; and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do

you persecute me? But I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom you persecute. And they that were with me saw the light, indeed, and were terrified; but they did not distinctly hear the voice of him that spoke to me. And I said, Lord, what shall I do? And the Lord said to me, Arise, and go to Damascus, and there it shall be told you of all things, which are appointed for you to do. And as I could not see, by reason of the glory of that light; being led by those that were with me, I came to Damascus. And one Ananias, a pious man according to the law, who had an honorable character amongst all the Jews at Damascus, coming to me, and standing by me, said to me, Brother Saul, look up. And, in that very hour, I looked up on him. And he said, The God of our fathers, has chosen you to know his will, and to see that righteous person, and to hear a voice from his mouth: because you shall be his witness, to all men, of those things, which you have seen and heard. And now, why do you delay? Arise, and be immersed, and wash away your sins, invoking his name. And it came to pass, that when I was returned to Jerusalem, and was praying in the temple, I was in a trance: and I saw him, saying to me, Make haste, and depart quickly from Jerusalem; for they will not receive your testimony concerning me. And I said, Lord, they know I was imprisoning, and scourging in the synagogues, them that believed in thee; and when the blood of Stephen thy martyr was shed, I also was standing by, and consenting, and kept the garments of those who slew him. And he said to me, Go your way, for I will send you afar off to the Gentiles——

22.—And they heard him to this word, and they lifted up their voices, saying, Away with this fellow from the earth, for it is not fit that he should live. And as they were crying out, and were rending their garments, and casting dust into the air, the commander ordered that he should be brought into the castle, saying, that he should be put to the question by scourging, that he might know for what cause, they raised such an outcry against him. And as they were binding him with thongs, Paul said to the centurion, who stood by, Is it lawful for you to scourge a man, who is a Roman, and uncondemned? And the centurion hearing this, went and addressed the commander, saying, What are you about to do? for this man is a Roman. And the commander came, and said to him, Tell me, are you a Roman? And he said, Yes. And the commander answered, I obtained this freedom with a considerable sum of money. And Paul re-

plied, But I was free born. They, therefore, who were about to have put him to the question, immediately departed from him: and the commander was afraid, when he knew that he was a Roman, and because he had bound him.

30.—And, on the next day, desiring to know certainly of what he was accused by the Jews, he loosed him; and commanded the chief priests, and all the Sanhedrim, to come together; and bringing Paul down, he set him before them.

XXIII.—And Paul, looking attentively on the Sanhedrim, said, Brethren, I have, even to this day, lived in all good conscience toward God—— And Ananias, the high priest, commanded those that stood by him, to strike him on the mouth. Then Paul said to him, God is about to strike you, you whited wall! For do you sit to judge me according to the law, and yet, in violation of the law, command me to be struck? But they, that stood by, said, Do you revile the high priest of God? And Paul said, Brethren, I was not aware that it was the high priest; for it is written, "You shall not speak evil of the ruler of your people." Then Paul, perceiving that the one part was Sadducees, and the other Pharisees, cried out, in the Sanhedrim, Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead, I am brought into judgment. And on his speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there was a great clamor; and the scribes who were on the side of the Pharisees, arose and contended, saying, We find no evil in this man; but if a spirit, or an angel has spoken to him, let us not fight against God. And as a great disturbance arose, the commander, fearing lest Paul should be torn in pieces by them, ordered the soldiers to go down, and take him by force from the midst of them, and to bring him into the castle.

11.—And in the following night, the Lord, standing by him, said, Be of good courage, *Paul*; for as you have testified the things concerning me in Jerusalem, so you must also bear testimony in Rome. And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse; saying, that they would neither eat nor drink till they had killed Paul. And they were more than forty, who had made this agreement. And they came to the chief priests and elders, and said, We have bound ourselves, by a solemn anathema, not to taste anything till we have slain

Paul: now, therefore, do you, with the Sanhedrim, signify to the commander, that he bring him down to you, as if you would more accurately discuss what relates to him; and we are ready to kill him, before he can come near you. But Paul's sister's son, hearing of the ambush, came, and entering into the castle, told Paul. And Paul, calling one of the centurions to him, said, Conduct this young man to the commander, for he has something to tell him. He, therefore, took and led him to the commander, and said, Paul, the prisoner, calling me to him, desired that I would bring to you this young man, who has something to tell you. And the commander, taking him by the hand, and leading him into a retired place, inquired of him, What is that you have to tell me? And he said, The Jews have agreed together to ask you, that you bring down Paul to-morrow to the Sanhedrim, as if they would inquire something more accurately concerning him. But do not be prevailed on by them; for there are more than forty of them, that lie in ambush for him, who have bound themselves by a curse, neither to eat nor drink, till they have killed him; and they are now ready, expecting this promise from you. The commander, therefore, dismissed the young man, with a charge, Be sure you tell no man, that you have discovered these things to me. And he called to him two of the centurions, and said, Prepare two hundred soldiers, to go to Cesarea; and seventy horsemen, and two hundred spearmen; by the third hour of the night; and provide beasts to set Paul upon, and conduct him in safety to Felix, the governor. And he wrote an epistle, the contents of which are in this copy:

26.—Claudius Lysias, to his excellency, Felix the governor, sends greeting:

27.—This man was seized by the Jews, and had like to have been slain by them; when I came with a party of soldiers, and rescued him: and I have since learned, that he is a Roman. And, desiring to know the crime of which they accused him, I brought him before the Sanhedrim, whom I found to be accused concerning questions of their law, but to have nothing charged upon him worthy of death, or of bonds. But when it was signified to me, that an ambush would be laid for the man, by the Jews, I immediately sent him to you, commanding his accusers also to declare before you, what they have against him. Farewell.

31.—The soldiers, therefore, as it was commanded them, taking up Paul, brought him by night to Antipatris. And the next day they returned to the castle, leaving the horsemen to go with him: who, entering into Cesarea, and deliv-

ering the epistle to the governor, presented Paul also before him. And when he had read the letter, he asked of what province he was: and being informed that he was of Cilicia, I will hear you, said he, when your accusers are also come. And he commanded him to be kept in Herod's pretorium.

SECTION XV.

PAUL, A PRISONER IN CESAREA, APPEARS BEFORE GOVERNORS FELIX AND FESTUS, AND KING AGRIPPA, AND DEFENDS HIMSELF BEFORE THEM.

XXIV.—AND, after five days, the high priest, Ananias, came down, with the elders, and a certain orator, named Tertullus: and they made their appearance before the governor, against Paul. And he being called, Tertullus began to accuse him, saying, As we enjoy great peace by your means, and as illustrious deeds are happily done to this nation, by your prudent administration; we accept it always, and in all places, most noble Felix, with all thankfulness. But, that I may not farther trouble you, I beseech you to hear us briefly, with your usual candor; for we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes: who has also attempted to profane the temple; and whom we apprehended, and would have judged according to our law; but Lysias, the commander, coming upon us with a great force, took him away out of our hands, commanding his accusers to come to you; by which means, you may yourself, on examination, know the certainty of all these things, of which we accuse him. And the Jews also gave their assent, saying, that these things were so.

10.—Then Paul, after the governor had made a signal to him to speak, answered, Knowing that you, O Felix! have been for several years a judge to this nation, I answer for myself with the more cheerfulness; since you may know that it is no more than twelve days since I went up to worship at Jerusalem; and they neither found me disputing with any man in the temple, nor making any insurrection among the people, either in the synagogues, or in the city: nor can they produce any proof of the things concerning which they now accuse me. But this I confess to you, that after the way which they call a sect, so worship I the God

of our fathers; believing all things which are written in the law, and in the prophets; having hope toward God, of that which they themselves also expect, that there shall be a resurrection of the dead, both of the just and of the unjust. And upon this account, I exercise myself to have always a conscience without offense toward God, and toward men. Now, after several years, I came to bring alms to my nation, and offerings: upon which some Asiatic Jews found me purified in the temple; neither with multitude nor with tumult; who ought to have been present before you, and to accuse me, if they had anything against me: or let these themselves say, if, when I stood before the Sanhedrim, they found any crime in me; unless it be with relation to this one word, which I expressed, when I stood among them—that, for the resurrection of the dead, I am judged by you this day.

22.—And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias, the commander, comes down, I will take cognizance of the affair between you. And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from assisting him, or coming to him.

24.—And, after some days, Felix, coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning righteousness and temperance, and judgment to come, Felix, trembling, answered, Go your way for this time, and I will take some future opportunity to call for you. And he hoped, also, that money would be given him by Paul, that he might set him at liberty: and, therefore, he sent the more frequently for him, and discoursed with him. Now, after two years were ended, Felix was succeeded by Portius Festus; and Felix, willing to ingratiate himself with the Jews, left Paul a prisoner.

XXV.—When Festus, therefore, was come into the province, after three days, he went up from Cesarea to Jerusalem; and the high priest, and the chief among the Jews, appeared before him against Paul, and entreated him that he would send for him to Jerusalem; laying an ambush to kill him by the way. But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly set out for that place: therefore, said he, Let those of you who are able, go down with me; and if there be anything criminal in this man, let them accuse him. And, having continued among them more than ten days, he went down to

Cesarea; and the next day, sitting down on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews, who came down from Jerusalem, stood round about, bringing many heavy accusations against Paul, which they were not able to prove; while he answered for himself—Neither against the laws of the Jews, nor against the temple, nor against Cesar, have I committed any offense at all. But Festus, willing to ingratiate himself with the Jews, answered Paul, and said, Will you go up to Jerusalem, and there be judged before me, concerning these things? But Paul said, I am standing at Cesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you know perfectly well. For, if, indeed, I have done wrong, or have committed anything worthy of death, I refuse not to die; but if there is no fact of which they accuse me, no man can give me up to gratify them! I appeal to Cesar. Then Festus, having spoken with the council, answered, Have you appealed to Cesar? To Cesar you shall go.

13.—And when some days were passed, King Agrippa, and Bernice, came to Cesarea, to pay their respects to Festus. And as they continued there many days, Festus laid before the king the case of Paul, saying, There is a certain man, left in bonds by Felix; concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews, informed me, desiring judgment against him. To whom I answered, that it is not the custom of the Romans to give up any man, till he that is accused have the accusers face to face, and be allowed an opportunity of making his defense, as to the crime laid to his charge. When, therefore, they were come hither, I, without any delay, sat down on the tribunal next day, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought no charge of such things as I supposed; but had certain questions against him, relating to their own religion, and about one Jesus, that was dead, whom Paul affirmed to be alive. But as I was dubious of the question relating to him, I said, that if he were willing, he should go to Jerusalem, and there be judged of these things. But Paul, appealing to be kept to the hearing of his majesty, I commanded him to be kept till I could send him to Cesar. Then Agrippa said to Festus, I also would willingly hear the man myself. And he said, To-morrow you shall hear him.

23.—The next day, therefore, Agrippa and Bernice, coming with great pomp, and entering into the place of audience, with the commanders and principal men of the city;

at the command of Festus, Paul was brought forth. And Festus said, King Agrippa, and all you who are present with us! you see this man, concerning whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out that he ought not to live any longer. But I could not apprehend him to have done anything worthy of death: yet, as he himself has appealed to his majesty, I have determined to send him. Concerning whom I have nothing certain to write to my master: wherefore, I have brought him out before you all; and especially before you, King Agrippa! that, after examination taken, I may have something to write: for it seems to me to be absurd, to send a prisoner, and not to signify also the crimes alleged against him.

XXVI.—Then Agrippa said to Paul, It is granted to you to speak for yourself. Then Paul, stretching forth his hand, made his defense.

2.—I esteem myself happy, King Agrippa, that I am this day to make my defense before you, concerning all those things of which I am accused by the Jews; especially as you are acquainted with all the customs and the questions among the Jews: wherefore, I entreat you, that you will hear me with patience. The manner of my life, from my youth, which, from the beginning, was spent among my own nation, in Jerusalem, is known to all the Jews; who knew me from the first, (if they would testify,) that, according to the strictest sect of our religion, I lived a Pharisee. And now I stand in judgment for the hope of that promise, which was made by God to our fathers: to which promise, our twelve tribes, worshiping continually, night and day, hope to attain: concerning which hope, King Agrippa, I am accused by the Jews. Why should it be judged an incredible thing, by you, that God should raise the dead? I, indeed, thought with myself, that I ought to do many things contrary to the name of Jesus, the Nazarene. Which, accordingly, I did in Jerusalem; and I shut up many of the saints in prison, having received authority from the chief priests. And when some of them were killed, I gave my vote against them: and frequently punishing them in all the synagogues, I compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even to foreign cities. With this view, as I was going to Damascus, with authority and commission from the chief priests; at mid-day, on the road, King Agrippa, I saw a light from heaven, exceeding the splendor of the sun, shining about me, and those who traveled with me. And when we were all fallen down to the

earth, I heard a voice speaking to me, and saying, in the Hebrew language, Saul, Saul, why do you persecute me? It is hard for you to kick against the goads. And I said, Who art thou, Lord? And he said, I am Jesus, whom you persecute. But arise, and stand upon your feet, for to this purpose I have appeared to you, to ordain you a minister and a witness, both of the things which you have seen, and of those which I will hereafter show you: delivering you from the people, and from the Gentiles; to whom I now send you—to open their eyes, to turn them from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance amongst the sanctified, through faith in me. From that time, King Agrippa, I was not disobedient to the heavenly vision: but declared, first to them at Damascus, and at Jerusalem, and through all the country of Judea; and then to the Gentiles, that they should reform, and return to God, performing deeds worthy of reformation. On account of these things, the Jews seizing me in the temple, attempted to have killed me with their own hands. Having, therefore, obtained help from God, I continue, till this day, testifying both to small and great, saying nothing but what the prophets and Moses have declared would be; that the Messiah would be a sufferer—would be first of a resurrection from the dead—would give light to the people, and to the Gentiles.

24.—And as he was thus making his defense, Festus said, with a loud voice, Paul, you are distracted: much learning drives you to madness. But he replied, I am not mad, most noble Festus, but utter the words of truth and soberness. For the king knows of these things; to whom, also, I speak with freedom: for I am persuaded none of these things are hid from him, for this was not done in a corner. King Agrippa! do you believe the prophets? I know that you believe. Then Agrippa said to Paul, You almost persuade me to be a Christian. And Paul said, I would to God that, not only you, but also all that hear me this day, were both almost and altogether such as I am, except these chains. And as he said this, the king arose, and the governor, and Bernice, and those who sat with them. And when they had retired, they spoke one with another, saying, This man has done nothing worthy of death, or of bonds. And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cesar.

SECTION XVI.

PAUL'S VOYAGE TO ITALY—HIS SHIPWRECK ON MALTA, AND HIS ARRIVAL, AS A PRISONER, IN ROME.

XXVII.—AND as it was determined that we should set sail into Italy, they delivered Paul, and some other prisoners, to a centurion of the Augustan Band, whose name was Julius. And going on board a ship of Adramyttis, we weighed anchor, intending to sail by the coasts of Asia; Aristarchus, a Macedonian, of Thessalonica, being with us. And the next day we reached Sidon: and Julius, treating Paul with great humanity, permitted him to go to his friends, and to enjoy the benefit of their care. And weighing anchor thence, we sailed under Cyprus, because the winds were contrary. And sailing through the sea over against Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there, the centurion, finding a ship of Alexandria, bound for Italy, put us on board of it. And when we had sailed slowly for several days, and were hardly got over against Cnidus, the wind not permitting us; we sailed under Crete, over against Salmone: and passing it with difficulty, we came to a certain place called the Fair Havens, in the neighborhood of which, was the city of Lasea. And, as much time was spent, and sailing was now hazardous, because the fast was already over, Paul exhorted them, saying to them, Sirs, I perceive that this voyage will be attended with injury and great damage, not only to the lading and to the ship, but also to our lives. But the centurion paid greater regard to the pilot, and the master of the vessel, than to those things which were spoken by Paul. And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach Phenice, to winter there; which is a haven of Crete, looking to the southwest and northwest: and as the south wind blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete. But not long after, there arose against her a tempestuous wind, which is called Euroclydon. And as the ship was violently hurried away, and was not able to bear up against the wind, we gave her up, and were driven. And running under a certain island, called Clauda, we were hardly able to get masters of the boat: which, when they had hoisted up, they used helps, undergirding the ship: and fearing, lest they should fall upon the quicksands, they

struck sail, and so were driven. And as we were exceedingly tossed by the storm, the next day they lightened the ship: and the third day we cast out, with our own hands, the tackling of the ship. Now, as neither sun nor stars appeared for several days, and no small tempest pressed upon us, all remainder of hope that we might be delivered, was taken away. And when there was great want of food, then Paul, standing in the midst of them, said, Sirs, you ought to have hearkened to me, and not to have loosed from Crete, and incurred this injury and loss. Nevertheless, even now I exhort you to be of good courage: for there shall be no loss of any life among you; but only of the ship. For there appeared to me this night an angel of the God whose I am, and whom I worship, saying, Fear not, Paul; you must be presented before Cesar; and, behold, God has given you all them that sail with you. Wherefore, take courage, men; for I trust in God that it shall be so, even as it was told me. But we must be cast upon a certain island.

27.—And when the fourteenth night was come, as we were tossed up and down in the Adriatic sea, the mariners suspected, about midnight that they drew near to some land; and sounding, they found it twenty fathoms: and having gone a little way from thence, and sounding again, they found it fifteen fathoms. And fearing lest they should fall upon some rocky shore, they cast four anchors out of the stern, and wished that the day would break. But when the mariners endeavored to flee out of the ship, and had let down the boat into the sea, under pretense that they were about to carry out anchors from the ship-head; Paul said to the centurion and the soldiers, Unless these continue in the ship, you can not be saved. Then the soldiers cut off the cords of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take some food, saying, To-day, whilst waiting for this fourteenth day, you continue fasting, having taken nothing. I exhort you, therefore, to take a refreshment; for this is conducive to your safety: for not a hair shall fall from the head of any of you. And when he had spoke thus, and had taken bread, he gave thanks to God, before them all; and having broken it, he began to eat. And being all encouraged, they also took some food. And we were in the ship, in all two hundred and seventy-six souls. And being satisfied with food, they lightened the ship; and cast the corn into the sea. And when it was day, they did not know the land: but they perceived a certain creek, with a shore, into which they de-

termined, if they were able, to force the ship. And having cut off the anchors, leaving them in the sea, they, at the same time, loosing the rudder bands, and hoisting up the mainsail to the wind, pressed toward the shore. But falling on a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained immovable, while the hinder part was broken by the force of the waves. And the counsel of the soldiers was, that they should kill the prisoners, lest any one should swim away, and escape. But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, to throw themselves out first, into the sea, and get away to land: and the remainder, some upon planks, and others upon some of the things of the ship. And so it happened that they all got safe to land.

XXVIII.—And being got safe to land, they then knew that the island was called Melita. And the barbarians treated us with uncommon humanity; for having kindled a fire, they brought us all to it, because of the present rain, and because of the cold. Now, as Paul was gathering up a bundle of sticks, and laying them on the fire, a viper coming out of the heat, fastened upon his hand. And as soon as the barbarians saw the fierce animal hanging on his hand, they said one to another, This man is certainly a murderer, whom justice has not permitted to live, though he be saved from the sea. But he, shaking off the fierce animal into the fire, suffered no evil. However, they expected that he should have swollen, or suddenly have fallen down dead: and having waited a considerable time, and seeing no mischief befall him, changing their minds, they said he was a god. And in the neighborhood of that place, there was the estate of the chief of the island, whose name was Publius; who, having received us into his house, entertained us in a courteous manner for three days. And so it was, that the father of Publius, being seized with a fever and bloody flux, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him. Now, therefore, when this miracle was wrought, the rest also, who had disorders, in the island, came, and were healed. Who also honored us with great honors; and when we departed, put on board such things as were necessary. And after three months, we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and Pollux. And being arrived at Syracuse, we continued there three days. From thence we coasted round, and came over

against Rhegium. And after one day the south wind arising, we came, in two days, to Puteoli: where we found brethren, and were entreated to stay with them seven days: and so we went for Rome. And from thence, the brethren, having heard of our affairs, came out to meet us, as far as Apii Forum, and the Three Taverns: whom, when Paul saw, he thanked God, and took courage.

16.—And when we came to Rome, the centurion delivered the prisoners to the captain of the band: but Paul was permitted to dwell apart, in a house of his own, with a soldier that guarded him. And it came to pass, that, after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said to them, Brethren, though I have done nothing contrary to the people, nor to our paternal customs, yet was I delivered a prisoner, from Jerusalem, into the hands of the Romans; who, having examined me, were willing to have set me at liberty, as there was no cause of death in me. But, when the Jews opposed, I was obliged to appeal to Cesar; not as having anything of which to accuse my own nation. For this reason, therefore, I entreated, that I might see and speak with you; for on account of the hope of Israel, I am bound with this chain. And they said to him, We have neither received letters from Judea concerning you; nor have any of the brethren, that have come hither, related, or said, any evil concerning you. But we desire to hear from you, what you think; for as concerning this sect, we know that it is everywhere spoken against. And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying the kingdom of God, and persuading them of the things that relate to Jesus; both from the law of Moses and the prophets, from morning till evening. And some were persuaded by the things which were spoken; and some believed not. And disagreeing with each other, they broke up the assembly: Paul saying this one word, Surely, well did the Holy Spirit speak, by Isaiah the prophet, to our fathers, when he said, "Go to this people and say, Hearing you will hear, and will not understand; and seeing you will see, and will not perceive: for the heart of this people is become gross, and with their ears they hear heavily; and they have drawn their eyes together, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Therefore be it known to you, that the salvation of God is sent to the Gentiles, and they will hear it. And

when he had said these things, the Jews departed, having great debates among themselves.

30.—But *Paul* continued two whole years in his own hired house, and received all who came to him; announcing the kingdom of God, and teaching those things which relate to the Lord Jesus Christ, with all freedom of speech, and without any restraint.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

ROMANS.

[WRITTEN FROM CORINTH, AND SENT TO ROME, A.D. 57.]

1.—PAUL, a servant of Jesus Christ, a called Apostle, set apart for the gospel of God, (which he formerly announced by his prophets, in the Sacred Writings,) concerning his Son, Jesus Christ our Lord; descended from David, as to his flesh, *and* constituted the Son of God, with power, as to his holy spiritual nature, after his resurrection from the dead: by whom we have received favor, even the apostolic office, for the obedience of faith among all nations, for his name's sake: among whom are you, also, called of Jesus Christ: To all who are in Rome, beloved of God, called saints; favor be to you, and peace from God our Father, and the Lord Jesus Christ.

8.—First of all, I thank my God, through the Lord Jesus Christ, for you all, that your faith is published in all the world. For God is my witness, whom I serve sincerely in the gospel of his Son, that continually I make mention of you; always in my prayers requesting that, by some means, now at length, I may have a prosperous journey, (God willing,) to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be established; and that I may be comforted, together with you, through the mutual faith both of you and me.

13.—Now, brethren, I would not have you ignorant, that I often purposed to come to you, though I have, as yet been hindered; that I might have some fruit among you also, even as among the other Gentiles. I am a debtor, both to the Greeks and to the barbarians; both to the wise and to the unwise. Therefore, I am willing, according to my abil-

ity, to declare the glad tidings, even to you who are in Rome. For I am not ashamed of the gospel; because it is the power of God for salvation, to every one who believes; to the Jew first, and also to the Greek. For in it the justification of God by faith is revealed, in order to faith; as it is written, "Now the just by faith, shall live."

18.—Besides the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness. Because that which may be known of God is manifest among them, for God has manifested it to them: (for his invisible attributes, even his eternal power and divinity, since the creation of the world, are very evident; being known by his works:) so that they are inexcusable. Because, though they knew God, they did not glorify him as God, neither gave him thanks; but became foolish by their own reasonings, and their inconsiderate heart was darkened. Professing to be wise men, they became fools: for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles. Therefore, also, God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies among themselves. Who changed the truth concerning God, into a lie, and worshiped and served the creature, rather than the Cretor, who is forever blessed. Amen.

26.—For this, God delivered them over to shameful passions; for even their females changed the natural use into what is contrary to nature. In like manner, also, the males, leaving the natural use of the female, burned in their lust toward one another, males with males, working out that which is shameful, and receiving in themselves that recompense of their error which was due. And as they did not like to acknowledge God, God delivered them over to an undiscerning mind, to work those things which are not suitable; being filled with all injustice, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, bad habits, whisperers, revilers, haters of God, insolent, proud, boasters, inventors of evil pleasures, disobedient to parents, impudent, covenant breakers, without natural affection, implacable, unmerciful. Some, who clearly understand the law of God, (that they who practice such things are worthy of death,) not only do these things, but even commend those who practice them.

II.—Wherefore, you are inexcusable, O man! whosoever you are, who condemn: for in condemning another, you pass sentence upon yourself; because you, who condemn, practice

the same things. Besides, we know that the sentence of God is according to truth, upon them who commit such things. And do you think this, O man, who condemn those who practice such things, and yet do the same, that you shall escape the sentence of God? Or do you despise the riches of his goodness and forbearance, and long-suffering; not acknowledging that the goodness of God invites you to a reformation? But according to your obdurate and impenitent heart, you treasure up to yourself wrath, against a day of wrath and revelation of the righteous judgment of God; who will render to every one according to his works: eternal life, indeed, to them who, by perseverance in well-doing, seek glory, honor, and immortality: but anger and wrath to them who are contentious, and obey not the truth, but obey unrighteousness. Affliction and great distress shall come upon every soul of man who works evil; first of the Jew, and also of the Greek. But glory, honor, and peace to every one who works good; first to the Jew, and also to the Greek. For there is no respect of persons with God. As many, therefore, as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be condemned by law: for not those who hear the law are just before God; but those who obey the law, shall be justified, in the day when God will judge the hidden things of men by Jesus Christ, according to my gospel. When, therefore, the Gentiles, who have not a law, do by nature the things of the law, these persons, though they have not a law, are a law to themselves: who show plainly the work of the law, written on their hearts; their conscience bearing witness, and also their reasonings between one another, when they accuse or excuse each other.

17.—If, now, you are called a Jew, and rest in the law, and boast in God, and know *his* will, and approve the things that are excellent, being instructed by the law; and boast that you yourselves are a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, having the representation of knowledge and of truth in the law: you, then, who teach another; do you not teach yourself? You who proclaim, Do not steal; do you steal? You who command, Do not commit adultery; do you commit adultery? You who abhor idols; do you rob temples? You who boast in the law; by the breaking of the law, do you dishonor God? For as it is written, "The name of God is evil spoken of among the Gentiles, through you." Now circumcision indeed profits, if you practice law; but if you be a transgressor of law, your circumcision has become un-

circumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision which by nature fulfills the law, condemn you, a transgressor of law, though in possession of the scriptures and circumcision? For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

III.—What is the pre-eminence of the Jew, then? or what profit is there of circumcision?

2.—Much, in every respect: chiefly, indeed, because they were intrusted with the Oracles of God.

3.—For, what if some did not believe—will not their unbelief destroy the faithfulness of God?

4.—By no means. But let God be true, and every man a liar; as it is written, "That thou mayest be justified in thy sayings, and mayest overcome when thou judgest."

5.—But if our unrighteousness display the justice of God, what shall we say? Is not God unjust, who inflicts vengeance? (I speak after the manner of men.)

6.—By no means: otherwise, how shall God judge the world?

7.—Still, if the truth of God has, through my lie, more abounded to his glory, why am I also yet condemned as a sinner—and not because we have done evil that good may come, as we are slandered, and as some affirm that we teach—whose condemnation is just?

9.—What then? Do we excel?

Not at all. For we have before proved both Jews and Gentiles to be all under sin. As it is written, "Surely there is none righteous; no, not one. There is none that understands; there is none that seeks after God. They are all gone out of the way: they are together become unprofitable. There is none that does good; there is not so much as one. Their throat is an open sepulcher: with their tongues they have used deceit; the poison of asps is under their lips: their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they have not known. There is no fear of God before their eyes." Now we know that whatever things the law says, it says to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God. Wherefore,

by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin.

21.—But now, a justification which is of God, without law, is exhibited, attested by the law and the prophets: even a justification which is of God, through faith in Jesus Christ, for all, and upon all, who believe; for there is no difference. For all, having sinned and come short of the glory of God, are justified freely by his favor, through the redemption which is by Christ Jesus: whom God has set forth a propitiatory, through faith in his blood, for a demonstration of his own justice, in passing by the sins which were before committed, through the forbearance of God: for a demonstration, also, of his justice in the present time, in order that he may be just, when justifying him, who is of the faith of Jesus. Where, then, is boasting? It is excluded. By what law? of works? No: but by the law of faith. We conclude, then, that by faith man is justified, without works of law. Is he the God of the Jews only, and not of the Gentiles, also? Yes, of the Gentiles, also. Seeing there is one God, he will justify the circumcision by faith, and the uncircumcision through the faith. Do we, then, make law useless through the faith? By no means: but we establish law.

IV.—What do we then say *that* Abraham our father obtained by the flesh? for if Abraham were justified by works, he might boast; but not before God. For what says the scripture? "And Abraham believed God, and it was counted to him for righteousness." Now, to him who works, the reward is not counted as a favor, but as a debt. But to him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness. In like manner, also, David describes the blessedness of the man to whom God counts righteousness without works: saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not count sin." Does this blessedness come, then, on the circumcision only, or on the uncircumcision, also? for we affirm that faith was counted to Abraham for righteousness. How, then, was it counted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the mark of circumcision as a seal of the righteousness of the faith, which he had whilst uncircumcised; that he might be the father of all uncircumcised believers, that righteousness might be counted even to them. And a father to the circumcised, who are not only circumcised, but who also walk in the footsteps of

the faith of our father Abraham, which he had whilst in uncircumcision.

13.—For the promise to Abraham, that he should be the heir of a world, was not to him, nor to his seed, through law; but through a righteousness of faith. For if they who are of law are heirs; faith is rendered vain, and the promise is made of no effect. Farther, the law works out wrath: but where law is not, there is no transgression. For this reason, it is through faith that it might be by favor, that the promise might be sure to all the seed: not to that only which is of the law; but to that also which is of the faith of Abraham, who is the father of us all: (as it is written, "Surely a father of many nations have I constituted you,") in the presence of him whom he believed, even of God, who makes alive the dead, and calls things which exist not, as though they existed. He, contrary to hope, believed with hope, that he should be a father of many nations, according to what was spoken, "So shall your seed be."

19.—And not being weak in faith, he did not consider his own body now dead, being about a hundred years old; neither the deadness of Sarah's womb. Therefore, against the promise of God, through unbelief, he did not dispute; but was strong in faith, giving glory to God. And was fully persuaded that what was promised, he was able to perform. Therefore, also, it was counted to him for righteousness. Now it was not written for his sake only, that it was so counted to him; but for our sakes, also, to whom it will be counted, even to those who believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offen-
V. ses, and was raised up again for our justification. Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ—through whom we have had introduction, also, by faith, into this favor in which we stand, and rejoice in the hope of the glory of God: and not only so, but we rejoice even in afflictions; knowing that affliction produces patience; and patience, approbation; and approbation, hope. And this hope makes not ashamed: because the love of God is diffused in our hearts by the Holy Spirit, that is given us. Besides, we being yet weak, in the appointed time Christ died for the ungodly. Now, scarcely for a just man will one die, though for a good man one would, perhaps, even dare to die. But God recommends his love to us; because, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, being enemies, we were reconciled to God through the death of

his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we even rejoice in God, through our Lord Jesus Christ, through whom we have now received reconciliation.

12.—Wherefore, as sin entered into the world by one man, in whom all sinned, and by sin, death: thus death came upon all men. (For sin was in the world until the law: but sin is not imputed, when there is no law. Yet death reigned from Adam to Moses, even over them who had not sinned, in the manner of Adam's transgression, who is a type of him that was to come. But not as the offense, so also is the free gift: for if by the offense of the one, the many died; much more the favor of God, and the gift by favor, which is of the one man, Jesus Christ, has abounded to the many. And not as through one who sinned, is the free gift: for the sentence was from one to condemnation; but the free gift is from many offenses to justification. For if by the offense of the one, death reigned by the one; much more shall they who receive the abundance of favor, and of the gift of justification, reign in life, by the one—Jesus Christ.) Now, therefore, as through one offense, *the sentence* came upon all men to condemnation: so, also, by one act of obedience, *the sentence* came upon all men to justification of life. For, as through the disobedience of the one man, the many were constituted sinners; so, by the obedience of the one, the many shall be constituted righteous. Moreover, the law supervened, that the offense might abound; but where sin abounded, favor superabounded—that as sin reigned by death, so, also, favor might reign by justification to eternal life, through Jesus Christ our Lord.

VI.—What do we say, then? Shall we continue in sin, that favor may abound? By no means. How shall we, who have died to sin, continue to live in it? Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into his death? We have been buried, then, together with him, by the immersion into death: that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life. For if we have been planted together in the likeness of his death; we shall then, also, certainly be in the likeness of his resurrection. Knowing this, that our old man has been crucified with him, that the body of sin might be destroyed, that we should not any longer serve sin: for he that has died is released from sin. Moreover, if we have died with Christ, we believe that we shall also live with him. Knowing that Christ, having been raised from the dead, dies

not again: death has no longer dominion over him: for that he has died, he has died for sin once: but that he lives, he lives for God. So reckon yourselves also dead, indeed, to sin; but alive to God, by Jesus Christ. Let not sin, therefore, reign in your mortal body, by obeying it. Neither present your members as instruments of unrighteousness, to sin; but present yourselves to God, as alive from the dead; and your members as instruments of righteousness, to God.

14.—Besides, sin shall not have dominion over you: for you are not under law, but under favor. What then do we say? Shall we sin, because we are not under law, but under favor? By no means. Do you not know, that to whom you present yourselves servants, by obedience; his servants you are whom you *thus* obey; whether of sin into death, or of obedience into righteousness? But, thanks to God, that though you were the servants of sin; yet you have heartily obeyed that model of doctrine to which you have been given up. And being made free from sin, you have become the servants of righteousness. (I speak after the manner of men, because of the infirmity of your flesh.) Wherefore, as you have presented your members servants to uncleanness, and to iniquity, to work iniquity; so present now your members, servants to righteousness, to work holiness. For when you were servants of sin, you were free from righteousness. And what fruit had you, then, from those things of which you are now ashamed? for the reward of these things is death. But now, being set free from sin, and having become servants of God, you have your fruit to holiness: and the end, everlasting life. For the wages of sin is death: but the gracious gift of God is everlasting life, by Christ Jesus our Lord.

VII.—Do you not know, brethren, (for I speak to them who know law,) that the law has dominion over a man as long as he lives? For the married woman is bound, by law, to her husband as long as he lives; but if the husband be dead, she is released from the law of her husband. If, then, indeed, while her husband lives, she be married to another, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is not an adulteress, though married to another husband. Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead, that we may bring forth fruit to God. For when we were in the flesh, our sinful passions which were through the law, wrought effectually in our members, to bring forth fruit to death. But now, having died *with Christ*, we are

released from the law, by which we were held in bondage; so that we may serve *God* in newness of spirit, and not in oldness of the letter.

7.—What shall we say, then? Is the law sin?

By no means. Indeed, I had not known sin, except by the law. For I had not known even inordinate desire, unless the law had said, "You shall not lust." But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire: for without the law sin is dead. For I was alive, once, without the law: but when the commandment came, sin revived, but I died. Yes, the commandment which was for life, the very same was found to be death to me. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good.

13.—Has, then, that which is good become death to me?

By no means. But sin *becomes death*, in order that it might manifest itself, causing death to me by that which is good: so that sin, (through the commandment,) might be an exceedingly great sinner. Besides, we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I do not approve; since it is not what I desire that I do: but I do that which I hate. If, now, I do that which I do not desire, I consent to the law that it is good. But now it is no longer I myself who do this; but sin which dwells in me. For I know that in me, that is, in my flesh, there dwells no good thing: for to desire what is good, is easy for me; but to do it, I find difficult. For the good which I desire, that I do not: but the evil which I desire not, that I do. Now, if I do that which I do not desire, it is no longer I who do it; but sin, which dwells in me. I find, then, that it is a law to me, when desirous to do good, that evil is near me. For I take pleasure in the law of God, as to the inner man: but I perceive another law, in my members, warring against the law of my mind, and making me a captive to the law of sin, which is in my members. Wretched man that I am! who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord! Wherefore, then, indeed, I myself serve, with my mind, the law of God; but, with the flesh, the law of sin.

VIII.—There is, then, no condemnation, now, to those who are in Christ Jesus. For the law of the Spirit of Life by Christ Jesus, has freed me from the law of sin, and of death. For what the law could not accomplish in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, *accomplished;* and by *an offering for*

sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit. Now, they who live according to the flesh, mind the things of the flesh; and they who live according to the Spirit, the things of the Spirit. But the mind of the flesh is death; and the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God: for, to the law of God it is not subject; neither, indeed, can be. Those, then, who are in the flesh, can not please God. Now, you are not in the flesh, but in the Spirit; because the Spirit of God dwells in you. But, if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body, indeed, is dead, with respect to sin; but the Spirit is life, with respect to righteousness. For, if the Spirit of him, who raised up Jesus from the dead, dwell in you; he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit, who dwells in you. Well, then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die; but if, through the Spirit, you put to death the deeds of the body, you shall live. Because, as many as are led by the Spirit of God, these are the sons of God. For you have not received the spirit of bondage, again, to fear; but you have received the spirit of adoption, by which we cry, Abba, Father. Also this spirit bears witness, together with our spirit, that we are children of God. And if children, then heirs; heirs, indeed, of God, and joint heirs with Christ; if, indeed, we suffer with him, that with him also we may be glorified.

18.—However, I esteem not the sufferings of the present time, as worthy of comparison with the glory, which is hereafter to be revealed in us. For the earnest expectation of the creature, is waiting for the revelation of the sons of God. For the creature was subjected to frailty, (not of its own choice, but by him who has subjected it,) in hope, that it may be liberated, from the bondage of a perishing state, and brought into the glorious liberty of the sons of God. Besides, we know, that the whole creation sigh together, and travail in anguish till the present time. And not only they, but ourselves also, who have the first fruit of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption; namely, the redemption of our body. For even we are saved by hope. Now, hope that is attained, is not hope; for who can hope for that which he enjoys? But if

we hope for that which we do not enjoy, then, with patience, we wait for it.

26.—In like manner, also, the Spirit helps our infirmities; for we know not what we should pray for, as we ought; however, the Spirit himself intercedes for us, in sighs which can not be uttered. But he who searches the hearts, knows the mind of the Spirit; that, according to the will of God, he makes intercession for the saints. Besides, we know, that all things work together for good, to them who love God; to them, who are called according to his purpose. For, whom he foreknew, he also predestinated to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say, then, to these things? Since God is for us, who can be against us? He, certainly, who spared not his own Son, but delivered him up for us all; how will he not, with him, also, graciously give us all things? Who will bring an accusation against the elect of God? Is it God who justifies them? Who is he, who condemns them? Is it Christ, who died; or rather, who has risen: who also, is at the right hand of God; and who makes intercession for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "Truly, for thy sake, we are put to death all the day long; we are accounted as sheep for the slaughter." Nay, in all these things, we do more than overcome, through him who has loved us. For I am persuaded, that neither death, nor life; neither angels, nor principalities; nor powers; neither things present, nor to come; neither hight, nor depth; nor any created thing, shall be able to separate us from the love of God, which is by Christ Jesus our Lord.

IX.—I speak the truth in Christ, I do not speak falsely, my conscience bearing me witness, in the Holy Spirit, that I have great grief, and unceasing anguish, in my heart, for my brethren,—my kinsmen, according to the flesh; (for I also was, myself, wishing to be accursed from Christ:) who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the rites of service, and the promises; whose are the fathers; and from whom the Messiah *descended*, according to the flesh; who is over all, God blessed forever. Amen.

6.—Now, it is not to be supposed that the promise of God has failed; for all the descendants of Israel are not Is-

rael. Neither are they all children because they are the seed of Abraham: but "In Isaac shall your seed be called." That is, the children of the flesh are not the children of God; but the children of the promise are counted for seed. For the word of promise was this, "According to this time, I will come, and Sarah shall have a son." And not only this, but Rebecca, also, having conceived twins, by one, even Isaac our father; (they, indeed, not being yet born; neither having done any good or evil; that the purpose of God might stand, by an election; not on account of works, but of him who calls:) it was said to her, "The elder shall serve the younger;" as it is written, "Jacob I have loved, but Esau I have slighted."

14.—What shall we, then, say? Is there not injustice with God?

15.—By no means. For he says to Moses, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." So, then, it is not of him who wills, nor of him who runs; but of God, who shows mercy. Besides, the scripture says to Pharaoh, "Even for this same purpose I have roused you up; that I might show, in you, my power; and that my name might be published through all the earth." Well, then, he has mercy on whom he will; and whom he will, he hardens.

19.—But, you will say to me, Why does he still find fault, for who has resisted his will? Nay, but, O man, who are you, who reply against God? Shall the thing formed, say to him who formed it, Why have you made me thus? Has not the potter a just power over the clay, to make of the same lump one vessel to honor, and another to dishonor? Yet God, willing to show his wrath, and make known his power, did bear, with much long-suffering, the vessels of wrath, fitted for destruction. And that he might make known the riches of his glory, on the vessels of mercy, which he had before prepared for glory: even us, whom he has called; not of the Jews only, but also of the Gentiles. Even as he says, by Hosea, "They shall be called my people, who were not my people; and she beloved, who was not beloved. And it shall come to pass, in the place where it was said to them, You are not my people; there they shall be called, Sons of the living God."

27.—Besides, Isaiah cries, concerning Israel, "Though the number of the children of Israel be as the sand of the sea, only a remnant shall be saved. For he is about to complete and hasten his work in righteousness; for a short work will the Lord make upon this land." And, as Isaiah has

said before, "Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like to Gomorrah." What shall we say, then, that the Gentiles, who did not seek after justification, have attained justification, even a justification which is by faith? But Israel, who followed a law of justification, have not attained to a law of justification. Why? Because *they sought it* not by faith; but, as it were, by works of law: for they stumbled, at the stone of stumbling. As it is written, "Behold I place in Zion a stone of stumbling, and a rock of offense; and whosoever believes on it, shall not be ashamed."

X.—Brethren, indeed my heart's desire and prayer to God for them, *is*, that they may be saved. For I testify for them, that they have a zeal for God; but not according to knowledge; for being ignorant of God's justification, and seeking to establish their own, they have not submitted to the justification which is of God. For Christ is the end of the law for justification to every believer. Now Moses describes the justification which is by the law, that "the man who does these things shall live by them." But the justification which is by faith speaks thus: Say not in your heart, Who shall ascend into heaven? that is, to bring Christ down. Or, Who shall descend into the abyss? that is, to bring up Christ from the dead. But what does it say? (The word is near you—in your mouth, and in your heart; that is, the word of faith which we preach:) that if you will openly confess with your mouth, that Jesus is Lord, and believe with your heart that God raised him from the dead, you shall be saved. (For with the heart *man* believes to justification: and with the mouth confession is made to salvation.) For the scripture says, "No one, who believes on him, shall be ashamed."

12.—Indeed, there is no distinction either of Jew or of Greek: for the same Lord of all, is rich toward all who call upon him. "For whoever will call on the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a proclaimer? and how shall they proclaim, unless they be sent? as it is written, "How beautiful are the feet of them, who bring the joyful message of peace—of them, who bring the joyful news of good things!" Nevertheless, all have not obeyed the gospel; for Isaiah says, "Lord, who has believed our report?" (So, then, faith comes by hearing, and hearing by the word of God.) But I ask, have they not heard? Yes, indeed, "Their sound has gone out

to all the earth, and their words to the ends of the world." I ask again, has not Israel known? First, Moses says, "I will provoke you to jealousy by that, which is no nation;—by a foolish nation I will enrage you." Besides, Isaiah is very bold when he says, "I am found by them, who did not seek me: I am shown to them, who did not ask for me." But concerning Israel he says, "All the day long, have I stretched forth my hand to a disobedient and rebelling people."

XI.—I say, then, has God cast off his people? By no means. For, even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off his people whom formerly he acknowledged. Do you not know, what the scripture says to Elijah; when he complains to God against Israel, *saying*, "Lord, they have killed thy prophets, and have digged down thy altars, and I am let alone, and they seek my life?" But what says the answer of God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal." So, then, even at this present time, there is a remnant according to an election by favor. And if by favor, it is no more of works: otherwise favor is no more favor.

7.—What then? The thing Israel earnestly seeks, that he has not obtained.

8.—But the election has obtained it, and the rest are blinded. As it is written, "God has given them a spirit of deep sleep; eyes not seeing, and ears not hearing, until this present day." And David says, "Let their table be for a snare, and a trap, and a stumbling block, and a recompense to them. Let their eyes be darkened, so as not to see; and let them bow down their back continually."

11.—I ask, then, have they stumbled, that they may fall? By no means. But, through their fall, salvation is *given* to the Gentiles, to excite them to emulation.

12.—Now, if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles; how much more their fullness? Now, I speak to you, Gentiles, (and inasmuch as I am the Apostle to the Gentiles, I do honor to my ministry,) if by any means I may excite to emulation my kindred, and may save some of them. For, if the casting away of them be the reconciling of the world; what will the receiving *of them be*, but life from the dead? Moreover, if the first fruit be holy, the mass is also holy; and if the root be holy, so are the branches. Now, if some of the branches were broken off, and you who are a wild olive, are ingrafted among them, and are become a joint par-

taker of the root and fatness of the olive; boast not against the branches: but if you boast, still, you bear not the root, but the root you.

19.—You will say, however, The branches were broken off, that I might be grafted in.

20.—True: by unbelief they were broken off, and you, by faith, stand. Be not high-minded, but fear. For, if God spared not the natural branches; perhaps, neither will he spare you.

22.—Behold, then, the goodness and severity of God! Toward them who fell, severity: but toward you, goodness, if you continue in his goodness: otherwise, you also shall be cut off. And even they, if they continue not in unbelief, shall be grafted in: for God is able to graft them in again. For if you were cut off from the olive, by nature wild, and were, contrary to nature, grafted into the good olive; how much rather shall those who are the natural branches, be grafted into their own olive? For, brethren, that you may not be wise in your own conceits, I would not have you ignorant of this secret, that blindness, in part, has happened to Israel, till the fullness of the Gentiles come in. And so all Israel shall be saved; as it is written, "The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." With respect to the gospel, indeed, they are enemies, on your account: but with respect to the election, they are beloved on account of the fathers. For the free gifts and calling of God are without repentance. Besides, as you, in times past, have disobeyed God, yet now have obtained mercy through their disobedience; even so these, also, have now disobeyed, that through your mercy, they also may obtain mercy. For God has shut up together all for disobedience, that he might have mercy upon all.

33.—Oh the depth of the riches and of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor? or who has first given to him, and it shall be recompensed to him again? For, from him, and by him, and to him, are all things: to him be the glory forever. Amen.

XII.—Wherefore, brethren, I beseech you, by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewal of your mind; that you may approve

the will of God, which is good, and acceptable, and perfect. Also, by the favor which is given to me, I charge every one of you not to think more highly of himself than he ought to think; but to think modestly, as God has distributed to every one a portion of faith. For, as in one body we have many members, but all the members have not the same office; so we, the many, are one body under Christ, and individually members of one another. Having, then, gifts differing according to the favor which is given to us—if prophecy *act* according to the measure of faith—if a ministerial office, in that office—if one is a teacher, in teaching—and the exhorter, in exhortation. *Let* him who distributes *act* with disinterestedness—him that presides, with assiduity—him that shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor the evil—adhere closely to the good. In brotherly love, be tenderly affectionate to one another—in honor, prefer one another. In business, be not slothful. Be fervent in spirit—constant in serving the Lord. Be joyful in hope, patient in affliction, steadfastly persevering in prayer. Communicate to the necessities of the saints. Follow hospitality to strangers. Bless them who persecute you—bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. Be of the same disposition toward one another. Do not care for high things; but accommodate yourselves to those which are humble. Be not wise in your own conceits. To no one return evil for evil. Seek after things honorable in the sight of all men. What relates to you is, live in peace with all men, if possible. Beloved, do not avenge yourselves, but give place to the wrath *of God;* for it is written, "Vengeance belongs to me; I will repay, says the Lord." Therefore, if your enemy hunger, give him food: if he thirst, give him drink: for by doing this, you will heap coals of fire on his head. Be not XIII. overcome by evil, but overcome evil with good. Let every soul be subject to the higher powers. For there is no power but from God; and those that exist are placed under God. Wherefore, he who sets himself in opposition to the power, resists the ordinance of God: and they who resist shall procure punishment to themselves. For rulers are not a terror to good works, but to evil. Would you, then, not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you. But if you do that which is evil, be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil. Wherefore, it is necessary

for you to be subject, not only on account of punishment, but also on account of conscience. For this reason, therefore, you pay taxes also to them, because they are public ministers of God, attending continually to this very business. Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor. Owe no man anything, unless to love one another. For he who loves another, has fulfilled the law. For this, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet;" and if there be any other commandment, it is summed up in this precept, namely, "You shall love your neighbor as yourself." Love works no evil to one's neighbor: therefore, love is the fulfilling of the law. Further, knowing the season, that it is now the hour for us to awake out of sleep. (For now our salvation is nearer than when we believed: the night is far advanced, and the day is at hand.) Let us, therefore, put off the works of darkness, and let us put on the armor of light. Let us walk about decently, as in the day, not in revelings and drunkenness; not in chamberings and lasciviousness; not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

XIV.—Receive him who is weak in the faith, without regard to differences of opinions. One, indeed, believes he may eat everything; but he who is weak eats herbs only. Let not him who eats, despise him who eats not: and let not him who eats not, condemn him who eats: for God has received him. Who are you that condemn another man's servant? By his own master he stands or falls; and he shall be made to stand, for God is able to make him stand. One, indeed, thinks one day more holy than another: but another thinks every day *alike*. Let every one be convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day to the Lord, does not observe it: he who eats, eats to the Lord, for he gives God thanks: and he who eats not to the Lord, eats not, and gives God thanks. For none of us lives to himself, and none of us dies to himself. But whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's. For to this end, Christ both died and rose, and lives again, that he might rule over both the dead and the living. But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. For it is written, "As I live, says the Lord, surely every knee shall bow to me, and every

tongue shall confess to God." Well, then, every one of us shall give an account of himself to God. Let us, therefore, no more judge one another; but let us decide, rather, not to lay an occasion of stumbling before a brother, or a cause of falling. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; yet, to him who accounts anything to be unclean, to that man it is unclean. Now, if your brother be hurt through your meat, you no longer walk as love requires. Do not destroy him with your meat for whom Christ died. Let not your good, then, be evil spoken of. For the Reign of God is not meat and drink; but righteousness and peace, and joy, in the Holy Spirit. And he who, by these things, serves Christ, is acceptable to God, and approved by men. Well, then, let us strive after peace, and mutual edification. Do not, for the sake of meat, destroy the work of God. All *meats*, indeed, are clean; but that meat is hurtful to the man who eats to occasion stumbling. It is good neither to eat flesh, nor to drink wine, nor *to do anything* by which your brother is made to stumble, or to fall, or is weakened. You have faith: keep it to yourself, in the sight of God. Happy is he who does not condemn himself in what he approves. For he who discerns a difference, between meats is condemned, if he eat; because he eats not from faith: for what is not from faith is sin.

XV.—We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Wherefore, let every one of us please his neighbor, as far as it is good for edification. For even Christ sought not his own pleasure: but, as it is written, "The reproaches of them who reproached you, have fallen on me." Now whatever things were before written, were written for our instruction: that, through the patience and admonition of the scriptures, we might have hope. Now, may the God who gives patience and admonition, give to you mutual unity of sentiment, according to Christ Jesus. That with one mind, and with one voice, you may glorify God, even the Father of our Lord Jesus Christ. Wherefore, cordially receive one another; even as Christ also has received us to the glory of God.

8.—Now, I affirm that Jesus Christ became a minister of the circumcision on account of the truth of God, in order to confirm the promises made to the fathers; and that the Gentiles might praise God on account of mercy: as it is written, "For this cause I will glorify thee among the Gentiles, and sing to thy name." And again he says, "Re-

joice, you Gentiles, with his people." And again, "Praise the Lord, all you Gentiles; and extol him, all you people." And again, Isaiah says, "There shall be a root of Jesse, and one shall arise, to be a leader of the Gentiles; upon him shall the Gentiles place their hope." Now, may the God of hope fill you with all joy, and peace, in believing; in order that you may abound in that hope, through the power of the Holy Spirit. However, my brethren, I myself am persuaded concerning you, that you also are full of goodness, being filled with all knowledge; able, also, to instruct one another. But, I have written the more boldly to you, brethren; partly, as calling things to your remembrance through the favor which is given me of God. In order to my being a minister of Jesus Christ, among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles most acceptable; being sanctified by the Holy Spirit. I have, therefore, glorying, through Christ Jesus, with respect to things pertaining to God. But, I will not dare to speak anything of what Christ has not wrought; but, of what he has wrought, by me, in order to the obedience of the Gentiles in word and deed; by the power of signs and wonders, and by the power of the Holy Spirit: so that from Jerusalem, and round about, as far as Illyricum, I have fully declared the gospel of Christ; and so, also, that I was strongly desirous to declare the gospel where Christ was not named, that I might not build on another's foundation. But, as it is written, "They shall see, to whom nothing has been told concerning him; and they who have not heard, shall understand."

22.—For which reason, also, I have been greatly hindered from coming to you. But now, having no more place in these parts, and having for many years a strong desire to come to you, whensoever I go toward Spain, I hope, as I pass on, to see you, and to be brought on my way thither by you, when I shall first, in some measure, be satisfied with your company. But now I go to Jerusalem, ministering to the saints; for Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem. They have been pleased, indeed; and their debtors they are: for if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in temporal things. Wherefore, having finished this affair, and having sealed to them this fruit, I will go from thence by you into Spain. And I know that when I come to you, I shall come in the fullness of the blessing of Christ.

30.—Now, I beseech you, brethren, by the Lord Jesus

Christ, and by the love of the Spirit, that you strive together with me, by prayers for me to God; that I may be delivered from the disobedient in Judea; and that my service, which I am performing for Jerusalem, may be acceptable to the saints: that in joy I may come to you, through the will of God, and may be refreshed among you. Now may the God of peace be with you all. Amen.

XVI.—I recommend to you Phebe, our sister, who is a deaconess of the congregation at Cenchrea, that you may receive her in the Lord, as becomes saints, and assist her, in whatever business she may have need of you: for, indeed, she has been a helper of many, and especially of me. Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus. These persons, for my life, laid down their own neck; to whom not I only give thanks, but even all the congregations of the Gentiles. Likewise, salute the congregation which is in their house. Salute Epenetus, my beloved, who is the first fruit of Asia to Christ Jesus. Salute Mary, who labored much for us. Salute Andronicus, and Junias, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, and who were in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanas, our fellow-laborer in Christ, and Stachys, my beloved. Salute Appelles, the approved in Christ. Salute those who are of the family of Aristobulus. Salute Herodion, my kinsman. Salute those of the family of Narcissus, who are in the Lord. Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord. Salute Rufus, the chosen in the Lord, and her who is the mother both of him and of me. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. Salute one another with a holy kiss. The congregations of Christ salute you. Now, I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned; and avoid them. For they who are such, do not serve our Lord Jesus, but their own belly; and by flattery and fair speeches, deceive the hearts of the simple. Now your obedience is reported to all men. I therefore rejoice on your account; nevertheless, I wish you, indeed, to be wise with respect to good; and simple with respect to evil. May the God of peace bruise Satan under your feet soon! The favor of our Lord Jesus Christ be with you. Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who wrote this

letter, salute you in the Lord. Gaius, my host, and of the whole congregation, salutes you. Erastus, the chamberlain of the city, salutes you, and Quartus, your brother. The favor of our Lord Jesus Christ be with you all! Amen. Now to Him who is able to establish you according to my gospel, and the proclamation of Jesus Christ, according to the revelation of the secret, concealed in the times of the ages, (but is now made manifest by the prophetic writings, and by the commandment of the eternal God is made known to all the Gentiles, in order to the obedience of faith:) to the wise God alone, through Jesus Christ, to whom be the glory forever. Amen.

THE

FIRST EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

CORINTHIANS.

[WRITTEN FROM EPHESUS, A.D. 56.]

1.—PAUL, a called Apostle of Jesus Christ, by the will of God, and Sosthenes, the brother, to the congregation of God which is in Corinth, sanctified by Christ Jesus, called saints; with all, in every place, who invoke the name of our Lord Jesus Christ, both their Lord and ours: favor and peace be with you from God our Father, and from the Lord Jesus Christ.

4.—I give thanks to my God always in respect of you; on account of the favor of God, which was given to you through Jesus Christ; that you were enriched with every gift, by him; even with all speech, and all knowledge, just as the testimony of Christ was confirmed among you: so that you come behind in no gift, waiting for the full manifestation of our Lord Jesus Christ; who will confirm you till the end, without accusation in the day of our Lord Jesus Christ. God is faithful, by whom you have been called into the fellowship of his Son Jesus Christ our Lord.

10.—Now, brethren, I beseech you by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfectly united in the same mind, and in the same judgment. For it has been declared to me concerning you, my brethren, by some of the family of Chloe, that there are contentions among you. And I mention this, that each of you says, I, indeed, am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were you immersed into the name of Paul? I give thanks to God that I immersed none of you except Crispus

and Gaius; lest any one should say that I immersed into my own name. And I immersed also the family of Stephanus: besides, I know not whether I immersed any other. For Christ did not send me to immerse, but to proclaim the glad tidings; not, however, with wisdom of speech, that the cross of Christ might not be deprived of its efficacy. For this doctrine (the doctrine of the cross) is, indeed, foolishness to the destroyed; but to us, who are saved, it is the power of God. Therefore, it is written, "I will destroy the wisdom of the wise, and will set aside the knowledge of the prudent." Where is the wise man? where the scribe? where the disputers of this world? Has not God shown the wisdom of this world to be folly? For, when, in the wisdom of God, the world, through wisdom, knew not God, it pleased God, through the foolishness of this proclamation, to save them who believe. And though the Jews demand a sign, and the Greeks seek wisdom; yet we proclaim a crucified Christ: to the Jews, indeed, a stumbling block, and to the Greeks foolishness: but to them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see the calling of you, brethren, that not many wise men after the flesh, not many mighty, not many noble; but God has chosen the foolish of the world to put the wise to shame; and the weak God has chosen to put the strong to shame; the ignoble of the world, and the despised, God has chosen; nay, those that are nothing, to reduce to nothing those that are; that no flesh might boast in his presence. Of him, therefore, you are in Christ Jesus, who is become to us wisdom from God, justification, also, and sanctification, and redemption. So that, as it is written, "Let him who boasts, boast in the Lord."

II.—Now, when I came to you, brethren, I came not with excellency of speech, and of wisdom, declaring to you the testimony of God. For I determined to make known nothing among you but Jesus Christ, and him crucified. And I, in weakness and in fear, and in much trembling, was with you. My discourse, also, and my proclamation, were not with persuasive words of human wisdom; but with the demonstration of the Spirit, and of power. That your faith might not stand in the wisdom of men, but in the power of God. However, we speak wisdom among the perfect: but not the wisdom of this world; neither of the rulers of this world, who are to be brought to nothing. But we speak the mysterious wisdom of God, which has been till now

concealed; which God declared before the times of the ages, should be spoken to our glory. Which none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory. For, as it is written, "Those things eye has not seen, and ear has not heard, and into the heart of man have not entered, which God has prepared for them who love him." But God has revealed *them* to us by his Spirit; for the Spirit searches all things, even the deep things of God. For who, of men, knows the *thoughts* of a man, except the spirit of man which is in him: so, also, the *thoughts* of God no man knows, but the Spirit of God. Now, we have received, not the spirit of the world, but the Spirit which comes from God, that we might know the things which are gifted to us by God. Which things, also, we speak, not in words taught by human wisdom; but in words taught by the Spirit, explaining spiritual things in spiritual words. Now, an animal man receives not the thing of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually examined. But the spiritual man examines, indeed, all things, yet he is examined by no one. For what *animal* man has known the mind of the Lord, who will instruct him? But we have the mind of Christ.

III.—Now, I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ. Milk I gave you—not meat; for you were not then able to receive it: nay, neither yet now are you able, because you are still fleshly. For, whereas, among you, envying, and strife, and divisions subsist; are you not fleshly, and walk after the manner of men? Besides, while one says I, indeed, am of Paul; and another, I of Apollos, are you not fleshly? For who is Paul, and who is Apollos; but ministers, by whom you have believed, even as the Lord has given to each? I have planted, Apollos has watered; but God has made to grow. So that neither the planter is anything, nor the waterer; but God, who makes to grow. However, the planter and the waterer are one, and each shall receive his proper reward, according to his proper labor. Wherefore, we are joint laborers, employed by God. You are God's field; you are God's building. According to the favor of God, which is given to me as a skillful architect, I have laid the foundation, and another builds upon it. But let every one take heed how he builds on it. For other foundation no one can lay, except what is laid, which is Jesus Christ. Now if any one build on this foundation, gold, silver, precious stones, wood, hay, stubble; every one's work shall be

made manifest: for the day will make it plain, because it is revealed by fire; and so the fire will try every one's work, of what sort it is. If the work of any one remain, which he has built upon the foundation: he shall receive a reward. If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as through a fire. Do you not know that you are the temple of God, and that the Spirit of God dwells among you? If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple you are.

18.—Let no one deceive himself. If any one among you think to be wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, "He entangles the wise in their own craftiness." And again, "The Lord knows the reasonings of the wise, that they are vain." Wherefore, let no man boast in men; for all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours; and you are Christ's, and Christ is God's.

IV.—So, then, let a man consider us as servants only of Christ, and stewards of the secrets of God. Now, it is required in stewards, that every one be found faithful. Therefore, to me it is a very small matter that I be condemned by you, or by human judgment, seeing I do not condemn myself. For I am conscious to myself of no fault. However, I am not by this justified; but he who judges me is the Lord. Wherefore, do not, before the time, pass any judgment, till the Lord come; who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts; and then praise shall be to every one from God. Now, these things, brethren, I have figuratively applied to myself, and Apollos, for your sakes, that by us you may learn not to esteem *teachers* above what has been written, that no one of you may, on account of one *teacher*, be puffed up against another. Besides, who makes you to differ? For what have you which you did not receive? And now, if you did receive it, why do you boast as not receiving it?

8.—Now you are filled! now you are become rich! you have reigned without us! and I wish, indeed, you had reigned, that we also might reign with you. For I think that God has set forth us, the Apostles, last, as persons appointed to death; because we are made a spectacle to the world, even to angels, and to men. We are fools on account of Christ; but you are wise in Christ: we are weak, but you are strong: you are honored, but we are despised. To the

present hour we both hunger, thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands: when reviled, we bless: when persecuted, we bear: when defamed, we beseech: we are become as the purgations of the world, the filth of all things until now. I write not these things to shame you; but, as my beloved children, I instruct you. For, though you have ten thousand teachers in Christ, yet you have not many fathers; for, to Christ Jesus, through the gospel, I have begotten you. Wherefore, I beseech you, be imitators of me. For this purpose I have sent to you Timothy, who is my beloved son, and faithful in the Lord: he will put you in mind of my ways, which are in Christ, even as I teach everywhere, in every congregation. Now, some are puffed up, as if I were not coming to you. But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power. For the Reign of God is not in word, but in power. What do you incline? Shall I come to you with a rod, or in love, and in the spirit of meekness?

V.—It is generally reported that there is incest among you; and such incest as is not even among the heathens—that one has his father's wife. And you are puffed up, and have not rather bewailed, so that he who has done this work might be taken from among you. Wherefore, I, indeed, as absent in the body yet present in spirit, have already, as present, judged him who committed this act. My sentence is this: You, being assembled, my spirit also being with you; in the name of the Lord Jesus Christ, with the power of the Lord Jesus Christ, deliver this very person up to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting is not becoming. Do you not know, that a little leaven leavens the whole mass? Cleanse out, therefore, the old leaven, that you may be a new lump, seeing you are without leaven; for even our passover, Christ is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with unleavened sincerity and truth.

9.—I wrote you, in that epistle, not to associate with the vicious; but I did not mean in general the fornicators of this world, the avaricious, the rapacious, or the idolaters; seeing, then, indeed, you must go out of the world.

11.—But now I write to you, if any one, called a brother, be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner; not to associate, not

even to eat, with such a person. For what have I to do to pronounce sentence on them also who are without? Do not you judge them who are within? But them who are without, God judges. Therefore, put away from among yourselves the wicked person.

VI.—Dare any of you, having a matter against another, be judged by the unrighteous, and not by the saints? Do you not know that the saints are to judge the world? And if the world is to be judged by you, are you unworthy to to decide your petty causes? Do you not know that we are to judge messengers? Why not, then, things pertaining to this life? If, then, you have the cognizance of such matters, why do you set those to judge who are of no account in the congregation? For shame to you I say *it!* So, then, there is not among you a wise man; not even one, who shall be able to decide between his brethren! But brother with brother is judged, and that by infidels! Now, therefore, indeed, there is plainly a fault in you, that you have law-suits with one another. Why do you not rather bear injury? Why do you not rather bear the being defrauded? But you injure and defraud; and that, too, your own brethren. Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, nor thieves, nor misers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but you are washed, but you are sanctified, but you are justified, by the name of the Lord Jesus, and by the Spirit of our God.

12.—All meats are lawful for me to eat, but all are not proper: all meats are lawful for me to eat; but I will not be enslaved by any meat. Meats for the belly, and the belly for meats; however, God will destroy both it and them. Now, the body was not made for uncleanness, but for the Lord, and the Lord for the body: and God has both raised the Lord, and will raise up us by his own power. Do you not know that your bodies are the members of Christ? Shall I, then, take the members of Christ and make them the members of a harlot? By no means. What! do you not know that he who is strongly attached to a harlot is one body? for he says, "The two shall be one flesh." But he, who is strongly attached to the Lord, is one spirit. Flee uncleanness. Every sin which a man commits, is without the body: but he who commits uncleanness, sins against his own body. What! do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have

from God? Besides, you are not your own; for you are bought with a price: therefore, with your body glorify God.

VII.—Now, concerning the things of which you wrote me: It is good for a man not to marry a woman. Nevertheless, on account of uncleanness, let every man have a wife of his own, and let every woman have her own husband. Let the husband fulfill his obligations to his wife: and in like manner, also, the wife to the husband. The wife has not the command of her own person, but the husband: and in like manner, also, the husband has not the command of his own person, but the wife. Deprive not one another, unless, perhaps, by consent, for a time, that you may devote yourselves to prayer; and do you come again together, that Satan may not tempt you through your incontinency.

6.—But this which follows I speak as an advice, and not as an injunction, that I wish all men to be as I myself am. However, each has a proper gift from God; one, indeed, after this manner, and another after that. I say, to the unmarried men, and to the widows, it is good for them if they can remain even as I do. Yet, if they can not live continently, let them marry; for it is better to marry than to be in pain. Now, those who have married I charge, (yet not I, but the Lord;) let not a wife depart from her husband: but if she even depart, let her remain unmarried, or be reconciled to her husband; and a husband must not put away his wife. But the rest I command, not the Lord; if any brother have an infidel wife, who herself is well pleased to dwell with him, let him not put her away. And a woman who has an infidel husband, who himself is well pleased to dwell with her, let her not put him away. For the infidel husband is sanctified by the wife, and the infidel wife is sanctified by the husband; otherwise, certainly your children were unclean; whereas, indeed, they are holy. But if the infidel depart, let him depart: the brother or the sister is not in bondage with such; but God has called us to peace. For how do you know, O wife! whether you shall save your husband? And how do you know, O husband! whether you shall save your wife? But as God has distributed to every one, and as the Lord has called every one, so let him walk; and so, in all the congregations, I ordain. Has any circumcised one been called? Let him not be uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every one remain in the same calling in which he was called. Were you called, being a bondman? Be not

careful to be made free. Yet, if you can be made free, prefer it. For a bondman, who is called by the Lord, is the Lord's freedman. In like manner, also, a freedman who is called, is Christ's bondman. You were bought with a price: become not the slaves of men. Brethren, in what state each one was called, in that let him remain with God.

25.—Now, concerning virgins, I have not a commandment of the Lord: but, I give my judgment, as having obtained mercy of the Lord, to be faithful. I declare this, then, to be good, on account of the present distress; namely, that it is good for a man who is unmarried, to continue so. Are you bound to a wife? seek not to be loosed. Are you loosed from a wife? seek not a wife. And yet, if you marry, you have not sinned; and if a virgin marry, she has not sinned: nevertheless, affliction in the flesh such shall have; but I spare you. Now, this I say, brethren, the time being short, it remains that both they who have wives, should be as not having wives; and they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing; and they who use this world, as not abusing it: for the form of this world passes by. Besides, I would have you without anxious care. The unmarried man anxiously cares for the things of the Lord; how he shall please the Lord. But he who is married, anxiously cares for the things of the world; how he shall please his wife. There is the like difference between the wife and the virgin. The unmarried woman anxiously cares for the things of the Lord; that she may be holy, both in body and spirit: but she who is married, anxiously cares for the things of the world; how she shall please her husband. Now, this I say, for your own benefit; not with a view to lay a snare for you, but for that which is becoming, and best adapted to a steady, uninterrupted adherence to the Lord. But if any one thinks he acts improperly toward his virgin, if she be above age, unmarried, and so needs to be married; let him do what she inclines, he does not sin: let such marry. But he who stands firm in his heart; not having necessity, and has power concerning his own will; and has determined this in his own heart, to keep his virgin, does well. So, then, even he who gives her in marriage, does well; but he who gives her not in marriage, does better.

39.—A wife is bound, as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she pleases; only in the Lord. But she is happier if she continue as she is. This is my opinion; and I think I have the Spirit of God.

VIII.—Now, concerning things sacrificed to idols, we know, (for we all have knowledge. Knowledge puffs up, but love builds up. However, if any one is confident of knowing anything, he has known nothing, yet, as he ought to know. But, if any one love God, the same is acknowledged by him.)

4.—Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world; and that there is no other God but one. For though, indeed, there are nominal gods, whether in heaven or on earth; (as, indeed, there are many gods, and many lords;) yet, to us, there is but one God, the Father; of whom all things are, and we for him: and one Lord, Jesus Christ; by whom all things are, and we by him. However, this knowledge is not in all: for some, till this hour, in the conscience of the idol, eat it, as a thing sacrificed to the idol; and their conscience, being weak, is defiled. But meat does not recommend us to God: for neither, if we eat, are we the better; neither, if we do not eat, are we the worse. Nevertheless, take heed, lest, perhaps, this liberty of yours become a stumbling block to the weak. For if any one see you, who have knowledge, at table in an idol's temple, will not the conscience of him that is weak, be encouraged to eat things sacrificed to idols? and through this, your knowledge, shall the weak brother perish, for whom Christ died? And, by thus sinning against the brethren, and wounding their weak conscience, you sin against Christ. Wherefore, if meat make my brother stumble, I will never eat flesh, lest I make my brother stumble.

IX.—Am I not an Apostle? Am I not a freeman? Have I not seen Jesus Christ, our Lord? Are not you my work in the Lord? If to others I am not an Apostle, yet, to you, at least, I am; for the seal of my apostleship, are you, in the Lord. My answer to them who condemn me, is this: Have we not liberty to eat, and to drink? Have we not liberty to lead about a sister wife, as the other Apostles, and the brethren of the Lord, and Cephas? Or, have I, only, and Barnabas, not liberty to forbear working? Who, at any time, serves in the wars, on his own charges? Who plants a vineyard, and does not eat the fruit of it? Or who feeds a flock, and does not eat of the milk of the flock? Do I speak these things as a man? Or does not the law also say these things? For, in the law of Moses it is written, "You shall not muzzle the ox treading out the corn." Does God take care of oxen? Or, does he command this chiefly for our sakes? For our sakes, certainly, it was written: because, he who plows, ought to plow in hope; and he who

threshes, in hope, ought to partake of his own hope. If we have sown for you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this authority over you, ought not we, rather? Nevertheless, we have not used this power; but we bear all things, that we may not give any hindrance to the gospel of Christ. Do you not know that they who perform sacred offices, eat from the temple? Do not they who wait at the altar share with the altar? So also, the Lord has appointed them who announce the gospel, to live by the gospel. But I have used none of these *privileges;* neither have I written these things that it should be so done to me: for it were good for me rather to die, than that any one should make my boasting void. For when I declare the gospel, I have nothing to boast of; because necessity is laid upon me: yes, woe awaits me if I declare not the gospel. Now, if I do this willingly, I have a reward; but, if against my will, *still* I am intrusted with the stewardship. What, then, is my reward? that, when declaring the gospel, I shall exhibit the gospel of Christ without charge, in order that I may not abuse my power in the gospel. For, though I be a freeman, with respect to all; I have made myself a servant to all, that I might gain the more. So, to the Jews, I became as a Jew, that I might gain the Jews: to those under the law, (though not under the law,) as under the law, that I might gain those under the law: to those without law, as without law, (not being without law to God, but under law to Christ,) that I might gain those that are without law. To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. Now, this I do for the sake of the gospel, and that I may become a joint partaker of its rewards. Do you not know that they who run a race, all run, but one only receives the prize? So run, that you may lay hold on the prize. Now, every one who contends is temperate in all things: they, indeed, that they may receive a fading crown; but we, one that does not fade. I, therefore, so run, as not out of view. So I fight, not as beating the air: but, I mortify my body, and keep it in subjection; lest, perhaps, having proclaimed to others, I myself should not be accepted.

X.—Now, I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were immersed into Moses, in the cloud and in the sea; and all did eat the same spiritual meat; and all did drink the same spiritual drink; (for they drank of the spiritual rock, which followed them, and that rock was

Christ.) Nevertheless, with the greater part of them, God was not well pleased; for they were cast down in the wilderness. Now, these things have become types to us, in order that we should not be lusters after evil things, even as they lusted. Neither be you idolaters, as some of them were; as it is written, "The people sat down to eat and to drink, and rose up to dance." Neither let us commit whoredom, as some of them committed whoredom, and fell, in one day, twenty-three thousand. Neither let us grievously tempt Christ, as some of them tempted, and perished by serpents. Neither murmur you, as even some of them murmured, and perished by the destroyer. Now, all these things happened to them as types; and are written for our admonition, on whom the ends of the ages are come. Wherefore, let him who thinks he stands, take heed, lest he fall. No trial has come upon you but such as belongs to man; and God is faithful, who will not suffer you to be tried above what you are able, but will, with the trial, also make a way to escape, that you may be able to bear. Wherefore, my beloved, fly from idolatry. I speak as to wise men; judge you what I say. The cup of blessing, which we bless; is it not the joint participation of the blood of Christ? The loaf, which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many, are one body: for we all participate of that one loaf. Look at Israel after the flesh. Are not they, who eat of the sacrifices, joint partakers of the altar? What, then, do I affirm? that an idol is anything, or that an idol sacrifice is anything? No. But, that what the heathens sacrifice, they sacrifice to demons, and not to God. Now, I would not have you to become joint partakers with the demons. You can not drink the cup of the Lord, and the cup of demons: you can not partake of the table of the Lord, and of the table of demons. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful, but all are not expedient; all are lawful, but all do not edify. Let no one seek his own, but that of his neighbor, *also*. Whatever is sold in the shambles, eat, asking no question on account of conscience; "for the earth is the Lord's, and the fullness thereof." And if any of the unbelievers invite you, and you incline to go, whatever is set before you, eat; asking no question on account of conscience. But if any one say to you, This is a thing sacrificed to an idol; do not eat, on account of him who showed it, and of conscience. Now, I say conscience, not your own, but that of the other.

30.—But why is my liberty judged by another's con-

science? But if, by favor, I be a partaker, why am I evil spoken of, for that for which I give thanks?

31.—Whether, then, you eat or drink, or whatever you do, do all to the glory of God. Be no occasion of stumbling; neither to the Jews, nor to the Greeks, nor to the congregation of God. Even as I please all men in all things; not seeking my own advantage, but that of the many, that
XI. they may be saved. Become imitators of me, even as I also am of Christ.

2.—Now I praise you, brethren; because, in all things, you remember me, and hold fast the traditions as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man who prays, or prophesies, having his head covered, dishonors his head. And every woman who prays, or prophesies, with her head uncovered, dishonors her head. Besides, it is one and the same, with being shaved. Wherefore, if a woman be not vailed, even let her be shorn: but, if it be shame for a woman to be shorn or shaved, let her be vailed. Now, man, indeed, ought not to cover the head, being the image and glory of God, but woman is the glory of man. Besides the man is not of the woman; but the woman is of the man. And, also, the man was not created for the woman, but the woman for the man. For this reason, ought the woman to have a vail on her head, on account of the messengers. However, neither is the man without the woman, nor the woman without the man, in the Lord. Besides, as the woman is from the man, so, also, the man is by the woman; but all from God. Judge in yourselves, is it decent that a woman pray to God unvailed? Does not even nature itself teach you, that if, indeed, a man have long hair, it is a disgrace to him? But if a woman have long hair, it is a glory to her: for her hair is given to her for a vail. However, if any one resolve to be contentious, we have no such custom; neither the congregations of God.

17.—Now, in declaring this, that you come together, not for the better, but for the worse, I do not praise you. For, first, indeed, I hear, that when you come together in the congregation, there are schisms among you; and I partly believe it. For there must even be sects among you, that the approved among you may be made manifest. But your coming together into one place, is not to eat the Lord's supper. For, in eating it, every one takes first his own supper; and one, indeed, is hungry, and another is filled. What! have you not houses, to eat and to drink in? or, do you despise

the congregation of God, and put to shame those who have not? What shall I say to you? Shall I praise you? In this, I praise you not.

23.—For I received from the Lord what, also, I delivered to you: that the Lord Jesus, in the night in which he was betrayed, took a loaf; and, having given thanks, he broke it; and said, Take, eat; this is my body, which is broken for you: do this in remembrance of me. In like manner, also, the cup, after he had supped; saying, This cup is the new institution in my blood: do this, as often as you drink it, in remembrance of me. For as often as you eat this loaf, and drink this cup, you openly publish the death of the Lord, until he come. So, then, whosoever shall eat this loaf, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the loaf, and drink of the cup. For he who eats and drinks unworthily, eats and drinks judgment to himself, not distinguishing the body of the Lord. For this cause, many among you are weak and sick, and a considerable number are fallen asleep. But if we would judge ourselves, we should not be judged. Yet, when we are judged by the Lord, we are corrected, that we may not be condemned with the world. Wherefore, my brethren, when you come together to eat, wait for each other. And if any one hunger, let him eat at home, that you may not come together for judgment. And the other things I will set in order when I come.

XII.—Now, concerning spiritual gifts, brethren, I would not have you ignorant. You know that you were Gentiles, led away to dumb idols, even as you happened to be led. Wherefore, I inform you, that no one, speaking by the Spirit of God, pronounces Jesus accursed; and, that no one can declare Jesus Lord, except by the Holy Spirit. Now, there are diversities of gifts, but the same spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but it is the same God, who works all in all. And to each is given this manifestation of the Spirit, for the advantage of all. For to one, indeed, is given, by the Spirit, the word of wisdom: and to another, the word of knowledge, according to the same Spirit. And to another, faith, by the same Spirit: and to another, the gifts of healing, by the same Spirit: and to another, the operations of powers: and to another, prophecy: and to another, discerning of spirits: and to another, diverse kinds of foreign tongues: and to another, the interpretation of foreign tongues. Now, all these does the one and the same Spirit effectively

work; distributing to each, respectively, as he pleases. For, as the body is one, although it have many members; and all the members of that one body, being many, are one body, so also is Christ. For, indeed, by one Spirit, we all have been immersed into one body; whether Jews or Greeks, whether slaves or freemen; and all have been made to drink of one Spirit. Since, then, the body is not one member, but many; if the foot shall say, Because I am not the hand, I am not of the body; is it, for this, not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But, now, God has placed the members, every one of them, in the body, as he has pleased. Besides, if all were one member, where were the body? But now, indeed, there are many members, but one body. Therefore, the eye can not say to the hand, I have no need of you: nor, again, the head to the feet, I have no need of you. Nay, those members of the body which seem to be more feeble, are necessary. And those which we think are less honorable members of the body, around them we throw more abundant honor; and so, our uncomely members have more abundant comeliness. But, our comely members have no need. However, God has tempered the body together; having given to the member which wants it, more abundant honor. That there may be no schism in the body; but, that the members may have the very same anxious care, one for another. So, whether one member suffer, all the members sympathize; or, one member be honored, all the members rejoice together. Now, you are Christ's body, and members in particular. And these, indeed, God has placed in the congregation: first, Apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers, directors, kinds of foreign languages. Are all Apostles? are all prophets? are all teachers? have all powers? have all the gift of healing? do all speak in foreign languages? do all interpret? Now, ardently desire the best gifts; and yet I show you a more excellent way.

XIII.—Though I could speak with the tongues of men, and of angels, but have not love, I become as sounding brass, or a noisy cymbal. And though I have prophecy, and know all secrets, and all knowledge; and though I have all faith, so as to remove mountains, but have not love, I am nothing. And though I spend all my goods in feeding the poor, and though I deliver my body to be burned, but have not love, I am nothing profited. Love suffers long, and is kind.

Love envies not. Love does not vaunt; is not puffed up; does not behave itself unbecomingly; does not seek its own things; is not exasperated; does not imagine evil; does not rejoice in iniquity, but greatly rejoices in the truth: covers all things, believes all things, hopes all things, endures all things. Love never fails: but, whether prophecies, they will be out of use: or foreign languages, they shall cease: or science, it shall be abolished. For we know only in part, and prophesy in part. But when perfection is come, then what is in part will be done away. When I was a child, I spoke as a child, I conceived as a child, I reasoned as a child. But when I became a man, I put away childish things. For now we see through a glass obscurely; but then, face to face: now, I know in part; but then, I shall fully know, even as I am fully known. And now abide faith, hope, love, these three: but the greatest of these is love.

XIV.—Pursue love, and earnestly desire spiritual gifts; but especially that you may prophesy. For he who speaks in a foreign language, speaks not to men, but to God; for no one understands him: nevertheless, by the Spirit he speaks secrets. But he who prophesies, speaks to men for edification, and exhortation, and consolation. He who speaks in a foreign language, edifies himself: but he who prophesies, edifies the congregation. I wish, indeed, that you all spoke in foreign languages; but rather that you prophesied: for greater is he who prophesies, than he who speaks in foreign languages, unless, indeed, he interpret, that the congregation may receive edification. For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you intelligibly; either by revelation, or by knowledge, or by prophecy, or by doctrine? In like manner, things without life, giving sound; whether pipe, or harp; unless they give a difference to the notes, how shall it be known what is piped, or harped? And, therefore, if the trumpet give an unintelligible sound, who will prepare himself for battle? So, also, you, unless with the tongue you give intelligible speech, how shall it be known what is spoken? Therefore, you will be speaking to the air. There are, perhaps, so many kinds of languages in the world, and none of them is without signification. Yet, if I do not know the meaning of the language, I shall be to him who speaks, a foreigner; and he who speaks, will be a foreigner to me. Wherefore, you, also, since you are earnestly desirous of spiritual gifts, seek them, that you may abound for the edifi-

cation of the congregation. For which cause, let him who prays in a foreign language, pray that he may interpret. For if I pray in a foreign language, my spirit prays; but my understanding is unfruitful. What, then, is to be done? I will pray with the Spirit, but I will pray also with understanding: I will sing with the Spirit; but I will sing also with understanding. Else, when you shall bless with the spirit, how shall he who fills up the place of the unlearned, say the Amen to your thanksgiving, since he knows not what you say? For you, indeed, give thanks well; but the other is not edified. I give thanks to God, speaking in more foreign languages than all of you; yet, in the congregation, I would rather speak five sentences with my meaning understood, that I may instruct others, also, than ten thousand sentences in a foreign language. Brethren, be not children in understanding; but in evil be children, and in understanding be full grown men. In the law it is written, "Surely, with other tongues, and with other lips, I will speak to this people; yet not even then will they hearken to me, says the Lord." So that foreign languages are for a sign; not to believers, but to unbelievers: but prophecy is for a sign; not to unbelievers, but to believers. If, then, the whole congregation be come together in one place, and all speak in foreign languages; and there come in unlearned persons, or unbelievers, will they not say that you are mad? But if all prophesy, and there come in an unbeliever, or an unlearned person, he is corrected by all, he is examined by all; the hidden things of his heart are made manifest: and so, falling on his face, he will worship God, publishing that God is actually among you. What is it, then, brethren? When you are come together, each of you has a psalm, has a discourse, has a foreign language, has a revelation, has an interpretation! Let all things be done to edification. And if any one speak in a foreign language, let it be by two, or at most by three *sentences*, and separately; and let one interpret. But if there be no interpreter, let him be silent in the congregation; yet let him speak to himself and to God. Now, let two or three prophets speak, and let the others judge. But, if to another, sitting by, anything be revealed, let the first be silent. For you can all prophesy, one by one, that all may learn, and all may be comforted. For the spirits of the prophets are subject to the prophets. Besides, God is not the author of confusion, but of peace. As in all the assemblies of the saints, let your women be silent in the congregations: for it has not been permitted to them to speak, but they must be in subjection; as the law also com-

mands. And if they wish to learn anything, let them ask their own husbands, at home: for it is an indecent thing for women to speak in the congregation. What! went the word of God forth from you? or did it come to you only? If any one be really a prophet, or spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord. And if any one be ignorant, let him be ignorant. Wherefore, brethren, earnestly desire to prophesy; and hinder not to speak in foreign languages. Let all things be done decently and in order.

XV.—Now I declare to you, brethren, the glad tidings which I announced to you; which, also, you have received, and in which you stand. By which, also, you are saved, if you retain those joyful tidings which I delivered to you; unless, indeed, you have believed to no purpose. For I delivered to you, among the first things, what also I received first—that Christ died for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scriptures; and that he was seen by Cephas, then by the twelve. After that, he was seen by above five hundred brethren at once; of whom the greater part remain to this present time, but some are fallen asleep. After that, he was seen by James; then, by all the Apostles. And, last of all he was seen by me, as by one born out of due time. For I am the least of the Apostles; who am not worthy to be called an Apostle, because I persecuted the congregation of God. But, by the favor of God, I am what I am: and his favor which was bestowed on me, was not vain; for I have labored more abundantly than all of them; yet not I, but the favor of God, which is with me. Well, then, whether I or they, so we proclaim, and so you believed. Now, if it be proclaimed that Christ was raised from the dead, how is it that some among you say, that there is no resurrection of the dead? For if there be no resurrection of the dead, neither has Christ been raised. And if Christ has not been raised, vain, certainly, is our proclamation, and vain, also, is your faith. Besides, we are found even false witnesses concerning God: because we have witnessed, with respect to God, that he raised Christ; whom he raised not, if, indeed, the dead are not raised. And if the dead are not raised, neither has Christ been raised. Farther, if Christ has not been raised, your faith is useless; you are still in your sins. Certainly, also, they who are fallen asleep in Christ are perished. If in this life, only, we have hope in Christ, we are, of all men, the most miserable.

20.—But now Christ is raised from the dead,—the first

fruit of them who have fallen asleep. For since through a man came death, through a man also comes the resurrection of the dead. Therefore, as by Adam all die, so also by Christ all shall be made alive. But every one in his own rank: Christ the first fruit; they that are Christ's, afterward, at his coming. Then comes the end, when he shall resign the kingdom to God, even the Father; when he shall have abolished all government, and all authority, and power. For he must reign till he has put all the enemies under his feet. The last enemy, Death, shall be destroyed. For he has subjected all things under his feet. Now when it says that all things are subjected, it is manifest that he is excepted, who has subjected all things to him. Now, when all things are subjected to him, then even the Son himself shall be subjected to him, who subjected all things to him, that God may be all in all.

29.—Otherwise, what shall they do, who are immersed for the dead, if the dead rise not at all? why then are they immersed for them?

30.—And why do we endanger ourselves every hour? I solemnly declare, by your rejoicing, which I *also* have in Christ Jesus our Lord, that every day I die.

32.—If, after the manner of men, I have fought with wild beasts at Ephesus, what is the advantage to me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake up as you ought, and sin not; for some *of you* have not the knowledge of God. For shame to you, I say it.

35.—But some one will say, How can the dead be raised up? and with what kind of body do they come? Simpleton! what you sow is not made alive, except it die. And as to what you sow, you do not sow the body which shall be produced, but the naked grain; it may be of wheat, or of any other kind: but God gives it a body, as it has pleased him; and to each of the seeds, its proper body. All flesh is not the same flesh: but there is, indeed, one flesh of men, and another of beasts, and another of fishes, and another of fowls. And there are bodies celestial, and bodies terrestrial: but different, indeed, is the glory of the celestial, and that of the terrestrial. The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: moreover, star excels star in glory. Just so is the resurrection of the dead. It is sown in corruption—it is raised in incorruption: it is sown in dishonor—it is raised in glory: it is sown in weakness—it is raised in power: it is sown an

animal body—it is raised a spiritual body. There is an animal body, and there is a spiritual body. For thus it is written, "The first man, Adam, was made a living soul—the last Adam, a vivifying spirit." However, that was not first, which is spiritual; but that which is animal, and then that which is spiritual. The first man, from the earth, was earthy; the second man is the Lord from heaven. As *was* the earthy, so also *are* the earthy; and as *is* the heavenly, such also *shall be* the heavenly. For, as we have borne the image of the earthy, we shall also bear the image of the heavenly. And this I affirm, brethren, that flesh and blood can not inherit the kingdom of God; neither can corruption inherit incorruption. Behold, I tell you a secret: we shall not, indeed, all die; but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead shall be raised incorruptible; and we shall be changed. For this corruptible body, must put on incorruption; and this mortal body must put on immortality. Now, when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then that saying of scripture shall be accomplished, "Death is swallowed up forever." Death! where is thy sting? Hades! where is thy victory? For the sting of death is sin, and the strength of sin is the law. Now thanks be to God, who gives us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be stable, unmoved; abounding in the work of the Lord at all times, knowing that your labor is not vain in the Lord.

XVI.—Now, concerning the collection, which is for the saints; as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may be then no collections. And when I come, whomsoever you shall approve by letters, them I will send to carry your gift to Jerusalem. Or, if it be proper that even I should go, they shall go with me. Now, I will come to you, when I have passed through Macedonia, (for I do pass through Macedonia;) and, perhaps, I shall abide, and even winter with you, that you may send me forward, whithersoever I may go. For I will not now see you in passing; but I hope to remain with you some time, if the Lord permit. However, I shall remain at Ephesus till Pentecost. For a great and effectual door is opened to me, yet there are many opposers. Now, if Timothy be come, take care that he be among you without fear; for he works even as I do, the work of the Lord.

Wherefore, let no one despise him; but send him forward in peace, that he may come to me; for I expect him with the brethren. And with relation to our brother Apollos, I entreated him much to go to you with the brethren; but his inclination was not at all to go now, but he will go when he shall find a convenient season. Watch; stand fast in the faith: acquit yourselves like men; be strong. Let all things be done with love. You know the family of Stephanus, that it is the first fruit of Achàia, and that they have devoted themselves to the ministry for the saints. I entreat you, therefore, brethren, that you submit yourselves to such, and to every joint worker and laborer. I am glad of the coming of Stephanus, and Fortunatus, and Achàicus; for they have supplied your deficiency, and have refreshed my spirit and yours; wherefore, acknowledge such persons. The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the congregation which is in their house. All the brethren salute you. Salute one another with a holy kiss. The salutation of Paul with my own hand. If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes. The favor of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

THE

SECOND EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

CORINTHIANS.

[WRITTEN FROM MACEDONIA, A.D. 57.]

I.—PAUL, an Apostle of Jesus Christ, by the will of God, and Timothy, the brother, to the congregation of God which is in Corinth, together with all the saints who are in all Achaia: Favor to you, and peace from God our Father, and from the Lord Jesus Christ.

3.—Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation! who comforts us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation with which we ourselves are comforted of God. For as the sufferings for Christ abound in us, so, also, our consolation abounds through Christ. Now, whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which is effected by enduring the same sufferings which we also suffer. And our hope of you is steadfast, knowing that, as you are partakers of the sufferings, so *shall you be* also of the comfort. Wherefore, brethren, we would not have you ignorant concerning our affliction, which happened to us in Asia; that we were exceedingly pressed above our strength, insomuch that we despaired even of life. Nay, more, we ourselves had the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raises the dead; who delivered us from so great a death, and does deliver; in whom we trust that he will yet deliver us; you, also, laboring together in prayer for us, that the gift to us from many persons, may, by many, be acknowledged with thanksgiving for us. For this is our glorying—the testimony of our con-

science, that with godly simplicity and sincerity, (not with fleshly wisdom, but by the favor of God,) we have behaved ourselves in the world, and more abundantly among you. For we write no other things to you than what you read, and also acknowledge; and I hope that you will acknowledge, even to the end; seeing, indeed, you have acknowledged us in part, that we are your boasting, even as you also are ours, in the day of the Lord Jesus. And in this persuasion I purposed to come to you first, that you might have a second gift; and from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea. Having, then, purposed this, did I, indeed, use levity? or the things which I purpose, do I purpose according to the flesh; so that with me there should be yes, yes, and no, no? But as God is faithful, certainly our word which was to you, was not yes and no. For the Son of God, Jesus Christ, who was proclaimed to you by us, even by me and Sylvanus, and Timothy, was not yes and no; but in him was yes. And whatever promises are of God, were through him yes, and through him amen, to the glory of God, by us. Now, he who establishes us with you in Christ, and who has anointed us, is God: who has also sealed us, and given us the earnest of the Spirit in our hearts. Moreover, I call on God as a witness against my soul, that to spare you, I have not as yet come to Corinth. Not that we lord it over your faith, but we are joint promoters of your joy: for by the faith you stand.

II.—Besides, I determined this with myself, not to come again to you with sorrow. For if I should make you sorry, who then is he that could make me glad, unless the same who is made sorry by me? Wherefore, I wrote to you this very thing, that, coming, I might not have sorrow from them in whom I ought to rejoice; being firmly persuaded concerning you all, that my joy is the joy of you all. For out of much affliction and distress of heart, I wrote to you with many tears; not that you might be made sorry, but that you might know the love which I have most abundantly toward you. Now, if a certain person has grieved me, he has not grieved me except by a part of you, that I may not lay a load on you all. Sufficient for such a one is this punishment, which was inflicted by the majority. So that, on the other hand, you ought more willingly to forgive and comfort him, lest such a one should be swallowed up by excessive grief. Wherefore, I beseech you to confirm your love to him. For to this end, also, I wrote, that I might know the proof of you, whether you be obedient in all things. Now,

to whom you forgive anything, I also forgive: and even I, if I have now forgiven anything, to whom I forgave it, for your sakes I forgave it, in the person of Christ: that we may not be overreached by Satan; for we are not ignorant of his devices.

12.—Moreover, when I came to Troas, in order to declare the gospel of Christ, and a door was opened to me by the Lord; I had no rest in my spirit, because I found not Titus, my brother: therefore, bidding them farewell, I went away into Macedonia. Now, thanks be to God, who at all times causes us to triumph in Christ; and who, by us, diffuses the odor of the knowledge of him in every place: for we are, through God, a fragrant odor of Christ, among the saved and among the destroyed. To these, indeed, we are the odor of death, ending in death; but to the others, the odor of life, ending in life: and who is competent to these things? However, we are not like many who adulterate the word of God: but really from sincerity, yes, really from God, in the sight of God, we speak in Christ.

III.—Must we begin again to commend ourselves? or need we, as some, letters of recommendation to you, or letters of recommendation from you? You are our letter, written on our hearts, known and read of all men. For you are plainly declared Christ's letter, ministered by us, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart. Now we have such confidence through Christ, toward God; not that we are competent by ourselves to reckon anything as from ourselves: but our competency is from God, who has made us competent ministers of a new institution; not of letter, but of spirit: for the letter kills; but the spirit makes alive. For if the ministration of death in letters engraved on stone was with glory, so that the children of Israel could not steadfastly behold the face of Moses, because of the glory of his face, which was to be abolished; how much rather shall not the ministration of the Spirit be with glory? For if the ministration of condemnation was glorious, much more does the ministration of justification abound in glory. For, indeed, that which was glorified, was not glorified, in this respect, by reason of the transcendent glory. For if that which is abolished was with glory, much more that which continues, is with glory. Having, therefore, such confidence, we use great plainness of speech; and not as Moses, who put a vail upon his face, that the children of Israel might not steadfastly look to the end of that which is abolished. Indeed, their minds were blinded: for, till this

day, the same vail remains in the reading of the Old Institution; it not being discovered that it is abolished in Christ. Moreover, till this day, when Moses is read, the vail lies upon their heart. But when it shall turn to the Lord, the vail shall be taken from around it. Now, the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. And we all, with unvailed face, beholding, as in a mirror, the glory of the Lord; are transformed into the same image, from glory to glory, as by the Lord, the Spirit.

IV.—Wherefore, having this ministry, as we have received mercy, we do not falter; but have commanded away the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. If then, indeed, our gospel be vailed, it is vailed among the destroyed; among whom the god of this world has blinded the minds of the unbelieving, lest the light of the gospel of the glory of Christ, who is the image of God, might shine into them. Now, we do not preach ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake. For God, who commanded light to shine out of darkness, has shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7.—But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. We are pressed on every side, but not straitened; perplexed, but not in despair; persecuted, but not utterly forsaken; cast down, but not destroyed. At all times carrying about in the body, the putting to death of Jesus, that the life also of Jesus may be manifested in our body. For we who live are always exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh. So that death works in us, but life in you. Yet, having the same spirit of faith, according to what is written, "I believed, therefore I have spoken;" we, also, believe, and therefore speak; knowing that he who raised up the Lord Jesus, will raise us up, also, by Jesus, and will present us with you. For all these things are for your sakes; that the favor which has abounded to many, may, through the thanksgiving of the greater number, redound to the glory of God. Wherefore, we do not faint; but, though, indeed, our outward man is impaired, yet the inward man is renewed, day by day. For our momentary light afflictions work out for us an eternal weight of glory, great beyond expression; while we are aiming, not at things seen, but at things un-

seen: for the things seen are temporal, but the things un-
V. seen are eternal. For we know that if the earthy
house of this our tabernacle were dissolved, we have a build-
ing of God, a house not made with hands, everlasting, in
the heavens. For, indeed, in this we groan, earnestly de-
siring to be invested with our heavenly mansion. And
surely, being thus invested, we shall not be found naked.
For, indeed, we that are in this tabernacle do groan, being
burdened: not that we desire to be divested, but invested:
that mortality may be swallowed up by life. Now he who
has wrought us up to this very desire, is God, who has also
given us the earnest of the Spirit. We are, therefore, al-
ways courageous; knowing that while at home in the body,
we are absent from the Lord: (for we walk by faith, not by
sight.) We are courageous, indeed, and desirous rather to
be absent from the body, and to be present with the Lord.
Therefore, also, we strive earnestly, whether at home, or from
home, to be acceptable to him. For we must all appear be-
fore the tribunal of Christ, that every one may receive the
things done in the body, according to what he has done,
whether good or evil. Knowing, therefore, the terror of the
Lord, we persuade men; and are made manifest to God:
and, I trust, are made manifest also to your consciences.
However, we do not again commend ourselves to you, but
only give you occasion of boasting concerning us, that you
may have an answer to them who boast in appearance, not
in heart. For, whether we be beside ourselves, it is for
God; or whether we be sober, it is for you. For the love
of Christ constrains us, having judged thus—that if one
has died for all, certainly all have died; and that he has
died for all, that they who live should no longer live to
themselves, but to him who has died and rose again for
them.

16.—So that we, from this time forth, respect no man on
account of the flesh: and even if we have esteemed Christ
on account of the flesh, yet now we esteem him no more on
that account. For, if any one be in Christ, he is a new
creature; old things have passed away; behold, all things
have become new! And all these things of God, who has
reconciled us to himself through Jesus Christ, and has given
to us the ministry of the reconciliation—namely, that God
was, by Christ, reconciling the world to himself, not counting
to them their trespasses, and has committed to us the word
of the reconciliation. We, therefore, execute the office of
ambassadors for Christ, as of God beseeching you by us;
we pray you, in behalf of Christ, be reconciled to God.

For he has made him, who knew no sin, a sin-offering for us; that we might become the justified of God, by him. VI. We, then, as fellow-laborers, also beseech you not to receive the favor of God in vain; (for he says, "In an accepted season I have hearkened to you; and in a day of salvation I have helped you." Behold, now is a highly accepted season; behold, now is a day of salvation:) giving no cause of offense in anything, that the ministry be not blamed. But by everything approving ourselves as ministers of God, by much patience, by oppressions, by necessities, by distresses, by stripes, by imprisonments, by tumults, by labors, by watchings, by fastings; by purity, by knowledge, by long-suffering, by goodness, by a holy spirit, by love unfeigned; by the word of truth, by the power of God, through the armor of righteousness of the right hand and of the left; through honor and dishonor, through bad fame and good fame; as deceivers, yet true; as unknown, yet well known; as dying, yet, behold, we live; as chastised, yet not killed; as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

11.—Corinthians! our mouth is open to you, our heart is enlarged. You are not straitened in us, but you are straitened in your own bowels. Now, in return, (I speak as to children,) be you also enlarged. Be not unequally yoked with unbelievers; for what fellowship has righteousness with unrighteousness? and what communion has light with darkness? what concord has Christ with Belial? or what portion has a believer with an unbeliever? And what agreement has the temple of God with idols? for you are the temple of the living God; as God has said, "Assuredly I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people. Wherefore, come out from among them, and be separated, says the Lord, and touch no unclean person; and I will receive you; and I will be to you a Father, and you shall be to me sons and daughters says the Lord Almighty."

VII.—Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit; perfecting holiness in the fear of God. Receive us cordially. We have injured no one; we have corrupted no one; we have defrauded no one. I speak not this to condemn you; for I have said before, that you are in our hearts, to die and live with you.

4.—Great is my freedom of speech to you; great is my boasting concerning you: I am filled with consolation, I

exceedingly abound in joy in all our affliction. For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without were fightings—within were fears. Nevertheless, God, who comforts them who are cast down, comforted us by the coming of Titus—(not, indeed, by his coming only; but more especially by the consolation with which he was comforted by you)—when he told us your earnest desire, your lamentation, your zeal for me; so that I rejoiced the more. Therefore, though I made you sorry by the letter, I do not repent, though I did repent; for I perceive that that letter, though suitable to the occasion, made you sorry. I now rejoice; not that you were made sorry, but that your sorrow produced reformation: for you were made to sorrow in a godly manner, that you might be injured by us in nothing. For godly sorrow produces a reformation to salvation, never to be repented of; but the sorrow of the world produces death. Behold, now, this very thing—your being made sorry with a godly sorrow—what carefulness it wrought in you; yes, what clearing of yourselves; yes, what indignation; yes, what fear; yes, what earnest desire; yes, what zeal; yes, what revenge! Upon the whole, you have showed yourselves to be pure in this matter. And, indeed, though I wrote to you, it was not for his sake who did the wrong, nor for his sake who suffered it; but rather, that our care for you, in the presence of God, might be manifested to you. For this reason, we were comforted in your comfort: yes, we rejoiced the more exceedingly for the joy of Titus, because his spirit was refreshed by you all. That if I have boasted anything to him concerning you, I am not ashamed: for, as we have spoken all things to you in truth, so, also, our boasting to Titus is verified. And his tender affection is more abundant toward you, while he remembers the obedience of you all, and how you received him with fear and trembling. I rejoice that I have confidence in you in everything.

VIII.—Moreover, brethren, we make known to you the charity of God, which is given by the congregations of Macedonia; that in a great trial of affliction, the abundance of their joy, and their extreme poverty, superabounded to the riches of their liberality: that to their power, (I bear witness,) yes, beyond their power, they were willing of themselves; with much entreaty requesting us to accept the charity and the participation of the service, which is for the saints. Yes, beyond our expectations; for they first gave themselves to the Lord, and to us through the will of God. This moved us to entreat Titus, that as he had formerly be-

gun, so he would also finish the same charity among you likewise. Now as you abound in every gift, (in faith, and speech, and knowledge, and all diligence, and in your love to us,) I wish that you may abound in this gift also. I speak not this as an injunction, but on account of the diligence of others, and to prove the sincerity of your love. (For you know the charity of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor; that you, through his poverty, might be rich.) And in this I give my opinion, that this is profitable for you, who have formerly begun, not only to do, but also to be willing since the last year.

11.—At present, therefore, finish the doing of it; that as there was a readiness to will; so also let there be to finish, according to your ability. For if there be a willing mind, according to what a person has, he is accepted; and not according to what he has not. However, *I mean* not that others should be eased and you distressed; but on account of equality, that now your abundance *may be a supply* for their want; that again, their abundance *may be a supply* for your want; that there may be an equality. As it is written, "He who *gathered* much, had nothing over; and he who *gathered* little, had no lack." Now thanks be to God, who has put the same earnest care concerning you, into the heart of Titus. For he, indeed, received an exhortation; but from his great earnestness, was going to you of his own accord. And with him we have sent the brother, whose praise in the gospel is throughout all the congregations. And not only so, but who was also chosen by the congregations our fellow-traveler, with this charity, which is ministered by us, to the glory of the Lord himself, and of your readiness: using this precaution, that none may blame us in the distribution of this abundance; premeditating things comely, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes found diligent in many things; but now much more diligent, from the great confidence which he has in you. If any *inquire* concerning Titus, he is my partner and fellow-laborer for you; or if our brethren *be inquired of*, they are Apostles of congregations, and a glory of Christ. Wherefore, the proof of your love, and of our boasting concerning you, display before them, and before the face of the congregations.

IX.—But, indeed, concerning the ministry which is for the saints, it is superfluous for me to write to you. For I know your willingness: of which I boasted on your behalf,

to the Macedonians, that Achaia was prepared since the last year: and your zeal has stirred up the multitude. Yet I have sent the brethren, that our boasting concerning you, may not be rendered false in this particular; but that as I said you may be prepared. Lest, perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not you) should be put to shame by this confidence. Therefore, I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced bounty; that the same might be thus ready as a gift, and not as a thing extorted. Now this I say, he who sows sparingly, shall reap sparingly; and he who sows bountifully, shall reap bountifully. Every one according as he has purposed in his heart, ought to give; not with regret, nor by constraint; for God loves a cheerful giver. And God is able to make every blessing abound to you: that in everything, always having all sufficiency, you may abound in every good work. As it is written, "He has dispersed, he has given to the poor: his righteousness remains forever."

10.—Now, may he who supplies seed to the sower, and bread for food, supply and multiply your seed sown, and increase the products of your righteousness. That you may be enriched in everything, for all liberality, which produces, through us, thanksgiving to God. For the ministry of this public service, not only fills up completely the wants of the saints; but also abounds in many thanksgivings to God. They, through the proof of this ministry, glorifying God for your avowed subjection to the gospel of Christ; and for the liberality of your contribution for them, and for all; and for their prayer for you, who ardently love you, on account of the exceeding favor of God bestowed on you. Now, thanks to God for his unspeakable gift.

X.—Now, I (the same Paul who, when present, indeed, am humble among you; but when absent, am bold toward you,) beseech you, by the mildness and clemency of Christ. And I request that, when present I may not be bold with that confidence with which I conclude to be bold against some, who conclude us to be really persons who walk according to the flesh. For though we walk in the flesh, we do not war according to the flesh; (for the weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strongholds;) overturning reasonings, and every high thing raised up against the knowledge of God; and leading captive every thought to the obedience of Christ; and are prepared to punish all disobedience, when your

obedience is completed. Do you look on things according to appearance? If any one is confident in himself that he is Christ's, let him, on the other hand, reason this from himself, that as he is Christ's, so, also, are we. And, therefore, I should not be ashamed, if I should boast somewhat more of our power, which the Lord has given us for your edification, and not for your destruction. That I may not seem as if I would terrify you by letters; (for his letters, says one, are indeed weighty and strong; but his bodily presence weak, and his speech contemptible;) let such a one conclude this, that such as we are in speech by letters, when absent, the same, also, when present, we will be in deed. But we dare not rank and compare ourselves with some who commend themselves: however, they, among themselves, measuring themselves, and comparing themselves with themselves, do not understand themselves. Further, we will not boast of things not measured according to the line of measure, which the God of measure has allotted to us, to reach even to you. For we do not stretch ourselves beyond our line, as not reaching to you; (but we are come as far as to you also, in the gospel of Christ.) We do not boast of things not measured, that is, of other men's labors; but we have hope when your faith is increased, to be by you abundantly enlarged with respect to our line; to declare the gospel in the regions beyond you; and not in another man's line, to boast of things already prepared. He, then, who boasts, let him boast in the Lord. For not he who commends himself is approved; but whom the Lord commends.

XI.—I wish you would bear with me a little in my foolishness: yes, indeed, bear with me: for I am jealous of you with a godly jealousy; because I have espoused you to one husband, that I might present you a chaste virgin to Christ. But I am afraid that, by some means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity due to Christ. For, if, indeed, he who has come preaches another Jesus whom we have not preached; or, if you receive another Spirit which you have not received; or another gospel which you have not embraced; you might justly bear with him. For I reckon myself to have come nothing short of the very chief of the Apostles. And even though I be rude in speech, yet not in knowledge: but upon the whole, we have been made manifest to you in all things. Have I committed an offense in humbling myself, that you might be exalted; because I have preached to you the gospel of God freely? I robbed other congregations, taking wages of them to do you service; for

being present with you, and in want, we were burdensome to no one; but what I wanted, the brethren from Macedonia supplied: and in everything I have kept, and will keep myself from being burdensome to you. Is the truth in me? then this my boasting shall not be prevented in the regions of Achaia. For what reason? because I do not love you? God knows. But what I do, that I will do, that I may cut off opportunity from them who desire opportunity; that in what they boast, they may be found even as we. For such are false Apostles, deceitful workmen, transforming themselves into Apostles of Christ. And no wonder; for Satan himself transforms himself into an angel of light. Therefore, it is no great wonder if his ministers also transform themselves as ministers of righteousness: whose end shall be according to their works. Moreover, I say, let no one think me a fool; but, if otherwise, at least, as a fool, bear with me, that I also may boast a little. What I speak in this confident boasting, I do not speak according to the Lord; but as in foolishness. Seeing many boast according to the flesh, I also will boast. For, being wise, you bear with fools cheerfully. For if one enslave you, you bear it; if one devour you, if one take your goods, if one exalt himself, if one strike you on the face—I speak of reproach, as, that we are weak. But, in whatever any one is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am above them: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often; of the Jews, five times I received forty stripes, save one: thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked: I have spent a night and a day in the deep. In journeys often, in dangers from rivers, in dangers from robbers, in dangers from my countrymen, in dangers from the heathens, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brethren. In labor and toil; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness. Besides these troubles from without, that which is my daily pressure, the anxious care of all the congregations. Who is weak, and I am not weak? Who is made to stumble, and I do not burn? If I must boast, I will boast of the things which relate to my weakness. The God and Father of our Lord Jesus Christ, who is blessed for ever, knows that I do not lie. In Damascus, the governor under King Aretas, intending to

apprehend me, guarded the city of the Damascenes; but I was let down in a basket, through a window in the wall, and escaped his hands.

XII.—To boast, indeed, is not profitable to me; yet I will proceed to visions and revelations of the Lord. I knew a man in Christ fourteen years ago, (whether in the body, or out of the body, I do not know; God knows:) such a one suddenly conveyed away to the third heaven. Indeed, I knew such a man; (whether in the body, or out of the body, I do not know:) that he was suddenly conveyed away into paradise, and heard unspeakable things, which are not lawful for man to utter. Concerning such a one I will boast; but concerning myself I will not boast, except of my weaknesses. Yet if I should incline to boast, I shall not be a fool; for I will speak the truth: but I forbear, lest any one should think concerning me, above what he sees me to be, or what he hears from me. Indeed, that I might not be exalted above measure by the transcendency of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure. Concerning this, I besought the Lord thrice, that it might depart from me. But he said to me, My favor is sufficient for you, besides, my power is perfected in weakness: most gladly, therefore, I will boast rather of my weaknesses, that the power of Christ may dwell upon me. Wherefore, I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong. Have I become a fool —? You have constrained me to it; for I ought to have been commended by you, because I am in nothing behind the very greatest Apostles, though I am nothing. Truly the signs of an Apostle were fully wrought among you with all patience, by signs and wonders, and powers. For what is the thing in which you were inferior to other congregations, unless that I myself have not been burdensome to you? Forgive me this injury. Behold, a third time I am ready to come to you, and I will not be burdensome to you; because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. Yes, I most gladly will spend and be spent for the sake of your souls; even though the more abundantly I love you, the less I am loved. Be it so, then, I did not burden you: nevertheless, being crafty, I caught you with guile! With respect to any one of them I sent to you, did I by him make gain of you? I besought Titus to go to you; and with him I sent a brother: did Titus make

any gain of you? Did we not walk in the same spirit? Did we not walk in the same steps? Again, do you think that we apologize to you? In the presence of God we speak in Christ, that all these things, beloved, are done for your edification. Yet I am afraid lest, perhaps, when I come, I shall not find you such as I wish: and that I shall be found by you, such as you do not wish: —— lest, perhaps, there be among you strifes, emulations, wraths, brawlings, backbitings, whisperings, swellings, tumults. And lest, when I come again, my God may humble me among you; and I shall bewail many, who have formerly sinned, and have not reformed from the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII.—I am coming this third time to you: by the mouth of two or three witnesses, every matter shall be established. I have told before, and now forewarn the second time, (as if present, though still absent,) those who have formerly sinned, and all others, that when I come again I will not spare; since you seek a proof of Christ speaking by me: (who is not weak toward you, but who is mighty among you; for though he was crucified through weakness, yet he lives by the power of God; and though we also are weak with him, yet we shall live with him, by the power of God toward you.) Examine yourselves, whether you be in the faith; prove yourselves: know you not yourselves, that Jesus Christ is in you, unless you are disapproved? But I trust that you shall know that we are not disapproved. However, I pray to God that you do no evil—not that we may appear approved; but that you may do what is good, though, indeed, we should be disapproved. For we can do nothing against the truth, but for the truth. Therefore we rejoice when we are weak, and you are strong: and this, also, we pray for, even your perfection. For this reason, being absent, I write these things, that, when present, I may not act sharply, according to the power which the Lord has given me for edification, and not for destruction. Finally, brethren, farewell: be perfect: comfort yourselves: mind the same thing: live in peace: and the God of love and peace will be with you. Salute one another with a holy kiss. All the saints salute you. The favor of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

GALATIANS.

[WRITTEN FROM CORINTH, OR EPHESUS, A.D. 53.]

I.—PAUL, an Apostle, not from men, neither by man; but by Jesus Christ, and God the Father who raised him from the dead; and all the brethren who are with me, to the congregations of Galatia: Favor to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father: to whom be glory for ever and ever. Amen.

6.—I wonder that you are so soon removed from him who called you into the favor of Christ, to another gospel; which is not another: but there are some who trouble you, and wish to pervert the gospel of Christ. But if even we, or an angel from heaven, declare a gospel to you, different from what we have declared to you, let him be accursed. As we said before, so now I say again, if any one declare a gospel to you, different from what you have received, let him be accursed. For do I now conciliate men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Now I certify you, brethren, concerning the gospel which was declared by me, that it is not according to men. For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. You have certainly heard of my behavior formerly in Judaism; that I exceedingly persecuted the congregation of God, and laid it waste; and made progress in Judaism above many of the same age with myself, in my own nation, being more exceedingly jealous of the traditions of my fathers. But when God, who separated me from my mother's

womb, and called me by his favor, was pleased to reveal his Son to me, that I might declare the good news concerning him to the Gentiles; immediately I did not consult flesh and blood: neither did I go up to Jerusalem, to them who were Apostles before me; but I went away into Arabia, and again returned to Damascus. Then, after three years, I went up to Jerusalem, to become acquainted with Peter, and abode with him fifteen days. But I saw no other of the Apostles, except James, the Lord's brother. Now as to the things which I write to you, behold, God is my witness that I do not falsely affirm. After that, I went into the regions of Syria and Cilicia: and I was personally unknown to the congregations of Judea which are in Christ. They had only heard that—he who formerly persecuted us, now announces, as glad tidings, the faith which he formerly destroyed. And they glorified God on my account.

II.—Then, fourteen years after, I went up again to Jerusalem with Barnabas; taking Titus with me also. And I went up by revelation; and communicated to them the gospel which I proclaimed to the Gentiles; but privately to them who were of reputation; lest, perhaps, I should run, or had run in vain. However, neither Titus, who was with me, though a Greek, was compelled to be circumcised, even on account of the false brethren secretly introduced; (who came in privily to spy out our liberty, which we have by Jesus Christ, that they might bring us into bondage;) nor did we give place to them by submission, not even for an hour, that the truth of the gospel might remain with you. Besides, from them who were of reputation, *I received nothing;* (whatever they were formerly, is no matter to me: God respects not a man's appearance. For they who were of reputation, communicated nothing to me.) But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision, just as Peter was with that of the circumcision; (for he who wrought effectually in Peter for the apostleship of the circumcision, also wrought effectually in me for the Gentiles:) even James, and Cephas, and John, who seemed to be pillars, having perceived the favor granted to me, gave to me and Barnabas the right hands of fellowship; that we, indeed, *should go* to the Gentiles, and they to the circumcision; *requesting* only, that we would remember the poor, which very thing I had also been diligent to do. Moreover, when Peter came to Antioch, I opposed him to his face, because he was to be blamed. For, before certain persons came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself,

being afraid of them of the circumcision. And the other Jews also dissembled with them, insomuch that even Barnabas was carried away by their dissimulation. But when I saw that they did not walk uprightly, according to the truth of the gospel, I said to Peter, before them all—If you, being a Jew, live after the manner of the Gentiles, and not after the manner of the Jews, why do you compel the Gentiles to Judaize? We, who are Jews by nature, and not sinners of the Gentiles, knowing that man is not justified by works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by works of law; for by works of law no flesh shall be justified. But if seeking to be justified by Christ, even we ourselves are found sinners, is Christ, then, the minister of sin? By no means. For if I build again those things which I destroyed, I constitute myself a transgressor. Besides, I, through law, have died to law, that I might live to God. I am crucified together with Christ. Nevertheless, I live; yet no longer I, but Christ lives in me: for the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for me. I do not set aside the favor of God. For if righteousness is through law, then certainly Christ has died in vain.

III.—O inconsiderate Galatians! who has deceived you, before whose eyes Jesus Christ crucified, was evidently represented among you? This, only, I wish to learn from you, did you receive the Spirit by works of law, or by obedience of faith? Are you so inconsiderate that, having begun in Spirit, you are now made perfect in flesh? Have you suffered so many things in vain? if, indeed, it is in vain.

5.—He, then, who ministered to you the Spirit, and wrought miracles among you, *did he these* by works of law, or by a hearing of faith? even as Abraham believed God, and it was counted to him for righteousness; know, therefore, that they who are of faith, the same are sons of Abraham. For the scripture, foreshowing that God would justify the nations by faith, formerly announced the gospel to Abraham, *saying*, "Surely in you shall all the nations be blessed." Wherefore, they who are of faith are blessed with believing Abraham. But as many as are of works of law, are under the curse: for it is written, "Accursed is every one who continues not in all the things which are written in the book of the law, to do them." Besides, that by law no one is justified before God is manifest: "For the just by faith shall live." Now, the law is not of faith; but he who

does these things, shall live by them. Christ has bought us off from the curse of the law, having become a curse for us: (for it is written, "Accursed is every one who is hanged on a tree:") that the blessing of Abraham might come on the nations through Christ Jesus; and that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men: no one sets aside, or alters a man's Will, after it is ratified. Now, to Abraham were the promises spoken, and to his seed. He does not say, "And in seeds," as concerning many; but as concerning one person, "And in your seed," who is Christ. Wherefore, this I affirm, that the Will which was before ratified by God concerning Christ, the law, which was made four hundred and thirty years after can not annul, so as to abolish the promise.

18.—Besides, if the inheritance be by law, it is no longer by promise. But God bestowed it freely on Abraham by promise.

19.—Why, then, the law?

It was added on account of transgression, till the seed should come to whom it was promised; being ordained by messengers, in the hand of a Mediator; and the Mediator is not of one *party;* but God is one *party.*

21.—Is the law, then, contrary to the promise of God?

By no means. For if there had been a law given, which was able to make alive, certainly righteousness would have been by law. But the scripture has shut up together all under sin, that the promise by faith of Jesus Christ, might be given to them that believe. Wherefore, before faith came, we were kept in durance under law, shut up together to the faith, which should afterward be revealed. So that the law has been our instructor to Christ, that we might be justified by faith. But faith being come, we are no longer under this instructor. For you are all the sons of God through the faith by Christ Jesus. Besides, as many of you as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bondman nor freeman, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, certainly you are Abraham's seed, and heirs according to the promise.

IV.—Now, I say, as long as the heir is a minor, he differs nothing from a bondman, though he be lord of all. For he is under tutors and stewards, until the time before appointed by his father. So, also, we, whilst we were minors, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his

Son, born of a woman, born under the law, that he might redeem those under law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. So that you are no more a bondman, but a son, and if a son, then an heir of God through Christ. But formerly indeed, when you knew not God, you served those, who by nature are not gods. But now, having acknowledged God, (or rather, being acknowledged by God,) why do you turn back again to the weak and beggarly elements, to which again, a second time, you incline to be in bondage? You carefully observe days and moons, and seasons, and years. I am afraid of you, lest perhaps, I have labored in vain among you. Brethren, I pray you, be as I am: for I am as you are. You have injured me in nothing. You know, indeed, that in weakness of the flesh, I declared the gospel to you at first. Yet that trial of mine, which was in my flesh, you did not despise; neither did you reject me, but received me as an angel of God, even as Christ Jesus. What, then, was your happiness! for I bear you witness that, if possible, you would have plucked out your eyes, and given them to me. Am I, then, become your enemy, because I tell you the truth? They love you ardently, not honorably. Yes, they wish to exclude us, that you may love them ardently. But it is honorable to be ardently in love with a good man at all times, and not merely when I am present with you. My little children, for whom I travail in birth again till Christ be formed in you; I could wish, indeed, to be present with you now, and to change my speech; for I am exceedingly in doubt concerning you. Tell me, you who wish to be under the law, do you hear the law? For it is written, that Abraham had two sons: one by the bondmaid, and one by the free woman. But he, indeed, who was of the bondmaid, was begotten according to the flesh; but he who was of the free woman, was through the promise. Which things are allegorized: for these women are two institutions; the one, indeed, from Mount Sinai, bringing forth children into bondage; which is Hagar, (for the name of Hagar denotes Mount Sinai, in Arabia,) and she answers to the present Jerusalem, and is in bondage with her children. But the Jerusalem above, is the free woman, who is our mother. For it is written, "Rejoice, O barren woman, who didst not bring forth! Break out and cry, thou who travailest not in birth; for more are the children of the deserted, than of her who had the husband." We, therefore, brethren, like Isaac, are children by promise. But even as then, he who was be-

gotten according to the flesh, persecuted him who was begotten according to the Spirit: so, also, now. But what says the scripture? "Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free woman."

V. 31.—Well, then, brethren, we are not the children of the bondmaid, but of the free woman. Stand fast, therefore, in the freedom with which Christ has freed us, and be not again held fast in the yoke of bondage. Behold, I, Paul, say to you, that if you be circumcised, Christ will profit you nothing. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. You are loosed from Christ, who are justified by the law; you have fallen from favor. But we, through the Spirit, look for the hope of righteousness by faith. For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith, which works by love. You did run well: who has hindered you from obeying the truth? This persuasion comes not from him who called you. A little leaven leavens the whole mass. I am persuaded concerning you, by the Lord, that you will think nothing differently from me: but he who troubles you shall bear the punishment, whosoever he be. But I, brethren, if I now proclaim circumcision, why am I yet persecuted? Certainly the offense of the cross is abolished. I wish, indeed, they were cut off who subvert you. For you, brethren, have been called into liberty; only use not this liberty for an occasion to the flesh; but through love, assiduously serve one another. For the whole law is fulfilled by one precept, even by this, "You shall love your neighbor as yourself." But if you bite and devour one another, take care lest you be consumed by one another. I say, then, walk by the Spirit, and you will not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you would. But if you are led by the Spirit, you are not under law. Now, the works of the flesh are manifest, which are these: Fornication, uncleanness, lasciviousness, sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, envying, murders, intoxications, revelings, and such like: concerning which I foretell you now, as I also have foretold, that they who practice these things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance: against such things there is no law. Besides, they who are Christ's, have crucified the flesh with

the passions and lusts. Since we live by the Spirit, let us also walk by the Spirit. Let us not be vain-glorious, provoking one another, envying one another.

VI.—Also, brethren, if a man be surprised into any fault, you, the spiritual men, set such a one right again in the spirit of meekness; taking a view of yourself, lest even you be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if any one think himself to be something, being nothing he deceives himself. But let every one try his own work, and then he shall have boasting in himself alone, and not in another. For every one shall bear his own burden. Now let him, who is instructed in the word, communicate of all good things to the instructor. Do not deceive yourselves; God is not mocked: for whatever a man sows, that also he shall reap. Therefore, he who sows to his flesh, shall from the flesh reap corruption: but he who sows to his spirit, shall from the Spirit reap life everlasting. Wherefore, let us not flag in well doing; for in the proper season we shall reap, if we faint not. Well, then, while we have opportunity let us do good to all: but especially to them, who are of the household of faith. You see how large a letter, I have written to you with my own hand. As many as wish to appear fair by the flesh, these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ. For not even do the circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh. But far be it from me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision avails anything, nor uncircumcision; but a new creature. Now as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God. Henceforth let no one give me trouble, for I bear the scars of the Lord Jesus in my body. The favor of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

EPHESIANS.

[WRITTEN FROM ROME, A. D. 61.]

I.—PAUL, an Apostle of Jesus Christ, by the will of God, to the saints that are in Ephesus, even the believers in Christ Jesus: Favor to you, and peace from God our Father, and from the Lord Jesus Christ.

3.—Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; according as he has elected us in him, before the foundation of the world, that we should be holy, and unblamable in his sight; having, in love, formerly marked us out for adoption through Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his favor, with which he has highly favored us in the Beloved; in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his favor, which has abounded toward us in all wisdom and prudence; having made known to us the secret of his will according to his benevolent purpose, which he had purposed in himself, for the administration of the fullness of the appointed times, to gather together all under Christ—all in the heavens, and all on the earth—under him: under whom even we have inherited, having been formerly marked out according to the purpose of him who effectually works all things according to the counsel of his will, that we should be to the praise of his glory, who before trusted in Christ. In whom you, also, *trusted*, having heard the word of truth, the gospel of your salvation; in whom, also, having believed, you were sealed with the spirit of the promise—the Holy Spirit—who is an earnest of our inheritance,

for the redemption of the purchase, to the praise of his glory.

15.—For this reason, I, also, having heard of your faith in the Lord Jesus, and of your love to all the saints, do not cease to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and revelation in the knowledge of him; that the eyes of your understanding, being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints; and what the exceeding greatness of his power, in relation to us who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come; and subjected all things under his feet, and appointed him head over all things to the congregation, which is his
II. body, the fullness of him who fills all in all; even you who were dead in trespasses and sins; in which you formerly walked, according to the course of this world, according to the prince of the power of the air—of the spirit which now effectually works in the children of disobedience; amongst whom we, also, were all formerly conversant in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath, even as others. But God being rich in mercy, through his great love with which he loved us, even us, who were dead in trespasses, he has made alive together with Christ; (by favor you are saved;) and has raised us up together, and has set us down together in heavenly places with Christ Jesus; that he might show, in the ages to come, the exceeding riches of his favor in his kindness toward us by Christ Jesus. For by favor are you saved through faith; and this *salvation* not by yourselves; it is the gift of God—not by works, that no one may boast. For we are his workmanship, created in Christ Jesus to good works, for which God before prepared us, that we should walk in them.

11.—Wherefore, remember that you, formerly Gentiles in the flesh, (those called the uncircumcision, by them called the circumcision in the flesh, made by hands,) were in the world at that time, without Christ, being aliens from the commonwealth of Israel, and strangers to the institutions of promise; having no hope, and without God: but now, in Christ Jesus, you who were formerly far off, are brought nigh

by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of separation; having abolished, by his flesh, the enmity, (the law of the commandments concerning ordinances,) that he might make the two into one new man, under himself, making peace: and might reconcile both to God, in one body, through the cross; having slain the enmity by it. And, having come, he brought good news of peace to you, the far off—to *us*, the nigh: that, through him, we both have introduction to the Father by one Spirit. Now, then, you are no longer strangers and sojourners; but fellow-citizens with the saints, and of the household of God: having been built upon the foundation of the Apostles and prophets, Jesus Christ himself being the foundation corner stone; by which the whole building, being fitly compacted together, rises into a holy temple of the Lord; in which you, also, are builded together, for a habitation of God by the Spirit.

III.—For this reason, I, Paul, the prisoner of Jesus Christ for you Gentiles, if, indeed, you have heard of the administration of the favor of God, which was given me for you, that by revelation the secret was made known to me, (as I wrote before in a few words; by which, when you read, you may perceive my knowledge of the secret of Christ,) which in former ages was not made known to the sons of men, as it is now revealed to his holy Apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and joint partakers of his promise in Christ by the gospel; of which I was made a minister, according to the gift of the favor of God which was given to me according to the energy of his power;—to me, the least of all saints, was this favor given, to publish among the Gentiles the unsearchable riches of Christ; and to make all see what is the administration of the secret, which had been hid from the ages by God, who created all things. That now, to the governments and powers in the heavenly regions, might be made known by the congregation the manifold wisdom of God; according to the predisposition of the ages, which he made in Christ Jesus our Lord: in whom we have liberty of speech, and introduction with confidence, through the faith of him. Wherefore, I request that you faint not at my afflictions for you, which is your glory. On this account, I bow my knees to the Father of our Lord Jesus Christ; from whom the whole family in heaven and upon earth is named; praying that, according to the riches of his glory, he would grant you to be mightily strengthened by his Spirit in the inward man: that Christ may dwell in your

hearts through faith; that, being rooted and founded in love, you may be completely able to apprehend, with all the saints, what is the breadth, and length, and depth, and hight,—even to know the love of Christ; which surpasses knowledge; that you might be filled with all the fullness of God. Now, to him who is able to do exceeding abundantly, beyond all that we ask or think, according to the power which works effectually in us,—to him be glory in the congregation by Christ Jesus, during all the endless successions of ages. Amen.

IV.—I, then, the prisoner of the Lord, beseech you to walk worthy of the calling, by which you are called, with all humility and meekness; with long-suffering, bearing with one another in love; earnestly endeavoring to preserve the unity of the Spirit by the bond of peace. There is one body, and one Spirit; as also you have been called with one hope of your calling: one Lord, one faith, one immersion; one God and Father of all, who is over all, and with all, and in you all. But to every one of us is given favor, according to the measure of the gift of Christ; (Wherefore he says, Having ascended on high, he captivated captivity, and gave gifts to men. Now, this—Having ascended, what is it, unless, indeed, he had also descended into the lower parts of the earth! He who descended, is the same who also ascended far above all the heavens, that he might fill all things.) And he gave some, indeed, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the adapting of these saints to the work of the ministry, for the edification of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God; to a perfect man; to the measure of the stature of the fullness of Christ: that we may be no longer children, tossed and carried about with every wind of doctrine by the slight of men, and by cunning craftiness for an artifice of seduction: but speaking the truth in love, we may all grow into him, who is the Head, even Christ; from whom, the whole body, fitly joined together, and compacted by the service of every joint, according to its energy, in the proportion of each particular part, effects the increase of the body, for the edification of itself in love.

17.—This, therefore, I say, and testify in the Lord, that you walk no longer as the rest of the Gentiles walk, in the vanity of their mind; having their understandings darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have abandoned themselves to

lasciviousness, to commit all uncleanness with greediness. But you have not so learned Christ; if, indeed, you have heard him, and have been taught by him, as the truth is in Jesus; that, with respect to your former conduct, you put away the old man, which is corrupt according to the deceitful lusts; that you be renewed in the spirit of your minds; and that you put on the new man; which, after God, is created in righteousness and true holiness.

25.—Wherefore, putting away lying, speak the truth every one to his neighbor: for we are members one of another. Do not sin through anger; let not the sun go down upon your wrath, neither give an opportunity to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have to impart to him who has need. Let no corrupt discourse come out of your mouth; but if any speech be good for the use of edification, speak it, that it may impart a benefit to the hearers. And grieve not the Holy Spirit of God, by whom you are sealed till the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and detraction, be taken away from among you, with all malice. But be kind to one another, tender-hearted, forgiving each other, even as God, for Christ's sake, has forgiven you.

V.—Be, therefore, imitators of God, as beloved children; and walk in love, even as Christ has loved us, and has given himself for us, an offering and a sacrifice to God, for a sweet smelling savor. But whoredom, and all uncleanness, and inordinate desire—let them not even be named among you; (as it becomes saints;) nor obscenity, nor foolish talking, nor double meanings, nor things uncomely; but rather thanksgiving. For this you know, that no fornicator, nor unclean person, nor lascivious man, who is an idolater, has inheritance in the kingdom of Christ, and of God. Let no one deceive you with vain speeches; for on account of these things, the wrath of God comes upon the children of disobedience. Be not, therefore, participants with them. For you were formerly darkness; but now you are light in the Lord; walk as children of light. (Now, the fruit of life consists in all goodness, and righteousness, and truth.) Approve what is well pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove them. For the things which are secretly done by them, it is base even to mention. But all these reprehensible things are made manifest by the light; for whatever makes manifest is light. Wherefore, it says, Awake, you who sleep, and arise from the dead, and Christ will shine upon

you. See, then, that you walk accurately: not as fools, but as wise men; redeeming time, because the days are evil. Therefore be not simpletons, but understand what the will of the Lord is. And be not drunk with wine, by which comes dissoluteness; but be filled with the Spirit: speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord: giving thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father. Be subject to one another, in the fear of God. Wives, be subject to your own husbands, as to the Lord. For the husband is head of the wife, even as Christ is head of the congregation; he is the saviour of the body. Therefore, as the congregation is subject to Christ; so, also, let the wives be to their own husbands, in everything. Husbands, love your wives, even as Christ, also, loved the congregation, and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, with the word. That he might present it to himself glorious, a congregation not having spot, or wrinkle, or any such thing; but that it might be holy, and without blemish. So ought husbands to love their own wives, as their own bodies: he who loves his own wife, loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the congregation: because we are members of his body, of his flesh, and of his bones. For this reason shall a man leave his father and mother, and shall adhere to his wife; and the two shall become one flesh. This is a great mystery; but I speak concerning Christ and the congregation. Therefore, also, let every one of you in particular, so love his own wife as himself; and let the wife reverence her husband.

VI.—Children, obey your parents in the Lord; for this is just. Honor your father and mother, (which is the first commandment with a promise,) that it may be well with you, and that you may live long on the earth. Also, fathers, do not provoke your children to wrath; but bring them up in the correction and instruction of the Lord.

5.—Servants, obey your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ. Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the soul; with good will, acting as servants to the Lord, and not to men: knowing that whatever good work any one does, for that he shall receive of *the* Lord, whether bond or free. And, masters, do the same things to them, moderating threatening; knowing, also, that your Master is in heaven,

and there is no respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the complete armor of God, that you may be able to stand against the crafty ways of the devil. For we wrestle not with flesh and blood, but with governments, with powers, with the rulers of this darkness: with spiritual wickedness in the heavenly regions. For this reason, take up the complete armor of God, that you may be able to resist in the evil day, and having fully wrought everything, to stand. Stand, then, having your loins girded about with truth, and having on the breastplate of righteousness; and having your feet shod with the preparation of the gospel of peace. Over all, taking up the shield of faith, with which you will be able to extinguish all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. With all supplication and deprecation, pray at all seasons in spirit; and for this very purpose, watch with all perseverance and supplication for all the saints: especially for me, that eloquence may be given me in opening my mouth with boldness, to make known the secret of the gospel; for which I execute the office of an ambassador in a chain; that I may speak boldly concerning it, as it becomes me to speak. Moreover, that you also may know the things relating to me, and what I am doing, Tychicus, a beloved brother, and faithful minister in the Lord, will make known to you all things; whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts. Peace to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Favor be with all them who love our Lord Jesus Christ in sincerity.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

PHILIPPIANS.

[WRITTEN FROM ROME, A.D. 65.]

I.—PAUL, and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus, who are in Philippi, with the bishops and deacons: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.

3.—I thank my God upon every remembrance of you; always in all my prayers for you all, giving thanks with joy for your contribution for the gospel, from the first day till now: having this very confidence, that he who has begun a good work among you, will continue to perfect it till the day of Jesus Christ. As it is just for me to think this concerning you all, because you have me at heart, both in my bonds, and in the defense and confirmation of the gospel. You are all partakers of my gratitude; for God is my witness how vehemently I long after you all, with the tender affections of Jesus Christ. And this I pray, that your love may yet abound more and more, with knowledge and with all discretion; that you may approve the things that are excellent; that you may be sincere and inoffensive till the day of Christ; filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

12.—Now I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel. So that my bonds are manifested to be on account of Christ, through the whole palace, and in all the other places. And the greater number of the brethren in the Lord, made confident by my bonds, have become much more bold to speak the word without fear. Some, indeed, preach Christ even of envy and strife; and some, also,

of good will. The former preach Christ out of contention, not sincerely, thinking to add affliction to my bonds: the latter, indeed, from love; knowing that I am set for the defense of the gospel. What, then? Still in every way, whether in pretense or in truth, Christ is preached; even in this I do rejoice; yes, and will rejoice: for I know that this will turn out to me for salvation, through your prayer, and the supply of the Spirit of Jesus Christ—that agreeably to my earnest expectation and hope, in nothing I shall be ashamed; but that with all boldness, as at all times, so now, also, Christ will be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain. But whether to live in the flesh would be to my advantage; or what to choose, I do not know: for I am in a strait between the two, having a strong desire to depart and be with Christ, which is by far the better. Nevertheless, to abide in the flesh is more needful for you. And being firmly persuaded of this, I know that I shall live and abide some time with you all, for the advancement of the joy of your faith; and that your boasting concerning me in Christ Jesus, may abound, through my coming again to you. Only behave in a manner worthy of the gospel of Christ; that whether I shall come and see you, or, being absent, shall hear of your affairs, that you are steadfast in one spirit, with one soul striving together for the faith of the gospel; and not terrified in anything by your adversaries: which is to them a demonstration of perdition; but to you of salvation, and that from God. For to you it is graciously given, on the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the very same conflict which you saw in me, and now hear to be in me.

II.—Wherefore, if there be any consolation in Christ; if any comfort of love; if any fellowship of the Spirit; if any sympathies and tender mercies, complete this my joy, that you be likeminded; having the very same love, being unanimous, minding the one thing. Let nothing be done through strife or vain-glory; but, in humbleness of mind esteem each other better that yourselves: not aiming every one at his own interests, but every one also, at the interests of the others. Now let this disposition be in you which was also in Christ Jesus; who, though he was in the form of God, did not affect to appear in divine majesty; but divested himself, taking upon him the form of a servant, being made in the likeness of men: and, being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. And for this reason, God has exceedingly

exalted him, and has bestowed on him a name which is above every name: that, at the name of Jesus, every knee should bow; of those in heaven, and upon the earth, and under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, since you have always obeyed, not in my presence only, but now much more in my absence; effectually work out your own salvation, with fear and trembling: for it is God who works effectually in you, both to will and to perform, on account of his benevolence. Do all things without murmurings and disputings; that you may be blameless and harmless, the children of God, unblemished in the midst of a crooked and perverse race; among whom shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor have labored in vain.

17.—Yes, and if I be made a drink-offering upon the sacrifice and ministry of your faith, I joy and rejoice with you all; and for the same do you also joy and rejoice with me. Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be of good courage, when I know your affairs. For I have no one like disposed, who will sincerely take care of your affairs: for all seek their own, not the things of Jesus Christ. But you know the proof of him, that, as a son with a father, so he has served with me in the gospel. Now, indeed, I hope to send him immediately, as soon as I shall see how it will go with me. However, I am fully persuaded by the Lord, that even I myself shall soon come. Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-laborer, and fellow-soldier; but your Apostle, and a minister to my want. For he longed after you all, and was exceedingly grieved, because you had heard that he had been sick. And, indeed, he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. Wherefore I have sent him the more speedily, that seeing him again, you may rejoice, and that I may be the more free from sorrow. Receive him, therefore, in the Lord, with all joy, and have such persons in great estimation; because for the work of Christ, he drew nigh to death, not regarding his life, that he might fully supply the want of your service toward me.

III.—Finally, my brethren, rejoice in the Lord. To write the same things to you, to me, indeed, is not irksome, and for you it is safe. Beware of the snarlers, beware of evil workers, beware of the excision; for we are the circum-

cision, who worship God in spirit, who glory in Christ Jesus, and have no confidence in the flesh. Though, indeed, I have a ground of confidence in the flesh, if any other thinks he has a ground of confidence—I have more. Circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the law, a Pharisee; with respect to zeal, persecuting the congregation; with respect to righteousness by law, I was blameless. But the things which were gain to me, those I have counted loss for Christ. Yes, indeed, on this account, also, I count all things loss, for the excellency of the knowledge of Christ Jesus, my Lord; (for whom I have suffered the loss of all things, and do account them mere refuse, that I may gain Christ, and be found in him, not having my righteousness by law, but that which is through the faith of Christ—the righteousness which is from God on account of this faith)—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; if by any means I may attain to the resurrection from the dead. Not that I have already laid hold, or have already become perfect; but I press on, that, indeed, I may lay hold on that, for which, also, I was laid hold on by Christ Jesus. Brethren, I count not myself to have laid hold *of the prize;* but one thing *I do*, forgetting the things behind, and stretching forth toward the things before, I press on toward the mark, for the prize of the high calling of God, by Christ Jesus. Let us, then, as many as would be perfect, be thus minded; and if in anything you think differently, God will reveal even this to you. Moreover, let us walk in conformity to what we have attained. Brethren, be imitators of me, and consider attentively those who walk so, as you have us for an example. (For I have often told you, and now tell you, even weeping, that many walk as the enemies of the cross of Christ; whose end is destruction, whose god is their appetites, whose glory is in their shame, who mind earthly things.) But we are citizens of heaven, whence, also, we earnestly expect the Saviour, the Lord Jesus Christ; who will transform our humbled body into a like form with his glorious body, according to the energy of his power, even to subject all things to himself.

IV.—Wherefore, my brethren, beloved and much desired, my joy and crown, thus stand firm in the Lord, my beloved. I beseech Euodia, and I beseech Syntyche, to be of the same mind in the Lord. Nay, I entreat you, also, my faithful colleague, assist those women who have labored with me in the gospel, with Clement; and my other fellow-laborers,

whose names are in the book of life. Rejoice in the Lord always: I say again, Rejoice. Let your moderation be known to all men: the Lord is nigh. Be anxious about nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds, through Christ Jesus. Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame; if there be any virtue, and if any praise be due, attentively consider these things; those, also, which you have learned, and received, and heard, and seen with me, practice; and the God of peace will be with you. But I rejoice greatly in the Lord, that now at length you have made your care of me to flourish again; for whom, indeed, you were careful, but you had not an opportunity. Not that I complain of want; for I have learned, in whatever state I am, to be content. I know what it is to be straitened; I know what it is to abound. Everywhere, and by all means, I am silently taught what it is to be full, and to be hungry; to abound, and to suffer want. I can do all things, through him who strengthens me. Nevertheless, you have done well in sympathizing with my affliction. Moreover, you Philippians also know, that, in the beginning of *my labors in* the gospel, when I departed from Macedonia, no congregation communicated with me, by giving and receiving, but you only; that, also, when in Thessalonica, you sent once; yes, twice, to relieve my necessity—not that I earnestly seek the gift; but I earnestly seek the fruit, which abounds to your account. But I have received all, and abound; I have been fully supplied, having received by Epaphroditus the things sent from you, a fragrant odor, a sacrifice accepted; well pleasing to God. But my God will fully supply all your wants, according to his riches in glory, through Christ Jesus. Now, to God, even our Father, be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you, but especially those of Cesar's household. The favor of our Lord Jesus Christ be with you all. Amen.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

COLOSSIANS.

[WRITTEN FROM ROME, A. D. 62.]

I.—PAUL, an Apostle of Jesus Christ, by the will of God, and Timothy, the brother, to the saints and faithful brethren in Christ, who are at Colosse: Favor to you, and peace from God our Father.

3.—We give thanks to the God and Father of our Lord Jesus Christ always, when we pray for you; having heard of your faith in Christ Jesus, and of the love which you have to all the saints—for the hope which is laid up for you in the heavens, of which you have formerly heard in the word of the truth of the gospel, which is present among you, as *it is* also in the world, and is bringing forth fruit and prevailing, even as among you, from the day you heard and knew the favor of God in truth—even as you learned it of Epaphras, our beloved fellow-servant, who is for you a faithful minister of Christ, who has also declared to us your love in spirit. For this reason, we also, from the day we heard these things, do not cease to pray for you, and to request that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding—that you may walk worthy of the Lord to all pleasing, bringing forth fruit by every good work, and increasing in the knowledge of God; being strengthened with all strength, according to his glorious power, to all patience and long-suffering with joy: giving thanks to the Father, who has qualified us for a portion of the inheritance of the saints in the light; who has delivered us from the power of darkness, and has translated us into the kingdom of his beloved Son: by whom we have redemption, even the remission of sins. He is the image of

the invisible God, the first born of the whole creation. Because, by him were created all things which are in the heavens, and which are upon the earth; things visible, and things invisible; whether thrones, or lordships, or governments, or powers; all things were created by him and for him. And he is before all things; and by him all things consist. And he is the head of the body, even the congregation. He is the beginning, the first born from the dead, that in all respects he might be pre-eminent. For it pleased the Father that all the fullness should dwell in him; and by him to reconcile all things to himself, having made peace by the blood of his cross; *I say*, by him, whether they be things on the earth, or things in the heavens. Even you, who were formerly alienated in mind, and enemies by wicked works, he has now, indeed, reconciled, by the body of his flesh, to present you holy and unblamable, and unreprovable, in his sight; if, indeed, you continue in the faith founded and stable, and not removed from the hope of the gospel which you have heard, which has been proclaimed to every creature which is under heaven; of which I, Paul, am made a minister. I now rejoice in sufferings for you, and fill up the remainder of the afflictions of Christ in my flesh, for his body, which is the congregation; of which I am made a minister, according to the dispensation of God, which was given to me on your account, fully to declare the word of God—the secret which had been kept hid from the ages, and from the generations, but now has been made manifest to his saints; to whom God has pleased to make known what is the riches of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory: whom we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man perfect in Christ. For which I also labor, combating vigorously, according to the effectual working of him who works effectually in me with power.

II.—Wherefore, I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; that being compacted together in love, their hearts may be comforted, even by all the riches of the full assurance of understanding, to the acknowledgment of the secret of God, in whom are laid up all the treasures of wisdom and knowledge. Now this I say, that no one may deceive you with plausible speech. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. Now as you have received

Christ Jesus the Lord, walk in him; rooted and built up in him, and established in the faith, even as you have been taught, abounding in it with thanksgiving. Beware lest any one make a prey of you through an empty and deceitful philosophy,—according to the tradition of men, according to the elements of the world, and not according to Christ. For all the fullness of the Deity resides substantially in him. And you are complete in him, who is the head of all government and power. By whom, also, you have been circumcised with the circumcision made without hands, in the putting off of the body of the flesh, by the circumcision of Christ; having been buried with him in immersion, by which also you have been raised with him, through the belief of the strong working of God, who raised him from the dead. For you, who were dead on account of trespasses, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses:—having blotted out the handwriting of the ordinances concerning us, which was contrary to us, he has taken it away, nailing it to the cross:—having spoiled governments and powers, he made a show of them openly, having triumphed over them by it. Let no one, therefore, judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths; which are a shadow of the things which were to come, but the substance is of Christ. Let no one beguile you of your reward,—delighting in humility, and the worship of messengers, intruding into things which he has not seen, being, without cause, puffed up by his own carnal mind: and not holding firmly the head, by whom the whole body, through the joints and ligaments, being served and compacted, increases with the increase of God.

20.—Now, if you have died with Christ from the elements of the world, why, as living in the world, are you subject to ordinances, after the commandments and doctrines of men; *who say*, Touch not, taste not, handle not, (which are all to perish with the using;) which things have, indeed, a show of wisdom in will-worship, and humility, and not sparing of the body—without any respect to the gratification of the flesh.

III.—If, then, you have been raised with Christ, seek the things which are above, where Christ sits at the right hand of God. Set your affections on things above; not on things upon the earth. For you are dead; but your life is hid with Christ in God. When Christ our life shall appear, then you shall also appear with him in glory. Mortify, therefore, your members which are on the earth: fornica-

tion, impurity, passion, evil desire, and licentiousness, which is idolatry; for which things the wrath of God comes on the children of disobedience: in which you also formerly walked, when you lived with them. But now also put away all these, anger, wrath, malice, defamation, obscene discourse, from your mouth. Lie not one to another, having put off the old man, with his practices; and having put on the new, who is renewed by knowledge, after the image of him, who created him;—where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian; bond nor free; but Christ is all, and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of compassion, kindness, humbleness of mind, meekness, long-suffering. Bear with one another, and forgive each other, if any one have a complaint against any one: even as Christ forgave you, so also do you. And over all these put on love, which is a bond of perfection. And let the peace of God rule in your hearts; to which also you are called in one body, and be thankful. Let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other by psalms and hymns, and spiritual songs; singing with gratitude in your hearts to the Lord. And whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him. Wives, be subject to your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing to the Lord. Fathers, do not exasperate your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-services, as men-pleasers, but with integrity of heart, as fearing God. And whatever you do, work it from the soul, as to the Lord, and not to men: knowing that from the Lord you shall receive the recompense of the inheritance; for you serve the Lord Christ. But he who does unjustly, shall receive for the injustice he has done: for there is no respect
IV. of persons. Masters, afford to your servants what is just and equal, knowing that you also have a Master in the heavens.

2.—Continue instant in prayer, watching in it with thanksgiving; at the same time, also, praying for us, that God would open to us a door of utterance, to speak the secret of Christ, for which, indeed, I am in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward them who are without, gaining time. Let your speech be always with gracefulness, seasoned with salt, knowing

how you ought to answer every one. All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you; whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts: with Onesimus, a faithful and beloved brother, who is from you. They will make known to you all things which are done here. Aristarchus, my fellow-prisoner, salutes you; and Mark, the nephew of Barnabas, concerning whom you got orders: if he come to you, receive him—and Jesus, who is called Justus, who are of the circumcision. These, alone, are laborers with me for the kingdom of God, who have been a consolation to me. Epaphras, who came from you, a servant of Christ, salutes you; at all times fervently striving for you by prayers, that you may stand perfect and complete in the whole will of God. For I bear him witness, that he has much affection for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved Physician, and Demas, salute you. Salute the brethren in Laodicea; and Nymphas, and the congregation in his house. And when this epistle has been read to you, cause that it be read also in the congregation of the Laodiceans; and that you also read the one from Laodicea. And say to Archippus, Take heed to the ministry, which you have received in the Lord, that you may fulfill it.

18.—The salutation of Paul, with my own hand. Remember my bonds. Favor be with you.

THE

FIRST EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

THESSALONIANS.

[WRITTEN FROM CORINTH, A.D. 52.]

I.—PAUL, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.

2.—We give thanks to God at all times for you all, making mention of you in our prayers; incessantly remembering your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren, beloved of God, your election: for our gospel came not to you in word only, but also with power, and with the Holy Spirit, and with much assurance: as you know what sort of men we were among you. And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Spirit. So that you are become patterns to all who believe, in Macedonia and Achaia. Besides, from you the word of the Lord has resounded, not only in Macedonia and Achaia; but also in every place your faith in God is spread abroad, so that we have no need to speak anything. For they themselves publish concerning us, what sort of entrance we had to you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he has raised from the dead, even Jesus, who delivers us from the wrath which is to come.

II.—For yourselves know, brethren, our entrance among you, that it was not in vain. For although we had before suffered, and were shamefully handled, as you know, at Philippi, we were bold, through our God, to speak to you the gospel

of God, amidst a great combat. Besides, our exhortation was not from error, nor from impurity, nor with guile. But as we were approved of God, to be intrusted with the gospel, so we speak, not as pleasing men, but God, who tries our hearts. For neither did we, at any time, use flattering words, or a pretext for covetousness; God is witness. Neither sought we honor from men; neither from you, nor from others. We might have acted with authority, as Apostles of Christ: but we were gentle among you, as a nurse cherishes her children—so, having a strong affection for you, we were well pleased to have imparted to you, not only the gospel of God, but our own souls, also; because you were become dear to us. For you remember, brethren, our labor and toil; that laboring night and day; that we might not be chargeable to any of you, we preached to you the gospel of God. You were witnesses, and God, also, in what a holy, and just, and blameless manner, we acted toward you that believe. As, also, you know, how we addressed every one of you as a father his own children, exhorting and comforting you; and testifying that you should walk worthy of God, who has called you to his kingdom of glory. On this account, also, we give thanks to God, without ceasing, that when you received from us this message of God, you embraced not the word of men; but, as it is in truth, the word of God, which, indeed, works effectually in you who believe. For you, brethren, became imitators of the congregations of God which are in Judea, in Christ Jesus; because you also have suffered like things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus, and the prophets, and have greatly persecuted us, and do not please God, and are contrary to all men: hindering us to speak to the Gentiles, that they may be saved; so that they fill up their iniquities always: but the wrath *of God* is coming upon them at length. Now, we, brethren, being separated from you for a short time, in presence, not in heart, the more abundantly endeavored, with great desire, to see your face. Therefore, we would have come to you (even I, Paul,) once and again, but the adversary hindered us. For what is our hope, or joy, or crown of glorying? Are not even you, in the presence of our Lord Jesus Christ, at his coming? You, indeed, are our glory and our joy.

III.—Wherefore, no longer concealing our anxiety, we were well pleased to be left at Athens alone, and sent Timothy, our brother, and a minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to exhort you concerning your faith: that no one should be

moved by these afflictions; for yourselves know that we are appointed to them. For even when we were with you, we foretold you that we were to be afflicted; which also happened as you know. For this reason also, no longer concealing *my anxiety*, I sent to know your faith; lest by some means the tempter may have tempted you, and our labor have become in vain. But now, when Timothy came to us from you, and gave us the good news of your faith and love, and that you have good remembrance of us at all times, ardently desiring to see us, even as we also to see you; by this, brethren, we were comforted concerning you in all our affliction and necessity, even by your faith. For now we live, when you stand firm in the Lord. But what thanksgiving can we return to God concerning you, for all the joy with which we rejoice, through you, in the presence of our God? Night and day, most earnestly requesting to see your face, and to supply the deficiencies of your faith. Now may God himself, even our Father, and our Lord Jesus Christ, make straight our way to you. And may the Lord fill you, and make you overflow with love to one another, and to all, even as we also to you; that he may establish your hearts unblamable in holiness, before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints.

IV.—As to what remains, then, brethren, we beseech and exhort you by the Lord Jesus, that as you have received from us, how you ought to walk, and please God, you would more abound in it. For you know what commandments we gave you by the Lord Jesus; for this is the will of God, even your sanctification, that you should abstain from whoredom—that every one of you should know how to possess his own body in sanctification and honor—not in the passion of lust, even as the Gentiles who know not God. That no man should go beyond bounds, or defraud his brother in this matter, because the Lord is an avenger of all such; as we, also, formerly told, and fully testified to you: for God has not called us to impurity, but to holiness. Therefore, indeed, he who despises, despises not man, but God, who certainly has given to us his Holy Spirit.

9.—But, concerning brotherly love, you have no need that I write to you, for you yourselves are taught of God to love one another. And, indeed, you do it toward all the brethren who are in all Macedonia: but we exhort you, brethren, still to abound, and earnestly to study to be quiet; and to mind your own affairs, and to work with your own hands, as we commanded you: that you may walk decently

toward them who are without, and may have need of nothing.

13.—Now, I would not have you ignorant, brethren, concerning them who sleep; that you may not be grieved, even as the others, who have no hope. For if we believe that Jesus died and rose again; so, also, them who sleep, will God, through Jesus, bring with him. Besides, this we affirm to you, by the word of the Lord, that we, the living, who remain at the coming of the Lord, shall not anticipate them who are asleep: for the Lord himself will descend from heaven, with a shout, with the voice of the Arch Angel, and with the trumpet of God. And the dead in Christ shall rise first; afterward we, the living, who remain, shall, at the same time with them, be instantly taken up in clouds, to join the Lord in the air: and so we shall be for ever with the Lord. Wherefore, comfort one another with these words.

V.—However, concerning the times and the seasons, brethren, you have no need that I write to you: for yourselves know perfectly, that the day of the Lord comes as a thief in the night. When they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that that day should come upon you like a thief. You are all sons of light, and sons of day: we are not sons of night, nor of darkness. Therefore, let us not sleep, even as others; but let us watch and be sober. For they who sleep, sleep in the night; and they who get drunk, get drunk in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation, through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we may live together, with him. Wherefore, comfort one another, and edify each other, even as also you do.

12.—Now, we beseech you, brethren, to acknowledge them who labor among you, and who preside over you in the Lord, and instruct you; and to esteem them very highly in love for their works' sake. Be at peace among yourselves. Moreover, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, support the weak, be of a long-suffering disposition toward all. Take care that no one return evil for evil to any one, but always pursue what is good, both toward one another and toward all. Rejoice always. Pray without ceasing. In everything give thanks; for this

is the will of God, by Christ Jesus, concerning you. Quench not the Spirit. Despise not prophesying. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.

23.—And may the God of peace himself sanctify you wholly; and may your whole person, the spirit, and the soul, and the body, be preserved unblamable, till the coming of our Lord Jesus Christ. Faithful is he who has called you; who also will do it. Brethren, pray for us. Salute all the brethren with a holy kiss. I solemnly charge you by the Lord, that this epistle be read to all the holy brethren. The favor of our Lord Jesus Christ be with you.

THE

SECOND EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

THESSALONIANS.

[WRITTEN FROM CORINTH, A.D. 52.]

I.—PAUL, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.

3.—We are bound to thank God always, concerning you, brethren, as it is fit, because your faith grows exceedingly, and the love of every one of you all toward each other abounds; so that we ourselves boast of you to the congregations of God, on account of your patience and faith in all your persecutions and afflictions, which you endure; a proof of the righteous judgment of God, that you might be counted truly worthy of the kingdom of God, for which you thus suffer: seeing it is just with God to return affliction to them who afflict you—and to you, the afflicted, (because our testimony was believed by you,) rest with us, at the revelation of the Lord Jesus from heaven, with his mighty angels, in flaming fire, inflicting a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ; who shall suffer a just punishment—an everlasting destruction from the presence of the Lord, and from the glory of his power—in that day when he shall come to be glorified in his saints, and to be admired by all the believers. In relation to which, we are always praying concerning you, that our God may account you worthy of this calling, and fill you with all the benevolence of goodness, and the effect of faith with power; that the name of our Lord Jesus Christ may be glorified by you, and you by him,

according to the favor of our God, and of the Lord Jesus Christ.

II.—Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him, that you be not suddenly shaken in mind, nor alarmed, neither by spirit, nor by report, nor by letter, as from us, intimating that the day of the Lord is at hand. Let no one lead you into a mistake by any means; because the apostasy must first appear, and the man of sin, the son of perdition, must be first revealed, who opposes and exalts himself against every one called a god, or an object of worship; so that he places himself in the temple of God, openly exhibiting himself, that he is a god. Do you not remember that, when I was yet with you, I told you these things? And you know what now prevents his being revealed until his proper time. For already the mystery of iniquity secretly works, only till he who now restrains, be taken out of the way; and then shall that lawless one be revealed, whom the Lord Jesus will consume by the spirit of his mouth—with the brightness of his coming, he will, indeed, utterly destroy him, whose coming is according to the energy of Satan, with all the power, and signs, and wonders of falsehood; and with all the deceit of unrighteousness among the destroyed; because they did not embrace the love of the truth, that they might be saved. For this cause, God will send them strong delusion, that they may believe a lie; that all may be condemned who have not believed the truth, but have taken pleasure in iniquity.

13.—But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God has, from the beginning, chosen you to salvation, through sanctification of spirit, and belief of truth; to which he called you, by our gospel, that you might obtain the glory of our Lord Jesus Christ. Well, then, brethren, stand firm, and hold fast the traditions which you have been taught, whether by our word or letter. And may our Lord Jesus Christ himself, and God, even our Father, who has loved us, and given us everlasting consolation, and good hope through favor, comfort your hearts, and establish you in every good word and work.

III.—Finally, brethren, pray for us, that the word of the Lord may rapidly spread, and be glorified, even as among you. And that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will establish and keep you from the evil one. For we have confidence in the Lord concerning you, that

you both do, and will do, the things which we command you. And may the Lord direct your hearts into the love of God, and into the patience of Christ.

6.—Now, we command you, brethren, by the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not according to the tradition which he received from us. For yourselves know how you ought to imitate us—that we did not walk disorderly among you; neither did we eat bread as a gift from any one; but with labor and toil we wrought night and day, that we might not be burdensome to any of you. Not because we have not a right, but that we might give ourselves to you for a pattern, to imitate us. And, therefore, when we were with you, this we commanded you, that if any one will not work, neither let him eat. For we hear that there are some who still walk among you disorderly, not working at all, but prying into other people's affairs. Now, them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And you, brethren, be not weary in well doing. Now, if any one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. And may the Lord of peace himself give you peace always, in every event. The Lord be with you all. The salutation of Paul, with my own hand, which is the token in every epistle: thus I write. The favor of our Lord Jesus Christ be with you all. Amen.

THE

FIRST EPISTLE

OF

PAUL, THE APOSTLE,

TO

TIMOTHY.

[WRITTEN FROM MACEDONIA, A.D. 58.]

I.—PAUL, an Apostle of Jesus Christ, by the commandment of God, our Saviour, and of the Lord Jesus Christ, our hope; to Timothy, my own son in the faith: Favor, mercy, and peace from God our Father, and from Christ Jesus our Lord.

3.—As I entreated you to continue in Ephesus, when going into Macedonia, that you may charge some not to teach differently, nor to give heed to fables, and endless genealogies, which occasion disputes rather than godly edification, which is through faith; (now the end of the charge is love, from a pure heart, and a good conscience, and unfeigned faith: from which things some having swerved, have turned aside to foolish talking;) desiring to be teachers of the law, neither understanding what they say, nor the things about which they are so positive. We know, indeed, that the law is good, if one use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disorderly, the ungodly and sinners, the unholy and profane; murderers of fathers, and murderers of mothers, manslayers, fornicators, sodomites, manstealers, liars, false swearers, and if any other thing be opposite to wholesome doctrine; according to the glorious gospel of the blessed God, with which I am intrusted. Now, I thank Christ Jesus our Lord, who has qualified me, that he reckoned me faithful, appointing me to the ministry, who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief; and the favor of our Lord has superabounded, with the faith and love which is by

Christ Jesus. This saying is true, and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this cause I received mercy, that in me, the chief of sinners, Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him, in order to everlasting life. Now to the King eternal, immortal, invisible, to God alone, be honor and glory, for ever and ever. Amen. This charge I commit to you, son Timothy, according to the prophecies which went before, concerning you, that you may carry on, through them, the good warfare; holding fast faith and a good conscience; which some, having put away, with respect to the faith, have made shipwreck: of whom are Hymeneus and Alexander, whom I have delivered to the adversary, that they might be taught by chastisement not to defame.

II.—Now I exhort, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings, and all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who wills all men to be saved, and to come to an acknowledgment of the truth. For there is one God, and one mediator between God and men,—the man Christ Jesus, who gave himself a ransom for all;—of which the testimony is in its proper season: for which I was appointed a herald and an Apostle, (I speak the truth, I do not falsify,) a teacher to the Gentiles in faith and truth. I will, therefore, that the men pray everywhere, lifting up holy hands, without wrath and disputings. In like manner also, that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly raiment: but (which becomes women professing godliness,) with good works. Let a woman learn in silence with all submission: for I do not allow a woman to teach, nor to usurp authority over a man, but to be silent; for Adam was first formed, then Eve. Besides, Adam was not deceived: but the woman, being deceived, was in transgression. However, she shall be saved through child-bearing, if they live in faith, and love, and holiness, with sobriety.

III.—This saying is true. If one earnestly seek the office of a bishop, he desires an excellent work. The bishop, then, must be unblamed, the husband of one wife, vigilant, prudent, of comely behavior, hospitable, fit to teach; not given to wine, no striker, but gentle; not quarrelsome, nor a lover of money: one who rules well his own house, having his

children in subjection to him with all gravity: for if one know not how to govern his own house; how shall he take care of the congregation of God? Not a new convert, lest being puffed up with pride, he fall into the condemnation of the devil. Moreover, he must even have a good report from those without, that he may not fall into reproach, and the snare of the devil. The deacons, in like manner, must be grave, not double-tongued, not giving themselves to much wine, not persons who earn money by base methods; holding fast the secret of the faith with a pure conscience. But let these also be first proved: then let them exercise the office of the deacon, being without blame. The women, in like manner, must be grave, not slanderers; but vigilant, faithful in all things. Let the deacons be the husbands of one wife, ruling well their children and their families. For they who have performed the office of a deacon well, procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus. These things I write to you, hoping to come to you soon. But if I tarry long, that you may know how you ought to behave yourself in the house of God, which is the congregation of the living God, the pillar and support of the truth.—And, confessedly, great is the secret of godliness;—he who was manifested in the flesh, justified in the Spirit; seen of messengers, proclaimed to the Gentiles, believed on in the world, taken up in glory.

IV.—But the Spirit expressly says, that in future times some will apostatize from the faith, giving heed to deceiving spirits, and to doctrines concerning demons: through the hypocrisy of liars, who are seared in their own conscience; who forbid to marry, and command to abstain from meats, which God has created to be received with thanksgiving by the faithful, who thoroughly know the truth;—that every creature of God is good, being received with thanksgiving, and nothing is to be rejected; for it is sanctified, by the word of God, and by prayer. Laying these things before the brethren, you will be a good servant of Jesus Christ, nourished by the words of the faith, and of the good doctrine, to the knowledge of which you have attained. But reject profane and old wives' fables, and exercise yourself to godliness: for bodily exercise is profitable for little; but godliness is profitable for all things, having the promise of the present life, and of that to come. This saying is true, and worthy of all reception. Besides, for this we both labor, and suffer reproach,—because we trust in the living God, who is the Saviour of all men, especially of believers. These things give in charge, and teach. Let no one despise

your youth; but be a pattern to the believers in speech, in behavior, in love, in faith, in chastity. Till I come, apply yourself to reading, to exhortation, to teaching. Neglect not the spiritual gift which is in you, which was given you through prophecy, with the imposition of the hands of the eldership. Make these things your care. Be wholly employed in them, that your proficiency may be evident to all. Take heed to yourself, and to your doctrine; continue in them; for, in doing this, you will both save yourself, and them who hear you.

V.—Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers; the old women as mothers, and the young as sisters, with all chastity.

3.—Honor widows; who are really widows: but if any widow have children, or grandchildren, let these learn first piously to take care of their own family, and then to requite their parents: for this is acceptable in the sight of God. Now she who is really a widow, and desolate, trusts in God, and continues in supplications and prayers, night and day. But she who lives in pleasure, is dead while she lives. Now these things give in charge, that they may be blameless. For if any one provide not for his own, and especially those of his own family, he has denied the faith, and is worse than an infidel. Let not a widow be taken into the number under sixty years old, having been the wife of one husband, eminent for good works—that she has brought up children, that she has lodged strangers, that she has washed the saints' feet, that she has relieved the afflicted, that she has diligently followed every good work. But the young widows reject; for when they become impatient of the restraint of Christ, they will wish to marry, incurring blame for having violated their former engagement. And, at the same time, also, they learn to be idle, wandering about from house to house; and not only idle, but tattlers, also, and meddlers, speaking things which they ought not. I would, therefore, have young widows to marry, to bear children, to govern the house, to give no occasion to the adversary for reproach; for some are already turned aside after the adversary. If any believing man or woman have widows, let them relieve them, and let not the congregation be burdened, that it may relieve those who are really widows. Let the seniors who preside well, be counted worthy of double honor; especially those who labor in word and teaching. For the scripture says, "You shall not muzzle an ox treading out corn;" and, "The laborer is worthy of his wages."

19.—Against a senior receive not an accusation, unless by two or three witnesses. Those who sin, rebuke before all, that the others, also, may be afraid.

21.—I charge you, in the presence of God, and of the Lord Jesus Christ, and of the elect angels, that you observe these things without prejudice, doing nothing by partiality. Impose hands hastily on no one, neither partake of other men's sins. Keep yourself pure. No longer drink water, but use a little wine for your stomach's sake, and your frequent infirmities. The sins of some men are very manifest, going before to condemnation; but some, indeed, they follow after. In like manner, also, the good works of some are very manifest, and those that are otherwise, can not lie hid.

VI.—Let as many servants as are under the yoke, esteem their own masters worthy of all honor, that the name of God and his doctrine be not defamed. And let those who have believing masters, not despise them, because they are brethren; but let them serve them more, because they are believers, and beloved, who receive the benefit. These things teach and exhort. If any one teach differently, and consent not to the wholesome dictates of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up with pride, knowing nothing; but is doting about questions, and verbal contentions, from which come envy, strife, evil speakings, unjust suspicions, perverse disputings of men wholly corrupted in mind, and destitute of the truth; who reckon gain to be godliness: from such, stand aloof. But godliness with contentment is great gain. For we brought nothing into the world, and it is evident that we can carry nothing out. Wherefore, having food and raiment, with these let us be content. But they who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition. For the love of money is the root of all evil, which some, eagerly desiring, have wholly erred from the faith, and pierced themselves all around with many sorrows. Therefore, do you, O man of God! flee these things, and pursue righteousness, piety, faith, love, patience, meekness. Combat the good combat of faith: lay hold on eternal life; to which, also, you have been called, and have confessed the good confession in the presence of many witnesses. I charge you, in the presence of God, who makes all alive—and of Christ Jesus, who witnessed to Pontius Pilate the good confession; that you keep this commandment without spot, unblamable, till the appearing of our Lord Jesus Christ; which *appearance,* at the proper season, the blessed and only Potentate,

the King of kings, and Lord of lords will exhibit; who only has immortality—dwelling in light inaccessible; whom no man has seen, nor can see: to whom be honor and might everlasting. Amen. Charge the rich in the present world not to be elated in mind, nor to trust in uncertain riches, but in the living God, who confers on us richly all things for enjoyment—to do good, to be rich in lovely works, ready to distribute, communicative, providing for themselves a good foundation for hereafter, that they may lay hold on eternal life. O Timothy, guard the thing committed to you in trust, avoiding profane babblings, and oppositions of knowledge, falsely so named; which some, professing, have erred, with respect to the faith. Favor be with you.

THE

SECOND EPISTLE

OF

PAUL, THE APOSTLE,

TO

TIMOTHY.

[WRITTEN FROM ROME, A.D. 65.]

I.—PAUL, an Apostle of Jesus Christ, by the will of God, on account of the promise of life, which is by Christ Jesus; to Timothy, my beloved son: Favor, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

3.—I give thanks to God, (whom from my forefathers I serve with a pure conscience,) that I have unceasing remembrance of you in my prayers night and day; remembering your tears, I greatly desire to see you, that I may be filled with joy: calling to remembrance also the unfeigned faith which is in you, which dwelt first in your grandmother Lois, and in your mother Eunice, and I am persuaded that it dwells in you also. For which cause I put you in mind to stir up the spiritual gift of God, which is in you through the imposition of my hands. For God has not given us a spirit of cowardice; but of power, and of love, and of self-government. Wherefore, be not ashamed of the testimony of our Lord, nor of me his prisoner: but jointly suffer evil for the gospel, according to the power of God; who has saved us, and called us with a holy calling,—not on account of our works; but on account of his own purpose and favor, which was given us through Christ Jesus, before the times of the ages, and is now made manifest by the appearing of our Saviour Jesus Christ; who has, indeed, vanquished death, and brought life and incorruptibility to light by the gospel; of which I am appointed a herald, and an Apostle, and a teacher of the Gentiles: for which cause I also suffer these things. Nevertheless, I am not ashamed; for I know

in whom I have believed, and I am persuaded that he is able to preserve what I have committed in trust to him, till that day. The form of wholesome words, which you have heard from me, hold fast, with the faith and love which are in Christ Jesus. The good deposit guard by the Holy Spirit, who dwells in us. You know this, that all they who are in Asia have turned me off; of whom are Phygellus and Hermogenes. May the Lord grant mercy to the family of Onesiphorus: for he often refreshed me, and was not ashamed of my chain: but being in Rome, he sought me out very diligently, and found me. May the Lord grant to him to find mercy from the Lord in that day! And how many services he rendered to *me* in Ephesus, you well know.

II.—Therefore, my son, be strong in the favor which is through Christ Jesus. And what things you have heard from me by many witnesses, these commit in trust to faithful men, who shall be fit also to teach others. Endure evil as a good soldier of Jesus Christ. No man who wars entangles himself with the occupations of this life, that he may please him, who has chosen him to be a soldier. And also if one contend in the games, he is not crowned unless he contend according to the laws. It becomes the husbandman to labor, before he partakes of the fruits. Consider what I say; and may the Lord give you understanding in all things! Remember, Jesus Christ, of the seed of David, has been raised from the dead, according to my gospel; for which I suffer evil as a malefactor, even to bonds; but the word of God is not bound. For this cause I patiently bear all things on account of the elect; that they, indeed, may obtain the salvation which is by Christ Jesus with eternal glory. This saying is true, that if we die with him, we shall also live with him: if we suffer patiently, we shall also reign with him: if we deny him, he also will deny us. Though we be unfaithful, he abides faithful; he can not deny himself. Put them in remembrance of these things; earnestly testifying to them in the presence of the Lord, not to fight about words for nothing useful, but to the subverting of the hearers. Strive to exhibit yourself to God an approved workman, irreproachable, rightly dividing the word of truth. But profane empty babblings resist, for they will increase to more ungodliness. And their word will eat as a gangrene: of whom are Hymeneus and Philetus; who, concerning the truth, have erred, affirming that the resurrection has already happened, and do subvert the faith of some. Nevertheless, the foundation of God stands firm, having this inscription, The Lord has made known them who are his:—and, Let

every one who names the name of Christ, depart from iniquity. But, in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware; some to honor, and some to dishonor. If, then, a man will cleanse himself well from these, he will be a vessel appointed to honor, sanctified, and very profitable for the master's use, prepared for every good work. Flee, therefore, youthful lusts; but pursue righteousness, faith, love, and peace, with them who call on the Lord from a pure heart. Moreover, foolish and ignorant questions reject, knowing that they beget contentions; and the servant of the Lord must not be contentious, but gentle toward all men, fit to teach, patiently bearing evil, in meekness instructing those who set themselves in opposition; if, by any means God will give them reformation to the acknowledgment of truth; and they may awake up out of the snare of the devil, who are taken captive by him at his will.

III.—This, also, know, that in latter days perilous times will come. For men will be self-lovers, money-lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unholy, without natural affection, bargain-breakers, slanderers, incontinent, fierce, haters of good men, headstrong, puffed up, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power of it. Now, from these, turn away. Of these, indeed, are they who go into houses and lead captive silly women laden with sins, led away by divers lusts; always learning, but never able to come to the knowledge of the truth. Now, in the manner that Jannes and Jambres resisted Moses, so do these also resist the truth: men wholly corrupted in mind, reprobate as to the faith. However, they shall not proceed further; for their foolishness shall be very plain to all, as theirs also was. But you have fully known my teaching, manner of life, purpose, faith, meekness, love, patience, persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra: such persecutions I endured; but out of them all the Lord delivered me. And all, indeed, who will live godly in Christ Jesus, shall be persecuted: but wicked men and impostors will grow worse and worse, deceiving, and being deceived. In the meantime, do you continue in the things which you have learned, and with which you have been intrusted, knowing from whom you have learned them; and that, from a child, you have known the sacred scriptures, which are able to make you wise to salvation, by the faith which is in Christ Jesus. All scripture, given by divine inspiration, is indeed profitable for doctrine, for conviction,

for correction, for instruction in righteousness: that the man of God may be perfect—completely fitted for every good work.

IV.—I charge you, in the presence of God, and of Jesus Christ, who will judge the living and the dead, at his appearing in his kingdom: proclaim the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and teaching. For there will be a time when they will not endure wholesome doctrine; but, having itching ears, they will, according to their own lusts, heap up to themselves teachers: and they will, indeed, turn away their ears from the truth, and be turned aside to fables. But do you watch at all times; bear evil treatment; do the work of an evangelist; fully perform your ministry. For I am shortly to be sacrificed, and the time of my departure is at hand. I have combated the good combat, I have finished the race, I have continued faithful: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but also to all them who love his appearing. Make haste to come to me soon: for Demas, having loved the present world, has forsaken me, and has gone to Thessalonica; Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark, and bring him with you, for he is very useful to me in the ministry. But Tychicus I have sent to Ephesus. The cloak which I left at Troas with Carpus, bring when you come, and the books, especially the parchments. Alexander, the coppersmith, has done me many evil things; the Lord will reward him according to his works: of whom beware, for he has greatly opposed our words. At my first answer, no one appeared with me, but all forsook me. May it not be laid to their charge! However, the Lord stood by me, and strengthened me, that through me, the proclamation might be fully declared, and all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work, and preserve me to his heavenly kingdom: to whom be glory for ever and ever. Amen. Salute Prisca and Aquila, and the family of Onesiphorus. Erastus abode at Corinth; but Trophimus I left at Miletus, sick. Make haste to come before winter. Eubulus salutes you; and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with your spirit. Favor be with you.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO

TITUS.

[WRITTEN FROM MACEDONIA, A. D. 56.]

I.—PAUL, a servant of God, and an Apostle of Jesus Christ, (according to the faith of God's elect, and the acknowledgment of the truth, which is according to godliness; in hope of eternal life, which God, who can not lie, promised before the times of the ages—who has now manifested his word, at the proper season, by the proclamation with which I am intrusted, according to the appointment of God our Saviour;) to Titus, my genuine son, according to the common faith: Favor, mercy, and peace, from God the Father, and from the Lord Jesus Christ, our Saviour.

5.—For this purpose, I left you in Crete, that you might set in order the things left unfinished, and to ordain seniors in every city, as I commanded you. If any one be without blame, the husband of one wife, having believing children, not accused of riotous living, nor unruly. For a bishop should be blameless, as the steward of God; not self-willed, not prone to anger, not given to wine, not a striker, not one who makes gain by base methods; but hospitable; a lover of good men, prudent, just, holy, temperate; holding fast the true doctrine, as he has been taught; that he may be able, by wholesome teaching, both to exhort and to confute the gain-sayers. For there are many unruly and foolish talkers and deceivers, especially those of the circumcision, whose mouths must be stopped; who subvert whole families, teaching things which they ought not, for the sake of sordid gain. One of themselves, a prophet of their own, has said, "The Cretans are always liars, evil wild beasts, lazy bodies." This testimony is true; for which cause rebuke them sharply,

that they may be healthy in the faith—not giving heed to Jewish fables, and precepts of men who pervert the truth. To the pure, all meats are pure; but to the polluted and unbelieving nothing is pure; for both their understanding and conscience are polluted. They profess to know God; but by works they deny him, being abominable and disobedient, and to every good work reprobate.

II.—But do you inculcate the things which become wholesome doctrine: that aged men be vigilant, grave, prudent, healthy by faith, love, patience. That aged women, in like manner, be in deportment as becomes sacred persons—not slanderers, not enslaved to much wine, good teachers; that they may persuade the young women to be lovers of their husbands, lovers of their children—to be calm, chaste, careful of their families, good, subject to their own husbands, that the word of God may not be defamed. The young men, in like manner, exhort to govern their passions. In all things make yourself a pattern of good works: in teaching show incorruptness, gravity, wholesome speech which can not be condemned; that he who is on the opposite side may be ashamed, having nothing bad to say concerning you. Exhort servants to be subject to their own masters, and in all things to be careful to please, not answering again, not secretly stealing, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the favor of God, which brings salvation, has appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world—expecting the blessed hope; namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. These things inculcate, and exhort, and reprove with all authority; let no one despise you.

III.—Put them in mind to be subject to governments and powers, to obey magistrates, to be ready to every good work; to speak evil of no one; to be no fighters, but equitable, showing all meekness to all men. For even we ourselves were formerly foolish, disobedient, erring, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hateful, and hating one another. But when the goodness and philanthropy of God our Saviour shone forth, he saved us—not on account of works of righteousness which we had done—but according to his own mercy, through the bath of regeneration, and the renewing

of the Holy Spirit; which he poured out on us richly, through Jesus Christ our Saviour: that, being justified by his favor, we might be made heirs according to the hope of eternal life. This doctrine is true: and concerning these, I charge you to affirm strongly, that those who have believed in God, be studious to stand foremost in good works. These are the things that are honorable and profitable to men. But foolish questions, and genealogies, and strifes, and fightings about the law, resist; for they are unprofitable and vain. A factionist, after a first and second admonition, reject; knowing that such a person is perverted, and sins, being self-condemned. When I shall send Artemas to you, or Tychicus, make haste to come to me at Nicopolis, for I have determined to winter there. Diligently help forward on their journey, Zenas, the lawyer, and Apollos, that nothing may be wanting to them. And let ours also learn to stand foremost in good works, for necessary uses, that they may not be unfruitful. All who are with me salute you. Salute them who love us in the faith. Favor be with you all.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO

PHILEMON.

[WRITTEN FROM ROME, A.D. 62.]

I.—PAUL, a prisoner of Jesus Christ, and Timothy, the brother, to Philemon, the beloved, and our fellow-laborer; and to Apphia, the beloved; and to Archippus, our fellow-soldier, and to the congregation in your house: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.

4.—I give thanks to my God always, making mention of you in my prayers—(having heard of the faith, which you have toward the Lord Jesus, and of your love to all the saints)—that the communication of your faith may become effectual by the acknowledgment of every good thing that is among us, toward Christ Jesus. For we have much joy and consolation in your love; because the souls of the saints are refreshed by you, brother. Wherefore, though I might be much bold in Christ, to enjoin you what is fit; yet, for love's sake, I rather beseech, being such a one as Paul, an old man, and now, also a prisoner of Jesus Christ. I beseech you for my son, whom I have begot, in my bonds, even Onesimus; who formerly was to you unprofitable, but now will be very profitable to you, even as he has been to me—whom I have sent back: do you, therefore, receive him as an object of my tenderest affection; whom I was desirous to have detained with myself, that, in your stead, he might have ministered to me, in these bonds, for the gospel: but without your mind I would do nothing, that the good derived might not be as if by constraint, but as voluntary. Perhaps, also, for this reason he was separated for a little while, that you

might have him for ever: no longer as a slave only, but above a slave, a beloved brother, especially to me—and how much more to you, both in the flesh and in the Lord. If, then, you hold me as a partner, receive him as myself. And if he have injured you in anything, or owes you, place it to my account. I, Paul, have written with my own hand—I will repay. I forbear to urge upon you, that you owe to me even your ownself. I beseech you, brother, let me have joy of you in the Lord—gratify my tender affections for Christ's sake. Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. But at the same time, prepare me also a lodging; for I hope that through your prayers, I shall be granted to you. These salute you, Epaphras, my fellow prisoner for Christ Jesus; Mark, Aristarchus; Demas, Luke, my fellow-laborers. The favor of our Lord Jesus Christ be with your spirit.

THE

EPISTLE

OF

PAUL, THE APOSTLE,

TO THE

HEBREWS.

[WRITTEN FROM ROME, OR ITALY, A. D. 63.]

I.—GOD, who in ancient times, spoke often, and in various ways, to the fathers, by the prophets, has, in these last days, spoken to us by a Son, whom he has constituted Lord of all things, by whom, also, he made the universe: who, being an effulgence of his glory, and an exact representation of his character, and controlling all things by his own powerful word, after he had, by himself, made expiation for our sins, sat down at the right hand of the Majesty on high; being exalted as far above the angels, as the name he has inherited, is more excellent than theirs. For, to which of the angels did he at any time say, "Thou art my Son: to-day I have begotten thee?" and again, "I will be his Father, and he shall be my Son?" But when he brings again the First-born into the world, he says, "Let all the angels of God worship him." Whereas, concerning angels, he says, "Who makes winds his angels, and flaming fire his ministers." But to the Son, "Thy throne, O God, endures for ever. The scepter of thy kingdom is a scepter of rectitude. Thou hast loved righteousness, and hated iniquity; therefore, God, thy God, has anointed thee with the oil of gladness, above thy associates." And, "Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the works of thy hands. They shall perish, but thou dost remain; and they, as a garment, shall grow old; and, as a vesture, thou wilt fold them up, and they shall be changed: but thou art the same; and thy years shall never fail." Moreover, to which of the angels did he say, at any time, "Sit thou at my right hand, till I make

thy enemies thy footstool." "Are they not all ministering spirits, sent forth to minister for them who shall inherit sal-
II. vation?" (On this account, we ought to attend the more earnestly to the things which were heard; lest at any time we should let them slip. For if the word spoken by angels was firm, and every transgression and disobedience received a just retribution; how shall we escape if we neglect so great salvation? which, beginning to be spoken by the Lord, was confirmed to us by them who heard him; God, also, bearing witness, both by signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to his own pleasure.) Moreover, he has not subjected to the angels the world to come, of which we are speaking. But one in a certain place has testified, saying, "What is man that thou art mindful of him—or the son of man, that thou dost regard him? Thou hast made him a little lower than the angels; thou hast crowned him with glory and honor, thou hast put all things under his feet." Now, by putting all things in subjection to him, he left nothing that is not subject to him; but now, we do not yet see all things subjected to him; but we see Jesus, who was made a little lower than the angels, that he, by the favor of God, might taste death for all; for the suffering of death, crowned with glory and honor! For it became him, for whom are all things, and by whom are all things, to make him, who leads many sons to glory—even the Captain of their salvation—perfect through sufferings. For both he who sanctifies, and they who are sanctified, are all of one *Father;* for which cause he is not ashamed to call them brethren; saying, "I will announce thy name to my brethren: in the midst of the congregation I will sing praises to thee." And, again, "I will put my trust in him." And, again, "Behold I, and the children whom God has given me." Since, then, the children partook of flesh and blood; he, also, in like manner, partook of these; that, through death, he might vanquish him who had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage. For, indeed, he has not at all assumed the *nature of* angels; but he has assumed the seed of Abraham. Hence, it was necessary for him to be made like his brethren in all things; that he might be a merciful and faithful High Priest, in matters pertaining to God, in order to expiate the sins of the people: for, by what he suffered himself, when tried; he is able to succor them who are tried.

III.—Wherefore, holy brethren, partakers of the heavenly calling, attentively consider Jesus, the Apostle and

High Priest whom we have confessed; who, as well as Moses, is faithful to him that appointed him over all his house. Indeed, he has been accounted worthy of glory, as far superior to Moses, as that of the builder is superior to the house. Now every house is built by some one; but he, the builder of all things, is God. And Moses, indeed, as a servant, was faithful in all his house, for a testimony of the things that were to be spoken *by him;* but Christ, as a Son, over his own house—whose house we are, if we hold fast our confidence, and the rejoicing of our hope, unshaken to the end. Wherefore, as the Holy Spirit says, "To-day, if you will hear his voice, harden not your hearts, as in the bitter provocation, in the day of temptation in the wilderness; where your fathers tempted me, and proved me, yet saw my works for forty years. Wherefore, I was displeased with that generation, and said, They always err in heart, and they have not known my ways. So, I swore, in my wrath, They shall not enter into my rest." Brethren, take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God. But, lest any of you be hardened, through the deceitfulness of sin, exhort one another every day, while it is called To-day: (for we are all partakers of Christ, if, indeed, we hold fast the first confidence firm to the end;) with this saying, "To-day, if you will hear his voice, harden not your hearts, as in the bitter provocation." For some, when they heard, did bitterly provoke; yet, not all that came out of Egypt by Moses. But with whom was he displeased forty years? Was it not with them who sinned, whose carcasses fell in the wilderness? And to whom did he swear, that they should not enter into his rest, but to them who did not believe? So, we see that they could
IV. not enter in because of unbelief. Wherefore, let us be afraid, lest a promise of entrance into his rest being left, any of you should seem to fall short of it. For glad tidings have been proclaimed to us, as well as to them: but the word which they heard did not profit them; not being mixed with faith in them who heard it. For we, who have believed, do enter into the rest, as he said, "So, I swore, in my wrath, They shall not enter into my rest;" namely, from the works that were finished at the formation of the world. For he has spoken somewhere concerning the seventh day, thus: "And God rested on the seventh day, from all his works." And in this, again, "They shall not enter into my rest." Since, then, it remains for some to enter into it, and that they who first received the good tidings, did not enter in on account of unbelief: again, he limits a certain day,

saying, by David, "To-day," after so long a time; as it is said, "To-day, if you will hear his voice, harden not your hearts." For, if Joshua had caused them to rest, he would not, after that, have spoken of another day. There remains, therefore, a divine rest for the people of God. For he who has entered into his rest, has himself, also, rested from his own works, like as God, also, rested from his. Wherefore, let us carefully strive to enter into THIS REST, lest any one should fall after the same example of unbelief. For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and purposes of the heart. And there is no creature concealed from his sight, for all things are naked and open to the eyes of him, to whom we must give an account. Now, having a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who can not sympathize with our weaknesses; but one who was tried in all points, according to the likeness of his nature to ours, without sin. Let us, therefore, approach, with boldness, to the throne of favor, that we may receive mercy, and obtain favor for the purpose of seasonable help.

V.—For every high priest taken from among men, is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins: being able to have a right measure of compassion on the ignorant and erring: because he himself, also, is surrounded with infirmity. And for that reason he must, as for the people, so, also, for himself, offer *sacrifices* for sins. Now, as no one takes this honor to himself, but he who is called of God, as Aaron was; so, also, Christ did not assume to himself the honor of being a High Priest: but he who said to him, "Thou art my Son, to-day I have begotten thee"—also says, in another place, "Thou art a Priest for ever, according to the order of Melchisedec." He, (who, in the days of his flesh, having, with loud cries, and with tears, offered up prayers and supplications to him who was able to save him from death, and was delivered from his fear,) though being a Son, learned obedience by the things which he suffered; and being made perfect, became the author of eternal salvation to all who obey him; being proclaimed by God a High Priest for ever, after the order of Melchisedec: (concerning whom we have much to say, and of difficult interpretation, since you have become dull of apprehension. For, when, by this time, you ought to be teachers, you have need of some one

to teach you again the first elements of the oracles of God; and have become such as need milk, rather than solid food. Now every one who uses milk, is unskilled in the word of righteousness, for he is a babe: but solid food is for those of a mature age, whose faculties have been habituated by long practice to discriminate both good and evil.

VI.—Wherefore, leaving the first principles of Christian doctrine, let us progress toward maturity, not laying again the foundation concerning reformation from dead works, and faith toward God—concerning the doctrine of immersions, and of imposition of hands, of a resurrection of the dead, and of eternal judgment; and this we will do, if God permit. For it is impossible to renew again to reformation, those who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age which was to come, and yet have fallen away, crucifying again to themselves the Son of God, and exposing him to contempt.

7.—For the land that drinks in the rain, which often comes upon it, and brings forth herbs, fit for them by whom it is cultivated, receives a blessing from God: but that which produces thorns and briers, is reprobated, and nigh to a curse; whose end is to be burned.

9.—But, beloved, we hope better things of you, even things which are connected with salvation, though we thus speak. For God is not unrighteous, to forget your work, and the love which you have showed toward his name, in that you have ministered to the saints, and do minister. Yet, we earnestly desire every one of you to show the same diligence, in order to the realizing of this hope, to the end—that you may not be slothful, but imitators of them who, through faith and patience, are inheriting the promises. For when God made promise to Abraham, since he could swear by no one greater, he swore by himself—saying, "Surely, blessing, I will bless you, and multiplying, I will multiply you;" and so, having patiently waited, he obtained the promise. For men, indeed, swear by the greater; and an oath for confirmation is, to them, an end of all contradiction. Therefore, God, willing more abundantly to show to the heirs of promise the immutability of his purpose, confirmed it with an oath; that, by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us; which we have as an anchor of the soul, both sure and steadfast, and entering into the place within the vail, where

a forerunner has entered on our account; even Jesus, made a High Priest for ever, according to the order of Melchisedec.)

VII.—For this Melchisedec—king of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom Abraham imparted even a tenth of all; being, indeed, by interpretation, first, king of righteousness, and next, also, king of Salem; which, by interpretation, is king of peace—was without father, without mother, without genealogy, having neither beginning of days, nor end of life: but, being made like the Son of God, he remains a priest continually. Now, consider how great this priest was, to whom even Abraham, the patriarch, gave a tenth of the spoils. For they, indeed, of the sons of Levi, who received the priesthood, have a commandment to tithe people according to the law; that is, their brethren, although they have come forth from the loins of Abraham: but he, who did not derive his pedigree from their progenitors, tithed Abraham, and blessed the holder of the promises. Now, beyond all contradiction, the less is blessed by the greater. Besides, here, indeed, men, who die, take tithes; but there one, of whom it is testified that he lives. And, as one may say, even Levi, who receives tithes, was tithed in Abraham: for he was yet in the loins of his father, when Melchisedec met him.

11.—Moreover, if, indeed, perfection were through the Levitical priesthood, (for with it the people received the law,) what farther need was there that another priest should arise, according to the order of Melchisedec, and not be called according to the order of Aaron? Wherefore, the priesthood being changed, there is, of necessity, a change also of law. For he to whom these things are said, was of a different tribe, of which no one gave attendance at the altar. For it is very plain that our Lord has sprung from Judah, in relation to which tribe Moses spoke nothing concerning priesthood. Moreover, it is still more plain that, according to the similitude of Melchisedec, another priest arises, who is made, not according to the law of a carnal commandment, but according to the power of an endless life. For he testifies, "Thou art a priest for ever, according to the order of Melchisedec." Here then, there is a disannulling of the preceding commandment, because of its weakness and unprofitableness—(for the law made no one perfect)—and the superinduction of a better hope, by which we draw near to God.

20.—Moreover, inasmuch as not without an oath———

(for they, indeed, were make priests without an oath, but he, with an oath, by him who said to him, "The Lord has sworn, and will not repent, Thou art a priest for ever, according to the order of Melchisedec,") by so much was Jesus made the surety of a better institution. Besides, many, indeed, are made priests, because by death they are hindered from continuing: but he, because he lives for ever, has a priesthood which does not pass from him. Hence, also, he is for ever able to save them who come to God through him; always living to make intercession for them. Now such a High Priest became us; who, being holy, harmless, undefiled, separated from sinners, and made higher than the heavens, has not, like the high priests, need, from time to time, to offer sacrifices, first for his own sins, then for those of the people; for this latter he did once, when he offered up himself. For the law constitutes men high priests, who have infirmity; but the word of the oath, which was since the law, constituted the Son, who is perfected for evermore.

VIII.—Now of the things which we have spoken, this is the sum: We have such a High Priest, who has taken his seat at the right hand of the Majesty in the heavens—a minister of the holy places; namely, of the true tabernacle which the Lord erected, and not man. For every high priest is constituted to offer both gifts and sacrifices. Hence, it was necessary that this High Priest, also, should have something which he might offer. For, indeed, if he were on earth, he could not be a priest, there being priests who offer gifts according to the law. (These perform divine service for an example and shadow of heavenly things, as Moses, when about to construct the tabernacle, was admonished of God: "See, now, (says he,) that you make all things according to the type that was showed you in the Mount.") Besides, he has now obtained a more excellent ministry, inasmuch as he is the mediator of a better institution, which has been established upon better promises. For if that first institution had been faultless, a place would not have been sought for a second. But, finding fault, he says to them, "Behold, the days come, says the Lord, when I will make a new institution with the house of Israel, and with the house of Judah: not according to the institution which I made with their fathers, at the time of my taking them by the hand, to lead them out of the land of Egypt—because they did not abide in my institution, I also neglected them, says the Lord. Now this is the institution which I will make with the house of Israel, after these days, says the Lord: I

will put my laws into their mind, and inscribe them on their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them. Because I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." By saying, "a new institution," he has made the former old: now, that which is decaying and growing old, is ready to vanish away.

IX.—Now, indeed, the first *institution* had both ordinances of service, and a worldly holy place. For the first tabernacle, which is called holy, was set in order; in which were both the candlestick and the table, and the showbread; and behind the second vail, the tabernacle which is called most holy—having the golden censer, and the ark of the institution, covered everywhere with gold, in which were the golden pot having the manna, and the rod of Aaron, which budded, and the tables of the institution; and above it, the cherubim of glory, overshadowing the mercy-seat; concerning which things we can not at present speak particularly.

6.—Now, these things being thus set in order, the priests go at all times indeed into the first tabernacle, performing the services; but into the second tabernacle—the high priest alone—once every year, not without blood, which he offers for himself, and for the errors of the people. The Holy Spirit signifying this, that the way of the holy places was not yet laid open, while the first tabernacle was yet standing; which was a figurative representation for the time being, during which both gifts and sacrifices are offered which can not, with respect to the conscience, make him who does the service, perfect—only with meats and drinks, and divers immersions—ordinances concerning the flesh, imposed till the time of reformation. But Christ being come—a High Priest of the good things to come—has, through a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building,) entered once into the holy places, having obtained eternal redemption; not, indeed, by the blood of goats and calves, but by his own blood. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the polluted, sanctified to the cleansing of the flesh, how much more shall the blood of Christ, who, through an Eternal Spirit, offered himself without fault, to God, cleanse your conscience from dead works to serve the living God? And, for this reason, he is mediator of the new in-

stitution, that, by means of death, for the redemption of the trangressions under the first institution, those who had been called might receive the promise of the eternal inheritance. Now, where there is *such* an institution, the death of the instituted *sacrifice* must necessarily intervene: for since *the* institution is ratified over the dead, it has no force while the instituted *sacrifice* lives. Hence, neither was the first introduced without blood; for "when Moses had spoken every precept in the law to all the people, taking the blood of calves, and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself, and the people:" saying, "This is the blood of the institution, which God has enjoined on you." Moreover, he in like manner sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things, according to the law, were cleansed with blood; and without the shedding of blood, there is no remission. It was necessary, then, indeed, that the representations of the things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. Therefore, Christ has not entered into the holy places made with hands, the antitypes of the true, but into heaven itself, now to appear in the presence of God, on our account. Not, however, that he should offer himself often, as the high priest enters into the holy places every year with other blood; for then he must have often suffered since the foundation of the world: but now, once, at the conclusion of the ages, he has been manifested to put away sin by the sacrifice of himself. And, forasmuch as it is appointed to men once to die, and after that, the judgment; even so Christ, being once offered, to bear away the sins of many, will, to them who look for him, appear a second time, without a sin-offering, in order to salvation.

X.—Moreover, the law, containing only a shadow of the good things to come, and not the very image of these things, never can, with the same sacrifices which they offer every year continually, make those who come to them, perfect. For then would they not have ceased to be offered; since the offerers being once purified, should not have had any more conscience of sins? but, in these, there is a remembrance of sins yearly. Besides, it is impossible that the blood of bulls and of goats should take away sins. Wherefore, when coming into the world, he says, "Sacrifice and offering thou hast not willed; but a body hast thou prepared me. In whole burnt offerings, and sin offerings, thou hast no pleasure. Then, said I, behold, I come to do thy

will, O God! (In the volume of the book it is written concerning me.") Having said above, that sacrifice, and offering; and whole burnt offerings, and sin offerings thou hast not willed, neither hast pleasure in them, (which are offered according to the law,) then he said, "Behold, I come to do thy will." He takes away the first *will*, that he may establish the second. By which WILL we are sanctified, through the offering of the body of Jesus Christ once. And, indeed, every priest stands, daily ministering, and offering often the same sacrifices, which never can take away sins: but he, having offered only one sacrifice for sins, through his whole life, sat down at the right hand of God; thenceforth waiting till his enemies be made his footstool. Wherefore, by one offering he has perfected for ever the sanctified. Moreover, also the Holy Spirit testifies this to us; for, after he had said, "This is the institution which I will make with them after these days, says the Lord: I will put my laws into their hearts, and inscribe them on their minds;" *he adds*, "and their sins and iniquities I will remember no more." Now, where remission of these is, there is no more offering for sin.

19.—Having, therefore, brethren, free access to the most holy place, by the blood of Jesus—a new and living way, which he has consecrated for us through the vail, (that is, his flesh,) and—a great High Priest over the house of God, let us draw near, with a true heart, in full assurance of faith—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the confession of the hope, unmoved; for he is faithful, who has promised. And let us attentively consider one another, to excite to love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*, and so much the more, as you see the day approaching.

26.—For if we sin willfully, after having received the knowledge of the truth, their remains no more sacrifice for sins; but a dreadful expectation of judgment, and of a fiery indignation, which shall devour the adversaries. Any one who disregarded the law of Moses, died without mercy, by two or three witnesses. Of how much sorer punishment, think you, shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution by which he was sanctified, a common thing, and has insulted the Spirit of Favor? For we know him who has said, "Vengeance belongs to me; I will repay, says the Lord:" and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God.

But call to remembrance the former days, in which, after you were enlightened, you sustained a great combat of afflictions; partly, indeed, whilst you were made a spectacle both by reproaches and afflictions; and partly, whilst you became companions of them who were so treated. For you also suffered with me in my bonds, and with joy sustained the spoiling of your goods, knowing within yourselves, that you have in heaven a better and a permanent substance. Wherefore, cast not away your confidence, which has a great retribution. For you must persevere in doing the will of God, that you may obtain the promised reward. For yet a very little while, and He who is coming, will come, and will not tarry. Now, the just by faith shall live; but if he draw back, my soul will not be well pleased with him. We, however, are not of those who apostatize to perdition; but of those who persevere to the salvation of the soul.

XI.—Now, faith is the confidence of things hoped for, and the conviction of things not seen. By this, the ancients obtained reputation. By faith, we understand that the worlds were formed by the word of God; so that the things which are seen, were not made of things which do appear.

4.—By faith Abel offered to God a better sacrifice than Cain, on account of which he was commended as righteous; God testifying in favor of his oblations: and so, by it, though dead, he still speaks. By faith Enoch was translated, that he might not see death, and was not found, because God had translated him; for, before his translation, it was testified that he pleased God. But without faith it is impossible to please *God*. For he who comes to God, must believe that he is, and that he is a rewarder of them who diligently seek him. By faith, Noah, when he received a revelation concerning things not yet seen, being seized with religious fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of the righteousness which is by faith. By faith, Abraham, when called to go out into a place which he should afterward receive as an inheritance, obeyed, and went out, not knowing whither he was going. By faith, he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise: for he expected the city having foundations, whose builder and maker is God. By faith, also, Sarah herself received strength for the conception of seed, and brought forth, when past the time of life; because she judged him faithful who had promised. And, therefore, there sprang from one who was dead, in this respect, *a race*, as the stars of heaven in multitude, and as the

sand which is on the sea-shore, innumerable. All these died in faith, not having received the promises. For, seeing the things promised, afar off, and embracing them, they confessed that they were strangers and pilgrims in the land. Now they who speak such things, plainly declare that they earnestly seek a country. For truly, if they had remembered that from which they came out, they might have had an opportunity to return to it. But, indeed, they strongly desired a better *country;* that is, a heavenly. Therefore, God is not ashamed of them—to be called their God; because he has prepared for them a city. By faith, Abraham, when tried, offered up Isaac; he who had received the promises offered up his only begotten, concerning whom it was said, that "In Isaac shall thy seed be called;" reasoning that God was able to raise him even from the dead; from whence, indeed, he received him in a figure. By faith, Isaac blessed Jacob and Esau, with respect to things to come. By faith, Jacob, when dying, blessed each of the sons of Joseph, and worshiped, bowing on the top of his staff. By faith, Joseph, when dying, made mention concerning the departing of the children of Israel, and gave commandment concerning his bones. By faith, Moses, when born, was hid three months by his parents, because they saw that he was a beautiful child, and were not afraid of the king's commandment. By faith, Moses, when he was grown up, refused to be called the son of Pharoah's daughter; choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked forward to the retribution. By faith, he left Egypt, not being afraid of the wrath of the king. For he courageously persevered, as perceiving the invisible *God.* By faith, he appointed the passover, and the sprinkling of the blood; that he who destroyed the first-born, might not touch them. By faith, they passed through the Red Sea, as by dry land, which the Egyptians attempting to do, were drowned. By faith, the walls of Jericho fell down, having been encompassed seven days. By faith, Rahab, the harlot, was not destroyed with the unbelievers, having received the spies in peace. And what shall I say more? for the time would fail me, to speak of Gideon, and Barak, and Samson, and Jepthah, and David, also, and Samuel, and the prophets—who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the strength of fire, escaped the edges of the sword, grew strong from sickness, became valiant in battle, overturned the camps of the

aliens. Women received their dead by a resurrection, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings and scourgings; and, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being destitute, afflicted, maltreated; of these the world was not worthy: they wandered in deserts, and mountains, and in caves, and holes of the earth. Now, all these, though commanded on account of faith, did not receive the promise, God having provided something better for us, that they, without us, should not be made perfect.

XII.—Since, then, we have so great a cloud of witnesses placed before us, laying aside every incumbrance, and the sin which easily entangles us, let us run, with perseverance, the race set before us; looking to Jesus, the leader and perfecter of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. Consider him who, from sinners, endured such opposition against himself, lest, becoming discouraged in your minds, you grow weary; you have not yet resisted to blood, struggling against this sin. Besides, have you forgotten the exhortation which reasons with you as with children, "My son, do not think lightly of the Lord's chastisement, neither faint when you are rebuked by him: for whom the Lord loves he chastises, and scourges every son whom he receives." If you endure chastisement, God deals with you as his children. For what son is there whom his father does not chastise? But if you be without chastisement, of which all *sons* are partakers, certainly you are bastards, and not sons. Farther, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live? For they, indeed, during a very few days, chastised us according to their pleasure; but he, for our advantage, that we might be partakers of his holiness. Now, no chastisement, indeed, for the present, seems to be matter of joy, but of sorrow. Nevertheless, afterward it returns the peaceful fruit of righteousness to them who are trained by it. Wherefore, bring to their right position, the arms that hang down, and the weakened knees. And make smooth paths for your feet, that that which is lame, may not be put out of joint, but that it may rather be healed. Pursue peace with all men, and holiness, without which, no one shall see the Lord: carefully observing, lest any one come

short of the favor of God; lest some bitter root springing up, trouble you, and by it many be polluted; lest there be any fornicator, or profane person, as Esau; who, for one meal, gave away his birthrights. And you know, that although afterward he wished to inherit the blessing, he was reprobated: for he found no scope for effecting a change, though he earnestly sought it with tears.

18.—Now you are not come to a tangible mountain, which burned with fire; and to blackness, and to darkness, and to tempest, and to the sound of a trumpet, and to the voice of words, the hearers of which earnestly entreated, that a word more might not be addressed to them: for they could not bear this threat, "Even if a beast touch the mountain, it shall be stoned." And so terrible was the appearance, that Moses said, "I exceedingly fear and tremble." But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers, to the general assembly and congregation of the firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new institution, and to the blood of sprinkling, which speaks better things than that of Abel. Take care that you refuse not him who speaks: for if they did not escape, who refused him who spoke on earth, much more we *shall not escape*, who turn away from him *that speaks* from heaven: whose voice then shook the earth; but now he has promised, saying, "Yet once I shake not the earth only, but also the heavens." Now this speech, "YET ONCE," signifies the removing of the things shaken, as of things which were constituted, that the things not shaken may remain. Wherefore, we having received a kingdom not shaken, let us have gratitude, by which we may serve God acceptably, with reverence and religious fear. For truly our God is a consuming fire.

XIII.—Let brotherly love continue. Be not forgetful to entertain strangers; for, by so doing, some have entertained angels, without knowing them. Remember them who are in bonds, as fellow-prisoners; and them who suffer evil, as being yourselves also in the body. Let marriage be honorable among all, and the bed be unpolluted; for fornicators and adulterers God will judge. Let your behavior be without the love of money, being contented with the things you have; for himself has said, "I will never leave you, nor will I at all utterly forsake you." So that taking courage, we may say, "The Lord is my helper, and I will not fear what man can do to me." Remember your rulers, who have spoken to

you the word of God: observing carefully the issue of their conduct, imitate their faith. Jesus Christ is the same, yesterday, and to-day, and for ever. Be not tossed about with various and foreign doctrines; for it is good that the heart be established by grace, not by meats, by which they have not profited, who have been taken up with them. We have an altar of which they have no right to eat, who serve in the tabernacle. Moreover, the bodies of those animals, whose blood is brought by the high priest into the most holy place, as a sin-offering, are burnt without the camp: wherefore Jesus, also, that he might sanctify the people with his own blood, suffered without the gate. Well, then, let us go forth to him out of the camp, bearing his reproach. For we have not here an abiding city, but we earnestly seek one to come. Through him, therefore, let us offer up continually, the sacrifice of praise to God; namely, the fruit of our lips, confessing to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Obey your rulers, and submit yourselves; for they watch for your souls, as those who must give account:—that they may do this with joy, and not with mourning; for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, willing in all things to behave well. And, I the more earnestly beseech you to do this, that I may be restored to you the sooner. Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. Now I beseech you, brethren, suffer this word of exhortation, for indeed I have sent it to you in brief. Know that our brother Timothy is sent away, with whom, if he come soon, I will see you. Salute all your rulers, and all the saints. They of Italy salute you. Favor be with you all. Amen.

THE

EPISTLE

OF THE

APOSTLE JAMES.

[WRITTEN FROM JUDEA, A.D. 61.]

I.—JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Health.

2.—My brethren, count it all joy, when you fall into divers trials; knowing that the proof of your faith works out patience. Let patience, therefore, have a perfect effect, that you may be perfect and complete, deficient in nothing. If any of you be deficient in wisdom, let him ask it of God: who gives to all men liberally, and upbraids not, and it shall be given to him. But let him ask in faith, being not at all irresolute: for he who is irresolute, is like a wave of the sea, driven of the wind and tossed. Now let not that man think, that he shall receive anything from the Lord. A man of two minds, is unstable in all his ways.

9.—Moreover, let the brother of humble condition glory in his exaltation, and the rich in his humiliation; for as a garden flower he shall pass away.—For the sun rises with a burning heat, and withers the herb, and its flower falls down, and the beauty of its appearance perishes: so also shall the rich man fade in his ways.

12.—Blessed is the man who sustains trial, for becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him. Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted by evil things, and he tempts no one. But every one is tempted, when he is drawn away and enticed by his own lust: then lust having conceived, brings forth sin; and sin, being perfected, brings forth death.

16.—Be not deceived, my beloved brethren; every good gift, and every perfect gift, is from above, descended from

the Father of lights, with whom there is no variableness, nor shadow of turning. Of his own will, he begot us by the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man works not out the righteousness of God. Wherefore, putting away all filthiness, and overflowing of maliciousness, embrace with meekness the implanted word, which is able to save your souls. And be doers of the word, and not hearers only, deceiving yourselves by false reasoning. For if any one be a hearer of the word, and not a doer, he is like a man who views his natural face in a mirror; for he looks at himself and goes away, and immediately forgets what kind of person he was. But he who looks narrowly into the perfect law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of its work, shall, in so doing, be happy. If any one among you think to be religious, who bridles not his tongue, but deceives his own heart, the religion of this person is vain. Pure religion, and undefiled, with God, even the Father, is this: To take care of orphans and widows in their affliction, and to keep one's self unspotted from the world.

II.—My brethren, do not hold the faith of our glorious Lord Jesus Christ with partial regard for persons. For if there enter into your synagogue a man having gold rings on his fingers, and with splendid clothing, and there enter likewise a poor man, with sordid apparel; and you look on him who has the splendid clothing, and say, Sit you here honorably; and to the poor man, Stand you there; or, Sit here at my footstool: are you not, then, partial among yourselves, and have become judges who reason wickedly? Hearken, beloved brethren: Has not God chosen the poor of the world—rich in faith, and heirs of the kingdom which he has promised to them who love him? But you have despised the poor. Do not the rich exceedingly oppress you, and themselves drag you to the judgment seats? Do not they defame that excellent name which is named on you? If, now, indeed, you fulfill a royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. But if you have respect of persons, you commit sin, being convicted by the law as transgressors. For whoever will keep the whole law, yet fails in one point, has become guilty of all. For he who said, "Do not commit adultery," has also said, "Do not kill." Now if you do not commit adultery, yet if you kill, you have become a transgressor of the law. So speak, and so do, as those who shall be judged

by a law of liberty; for judgment without mercy, will be to him who showed no mercy: but mercy exults over judgment.

14.—What is the advantage, my brethren, if any one say he have faith, but have not works? Can faith save him? For if a brother or a sister be naked, or destitute of daily food, and any one of you say to him, Depart in peace: be warmed, and be filled; yet give him none of the things needful for the body, what is the advantage? So, also, faith, if it have not works, is dead, being alone. Also, one may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; you do well: even the demons believe and tremble. Besides, would you know, O vain man, that faith, without works, is dead? Was not Abraham, our father, justified by works, when he had lifted up Isaac, his son, upon the altar? You see that his faith co-operated with his works, and by works his faith was perfected. And so that scripture was fulfilled, which says, "Abraham believed God, and it was counted to him for righteousness; and he was called the friend of God." You see, that by works a man is justified, and not by faith only. And in like manner, also, was not Rahab, the harlot, justified by works, having secretly received the messengers, and having sent them away by another road? For, as the body, without the spirit, is dead, so, also, faith, without works, is dead.

III.—Do not become many teachers, my brethren, knowing that we shall receive a severer sentence. For in many things we all offend. If any one offend not in the word, he is a perfect man, able to rule, also, the whole body. Behold, we put bits into the mouths of the horses, to make them obedient to us, and we turn about their whole body. Behold, also, the ships, which, though they be so great, and are driven by fierce winds, are turned about by a very small helm, whithersoever the power of the pilot determines: so, also, the tongue is a little member, yet it works mightily. Behold, how much wood a little fire kindles! Now the tongue is a fire—a world of iniquity; the tongue is so placed among our members, that it defiles the whole body, and sets the wheel of nature in a blaze, and is set on fire from hell. Now every species of wild beasts, and of birds, and of serpents, and of sea monsters, is subdued, and has been subdued by man: but the tongue of men, no one can subdue; it is an unruly evil thing, full of deadly poison.

With it we bless God, even the Father; and with it we curse men, who are made in the likeness of God. Out of the same mouth proceed a blessing and a curse! My brethren, these things ought not so to be. Does a fountain send forth, from the same opening, sweet water and bitter? Can a fig-tree, my brethren, produce olives; or a vine, figs? So, no fountain can yield salt water and fresh. Is any one wise and intelligent among you? let him show, by good behavior, his works, with meekness of wisdom. But if you have bitter anger and strife in your heart, do you not boast and lie against the truth? This is not the wisdom which comes from above, but is earthly, sensual, devilish: for where there is anger and strife, there is disorder, and every evil work. But the wisdom from above is, indeed, first pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without hypocrisy. Now the fruit of righteousness is sown in peace, by them who practice peace.

IV.—Whence wars and fighting among you? Do they not come hence, even from your lusts, which war in your members? You strongly desire, and have not; you kill, and are zealous, and can not obtain. You fight and war, but have not, because you ask not. You ask, and do not receive, because you ask wickedly, that you may spend upon your lusts. Adulterers, and adulteresses, do you not know that the friendship of the world is enmity against God? Whosoever, therefore, will be a friend of the world, is counted an enemy of God. Do you think that the scripture speaks in vain? And does the spirit, who dwells in us, strongly incline to envy? But he gives greater favor. For it says, "God resists the proud, but gives favor to the humble." Therefore, be subject to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you men of two minds. Be exceedingly afflicted, and mourn, and weep; and let your laughter be turned into mourning, and your joy into sadness. Be humble in the presence of the Lord, and he will lift you up. Speak not against one another, brethren. He who speaks against his brother, and condemns his brother, speaks against the law, and condemns the law. But if you condemn the law, you are not a doer of the law, but a judge. There is one lawgiver, who is able to save, and to destroy. Who are you, that condemn another? Come, now, you who say, To-day, or to-morrow, we will go to such a city, and will abide there

one year, and traffic in merchandise, and get gain; who do not know what shall be to-morrow. For what is your life? It is, indeed, a smoke, which appears for a little while, and then vanishes away. Instead of which, you ought to say, If the Lord will, we shall live, and do this, or that. But now you boast in your proud speeches: all such boasting is evil. Wherefore, to him who knows how to do good, and does it not, to him it is sin.

V.—Come, now, you rich men, weep, howl, on account of your miseries, which are coming upon you. Your riches are putrefied, and your garments are motheaten. Your gold and silver are eaten with rust, and the rust of them will be a witness against you, and will eat your flesh as fire. You have heaped up treasure in the last days. Hark! the hire of the laborers who have reaped your fields, which is fraudulently kept back by you, cries; and the cries of the reapers have entered into the ears of the Lord of hosts. You have lived luxuriously on the earth, and been wanton; you have nourished your hearts as in a day of festivity. You have condemned—you have killed the Just One—he did not resist you. Wherefore, be patient, brethren, till the coming of the Lord. Behold the husbandman, who expects the valuable fruit of the earth, waits patiently for it, till it receive the early and the latter rain. Be you also patient—strengthen your hearts: for the coming of the Lord draws nigh. Repine not against one another, brethren, lest you be condemned: behold, the Judge stands before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord: for an example of suffering evil, and of patience. Behold, we call them happy, who are patient. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is very compassionate and merciful. But, above all things, my brethren, swear not; neither by the heaven, nor by the earth, nor by any other oath: but let your yes, be Yes, and your no, No; that you may not fall under condemnation. Does any one among you suffer evil? let him pray: is any one cheerful? let him sing psalms. Is any one sick, among you? let him send for the seniors of the congregation, and let them pray over him, having anointed him with oil, in the name of the Lord. And the prayer of faith will save the sick person, and so the Lord will raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults, one to another, and pray for one another, that you may be healed. The inwrought prayer of the righteous man avails much. Elias was

a man frail and mortal like us, and he prayed fervently that it might not rain, and it did not rain on the land for three years and six months. And again he prayed, and the heaven gave rain, and the land brought forth its fruit. Brethren, if any one among you be seduced from the truth, and any one turn him back; let him know that he who converts a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.

THE

FIRST EPISTLE

OF THE

APOSTLE PETER.

[WRITTEN FROM ROME, A.D. 64.]

I.—PETER, an Apostle of Jesus Christ, to the elect sojourners of the dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia—according to the predetermination of God the Father, by a sanctification of Spirit, in order to obedience, and sprinkling of the blood of Jesus Christ: Favor and peace be multiplied to you.

3.—Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has regenerated us to a lively hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and unfading, preserved in the heavens for us; who, by the power of God, are guarded through faith, to the salvation prepared to be revealed in the last time. On account of this, be exceeding glad, *though* now, for a little while, (since it is needful,) you are made sorry by divers trials; that the trying of your faith, (much more precious than of gold, which perishes, though proved by fire,) may be found to praise, and honor, and glory, at the revelation of Jesus Christ; whom, not having seen, you love; on whom, not now looking, but believing, you greatly rejoice, with joy unspeakable and full of glory—receiving the consummation of your faith, even the salvation of your souls. Concerning which salvation, the prophets inquired accurately, and searched diligently, who have prophesied concerning the favor bestowed on you; searching diligently of what things, and what kind of time, the Spirit of Christ, who was in them, did signify, when he testified before, the sufferings for Christ, and the glories following these—to whom it was revealed, that, not for themselves, but for us, they ministered these things; which have now been reported to you, by them who have declared the glad tidings to you, with the Holy Spirit sent down from heaven: into which things, angels earnestly desire to look

attentively. Wherefore, having the loins of your mind girded, being vigilant, constantly hope for the gift to be brought to you, at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts, in your ignorance; but as he who has called you is holy, be you also holy: for it is written, "Be you holy, because I am holy." And seeing you call on the Father, who, without respect of persons, judges according to every man's work—pass the time of your sojourning here, in fear; knowing that, not with corruptible things, as silver and gold, you were redeemed from your foolish behavior, delivered to you by your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot; predetermined, indeed, before the foundation of the world, but manifested in these last times for you; who through him, believe in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God. Wherefore, having purified your souls by obeying the truth, through the Spirit, to unfeigned brotherly love, love one another, from a pure heart, fervently; having been regenerated, not of corruptible seed, but of incorruptible, through the word of the living God, which remains. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower of it falls down; but the word of the Lord remains forever." Now this is that word which has been proclaimed as glad tidings to you.

II.—Wherefore, laying aside all malice, and all guile and hypocrisies, and envyings, and all evil speakings; as newborn babes, earnestly desire the unadulterated milk of the word, that you may grow by it. Because, indeed, you have tasted that the Lord is good; to whom coming, as to a living stone, rejected indeed by men, but chosen by God, and precious; you, also, as living stones, are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through Jesus Christ. Wherefore, it is contained in the scripture, "Behold I lay in Zion a chief corner stone, elect, precious: whosoever trusts in it, shall not be ashamed." To you, then, who trust, it is precious; but to the unbelieving—a stone which the builders rejected, which has become the head of the corner—a stone of stumbling, and a rock of offense. Those who stumble at the word, are disobedient unbelievers, to which, therefore, they were appointed: but you are an elect race, a royal priesthood, a holy nation, a purchased people; that you should declare the perfections of him who has called you from darkness into his marvelous light: who formerly were not a

people, but now are a people of God; who had not obtained mercy, but now have obtained mercy. Beloved, I beseech you, as sojourners and travelers, abstain from fleshly lusts, which war against the soul. Have your behavior comely, among the Gentiles, that, whereas, they speak against you, as evil doers, having beheld your good works, they may glorify God, in the day of visitation. Be subject, therefore, to every human establishment for the Lord's sake; whether to the king, as supreme; or to governors, as those sent by him for the punishment, indeed, of evil doers; but for the praise of them who do good. For so is the will of God, that, by doing good, you put to silence the ignorance of foolish men. Live as freemen, yet do not use your freedom as a covering of wickedness; but as the servants of God. Treat all men with respect: love the brotherhood: fear God: honor the king. Let household servants be subject to their masters, with all reverence; not only to the good and gentle, but also to the froward. For this is acceptable, if any one, from conscience of God, sustain sorrows, suffering unjustly. But what praise is due, if, when you commit faults and are buffeted, you bear it patiently? Yet if, when you do well, and suffer, you bear it patiently, this is acceptable with God. Besides, to this you were called; for even Christ suffered for us, leaving us a pattern, that you should follow his footsteps; who did no sin, neither was guile found in his mouth; who, when he was reviled, did not revile in return; when he suffered he did not threaten, but committed his cause to him who judges righteously—who himself bore away our sins in his own body, on the tree; that we, being freed from sins, should live to righteousness; by whose stripes you are healed. For you were as sheep going astray, but are now returned to the Shepherd, and Overseer of your souls.

III.—In like manner, let the wives be in subjection to their own husbands; that, indeed, if any obey not the word, they, without the word, may be won by the behavior of their wives, (when they behold your chaste behavior, joined with reverence:) whose adorning, let it not be that which is external—the plaiting of hair, trinkets of gold, or finery of dress; but—the hidden man of the heart, with the incorruptible ornament of a meek and quiet spirit, which, in the sight of God, is of great value. For thus, anciently, the holy women, also, who trusted in God, adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters you are become, doing well, and not fearing any terror. In like manner, husbands, dwell with your wives according to knowl-

edge, giving honor to the wife, as the weaker vessel, and as joint heirs of the favor of life, that your prayers be not hindered. Finally, be all of one mind, sympathizing, lovers of the brethren, tender-hearted, courteous—not returning evil for evil, or railing for railing; but, on the contrary, bless: knowing that to this you were called, that you might inherit the blessing. "For he who is desirous to enjoy life, and to see good days, let him restrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their supplication; but the face of the Lord is against the workers of iniquity." Besides, who is he that will do evil to you, if you be imitators of the Good One? Nevertheless, although you even suffer for righteousness' sake, you are happy. Therefore, do not fear their fear, neither be troubled: but sanctify the Lord God in your hearts; and be always prepared for giving an answer, with meekness and reverence, to every one who asks of you a reason for the hope which is in you. Hold fast a good conscience, that, whereas they speak against you as evil doers, they may be put to shame who arraign your good behavior in Christ. For it is better to suffer as well doers, if the will of God appoints it, than as evil doers. For even Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death, indeed, in the flesh, but made alive by the Spirit. By which, also, he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited, in the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved through water—the antitype, immersion, does, also, now save us, (not putting away of the filth of the flesh; but the seeking of a good conscience toward God,) by the resurrection of Jesus Christ; who, having gone into heaven, is at the right hand of God; angels, and authorities, and powers, being subjected to him.

IV.—Christ, then, having suffered for us in the flesh, do you also arm yourselves with the same mind: for he who has suffered in the flesh, has ceased from sin; so that he no longer lives his remaining time in the flesh, to the lusts of men, but to the will of God. For the time which has passed of life, is sufficient to have wrought the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, revelings, carousals, and abominable idolatries. On which account they wonder that you do not run with them, into the same sink of debauchery, reviling you—who shall give ac-

count to him who is prepared to judge the living and the dead. For, to this end the gospel was preached to the dead, that they might, indeed, be judged according to men in the flesh, but live according to God in the spirit.

7.—Now the end of all things has approached; be, therefore, sober, and watch to prayer. And above all things, have fervent love to one another; for love will cover a multitude of sins. Be hospitable to one another, without murmurings. Let every one, according as he has received a gift, minister it to the others, as good stewards of the manifold favor of God. If any one speak, *let him speak* as the oracles of God: if any one minister, *let him do it* as from the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom be the glory and the power for ever and ever. Amen. Beloved, wonder not at the fiery trial among you, which is come upon you for a trial, as if some strange thing happened to you; but, seeing you partake of the sufferings of Christ, rejoice: that, also, at the revelation of his glory you may rejoice, with exceeding great joy. If you be reproached for the name of Christ, you are happy; because the Spirit of glory and of God rests upon you. By them, indeed, he is evil spoken of, but by you he is glorified. Wherefore, let none of you suffer as a murderer, or a thief, or a malefactor, or as a meddling person. However, if any one suffer as a Christian, let him not be ashamed, but let him even glorify God on that account. Indeed, the time is come that punishment must begin at the house of God; and if it begin first at us, what the end of them who do not obey the gospel of God? And, if the righteous with difficulty escape, where will the ungodly and the sinner appear! Wherefore, then, let those who suffer by the will of God, commit their own lives to him in well doing, as to a faithful Creator.

V.—The seniors who are among you, I exhort, who am also a senior, and a witness of the sufferings of Christ, and also a partaker of the glory which is to be revealed. Feed the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; neither as lording it over the heritage of God, but, being patterns to the flock; and when the Chief Shepherd shall appear, you shall receive the crown of glory which fades not away.

5.—For the like reason, you younger persons subject yourselves to the seniors. Yes, all be subject to one another, and be clothed with humility, for God resists the proud, but gives favor to the humble. Be humbled, there-

fore, under the mighty hand of God, that he may exalt you in due time. Cast all your anxious care on him, because he cares for you. Be sober, be vigilant: your adversary, the devil, is walking about as a roaring lion, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the very same sufferings are accomplished in your brethren, who are in the world. And may the God of all favor, who has called us to his eternal glory, by Christ Jesus, after you have suffered a little, himself make you complete; support, strengthen, establish you: to him be the glory and dominion for ever and ever. Amen. By Sylvanus, a faithful brother, (as I conclude,) I have written to you in few words, exhorting you, and strongly testifying that this is the true favor of God, in which you stand. They at Babylon, elected jointly with you, and Mark, my son, salute you. Salute one another with a kiss of love. Peace to you all, who are in Christ Jesus.

THE

SECOND EPISTLE

OF THE

APOSTLE PETER.

[WRITTEN FROM ROME, A.D. 65.]

I.—SYMEON PETER, a servant and Apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ: Favor and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord.

3.—As his divine power has gifted to us all things which are necessary to life and godliness, through the knowledge of him who has called us to glory and virtue. On account of which, the greatest and most precious promises are freely given to us, that by these we might be made partakers of the divine nature, having escaped from the corruption that is in the world, through lust. And for this very reason, indeed, giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love: for these things being in you, and abounding, make you to be neither slothful, nor unfruitful, in the knowledge of our Lord Jesus Christ. But he who has not these things, is blind, shutting his eyes, having become forgetful of the purification of his old sins. Wherefore, the rather, brethren, earnestly endeavor to make your calling and election sure; for doing these things, you shall never fall: and thus there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore, I will not neglect to put you always in remembrance of these things, although you know, and are established in the present truth. Yes, I think it fit, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing, that the putting off of this, my tabernacle, is soon to happen, even as our Lord Jesus Christ has showed me. Therefore, I will carefully endeavor that

you may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his grandeur; for when he received from God the Father honor and glory, a voice to this effect came to him from the magnificent glory, "This is my Son, the beloved, in whom I delight." And this voice we heard come from heaven, being with him on the holy mountain: so we have the prophetic word more firm; to which you do well to take heed, as to a lamp shining in a dark place, till the day dawn, and the morning star arise in your hearts. Knowing this first, that no prophecy of scripture is of private impulse: for never, at any time, was prophecy brought by the will of man; but the holy men of God spoke, being moved by the Holy Spirit.

II.—But there were also false prophets among the people, even as there will be false teachers among you; who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their lewd practices, on account of whom, the way of truth will be evil spoken of. And through covetousness, they will make merchandise of you, by fictitious tales: to whom the punishment threatened of old lingers not, and their destruction slumbers not. For God, indeed, did not spare the angels who sinned, but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment; and did not spare the old world, but saved Noah, the eighth, a proclaimer of righteousness, when he brought the flood upon the world of the ungodly; and having reduced to ashes the cities of Sodom and Gomorrah, punished them with an overthrow, making them an example to those who should afterward live ungodly: and rescued righteous Lot, exceedingly grieved by the lewd behavior of the lawless: (for;—that righteous man, dwelling among them, by the sight and report of their unlawful deeds, tormented his righteous soul from day to day;) the Lord knows how to rescue the godly out of temptation, and to reserve the unrighteous to a day of judgment to be punished; but especially those who go after the flesh in the lust of uncleanness, and who despise government: being audacious, self-willed, who fear not to revile dignities; whereas, angels, who are greater in strength and power, do not bring a reviling accusation against them before the Lord. But these, as natural, irrational animals, made for capture and destruction, speaking evil of matters which they do not un-

derstand, shall be utterly destroyed by their own corruptions; receiving the due reward of unrighteousness. These delight to spend the day in luxurious festivity: they are spots and blemishes, reveling in their deceits when they feast with you; having eyes full of the adulteress, incessantly sinning, alluring unstable souls; having a heart exercised with insatiable desires; an accursed progeny: having forsaken the right path, they have wandered, following in the way of Balaam, the son of Bosor, who loved the wages of iniquity, and was convicted of his transgression; the dumb brute, speaking with man's voice, reprimanded the madness of the prophet. These are wells without water, clouds driven by a tempest; for whom the blackness of darkness is reserved forever: for, speaking great swelling words of falsehood, they allure by the lusts of the flesh, even by lasciviousness, those who have actually fled away from them who are living in error. They promise them liberty, whilst they themselves are slaves of corruption: for every one is enslaved by that which overcomes him. Now, if, having fled away from the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, and being again entangled, they are overcome by them; their last condition is worse than the first. Therefore, it had been better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. But the saying of the true proverb has happened to them: "The dog is returned to his own vomit; and the washed hog, to its wallowing in the mire."

III.—Beloved, this second epistle I now write to you, in which *epistles* I stir up your sincere mind to remembrance: to be mindful of the words before spoken by the holy prophets, and of the commandment of us, the Apostles of the Lord and Saviour. Knowing this first, that scoffers will come in the last days, walking after their own lusts, and saying, Where is the promise of his coming? for from the time the fathers fell asleep, all things continue as at the beginning of the creation. But this willfully escapes them, that, by the word of God the heavens were of old, and the earth subsisting from the water, and by water: by which the world that then was, being deluged with water, perished. But the present heavens and the earth, by the same word are treasured up, being kept for fire to a day of judgment, and destruction of ungodly men. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord does not delay his promise in the manner some account de-

laying: but he exercises long-suffering toward us, not desiring that any should perish, but that all should come to reformation. However, as a thief, the day of the Lord will come: in which the heavens shall pass away with a great noise, and the elements burning shall be dissolved; and the earth, and the works that are upon it, shall be utterly burned. Seeing, then, all these things shall be dissolved:—what sort of persons ought you to be, in holy behavior and godliness, expecting, and earnestly desiring, the coming of the day of God; in which the heavens being set on fire, shall be dissolved, and the elements burning, shall be melted? But we, according to his promise, expect new heavens, and a new earth, in which dwells righteousness. Wherefore, beloved, expecting these things, diligently endeavor to be found of him spotless, and irreproachable, in peace. And reckon the long-suffering of our Lord, to be for salvation; as also our beloved brother Paul, according to the wisdom given to him, has written to you. As, indeed, in all his epistles, speaking in them concerning these things: in which there are some things hard to be understood, which the untaught and unstable wrest, as they do also the other scriptures, to their own destruction. Therefore, beloved, foreknowing these things, be on your guard; lest being also carried away by the deceit of the lawless, you fall from your own steadfastness. But grow in favor, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and to the day of eternity. Amen.

THE

FIRST EPISTLE

OF THE

APOSTLE JOHN.

[WRITTEN FROM EPHESUS, A.D. 68.]

I.—THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled, concerning the living Word—(for the life was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was manifested to us;) that which we have seen and heard, we declare to you; that you also may have fellowship with us: and our fellowship truly is with the Father, and with his Son, Jesus Christ. And these things we write to you, that your joy may be complete.

5.—Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and obey not the truth. But if we walk in the light, as he is in the light; we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II.—My little children, these things I write to you, that you may not sin. Yet if any one has sinned, we have an advocate with the Father, Jesus Christ the Just One. And he is a propitiation for our sins; and not for ours only, but also for the whole world. And by this, we know that we have known him, if we keep his commandments. He who says, I have known him; and does not keep his commandments, is a liar, and the truth is not in this man. But whoever

keeps his word, truly in this man the love of God is perfected. By this we know that we are in him. He who says he abides in him, ought, himself, also, so to walk even as he walked.

7.—Brethren, I do not write a new commandment to you; but an old commandment, which you had from the beginning. The old commandment is the word, which you have heard from the beginning. On the other hand, I write to you a new commandment, which is true concerning him and concerning you. For the darkness is passing away, and the light, which is true, now shines. He who says he is in the light and yet hates his brother, is in the darkness till now. He who loves his brother, abides in the light, and there is no stumbling block to him. But he who hates his brother, is in the darkness, and walks in that darkness, and does not know whither he goes; because the darkness has blinded his eyes. Little children, I write to you, because your sins are forgiven you, on account of his name. Fathers, I write to you, because you have known him from the beginning. Young men, I write to you, because you have overcome the wicked one. Young children, I write to you, because you have known the Father. Fathers, I have written to you, because you have known him from the beginning. Young men, I have written to you, because you are strong, and the word of God abides in you, and you have overcome the wicked one. Love not the world, neither the things which are in the world. If any one love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. Now the world passes away, and the lust of it; but he who does the will of God, abides forever. Young children, it is the last period. And as you have heard that the antichrist comes, so, now, there are many antichrists; whence you know that it is the last period. They went away from us, but they were not of us. For, if they had been of us, they would have abode with us; but they went away, that they might be made manifest that they were not all of us. But you have an unction from the Holy One, and know all things. I have not written to you because you know not the truth, but because you know it, and that no lie is of the truth. Who is a liar, if not he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. Whoever denies the Son, does not acknowledge the Father. Therefore, let what you have heard from the beginning, abide in you. If what you have heard from the beginning, abide in you; you also

shall abide in the Son, and in the Father: and this is the promise which he has promised to us, even eternal life. These things I have written to you, concerning them who deceive you; but the unction which you have received from him, abides in you; and you have no need that any one should teach you, unless the same unction teaches you concerning all things, and is truth, and is no lie: and as it has taught you, you will abide in him. And now, little children, abide in him, that when he shall appear, we may have confidence, and may not be put to shame by him, at his coming. If you know that he is righteous, you know that every one who works righteousness, has been begotten by him.

III.—Behold how great love the Father has bestowed on us, that we should be called children of God! For this reason, the world does not know us, because it did not know him. Beloved, now we are the children of God; but it does not yet appear what we shall be. However, we know that when he shall appear, we shall be like him—that we shall see him as he is. And every one who has this hope in him purifies himself, even as He is pure. Every one who works sin, works also the transgression of law; for sin is the transgression of law. Moreover, you know that he was manifested that he might take away our sins—and in him is no sin. Whoever abides in him, does not sin. Whoever sins has not seen him, neither has known him. Little children, let no one deceive you: he who works righteousness, is righteous, even as He is righteous. He who works sin, is of the devil; for the devil sins from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil. Whoever has been begotten by God, does not work sin; because his seed abides in him; and he can not sin, because he has been begotten by God. By this, the children of God are discovered, and the children of the devil: whoever works not righteousness, is not of God, neither he who loves not his brother. For this is the message which you have heard from the beginning, that we should love one another. Not being of the wicked one, as Cain was, who slew his brother. And on account of what, did he slay him? Because his own works were wicked, and his brother's righteous. Do not wonder, my brethren, that the world hates you. We know that we have passed away from death to life, because we love the brethren. He who loves not his brother, abides in death. Every one who hates his brother, is a manslayer; and you know that no manslayer has eternal life abiding in him. By this we have known the

love *of Christ*, because he laid down his life for us; therefore we ought to lay down our lives for the brethren. Whoever, therefore, has the goods of this world, and sees his brother in need, and yet shuts up his compassion from him, how abides the love of God in him? My little children, let us not love in word, nor in tongue; but in deed, and in truth. For by this we know that we are of the truth, and shall assure our hearts before him. But if our heart condemn us, certainly God is greater than our heart, and knows all things. Beloved, if our heart do not condemn us, we have confidence with God. And whatever we ask, we receive from him; because we keep his commandments, and do the things which are pleasing in his sight. For this is his commandment, that we should believe on the name of his Son, Jesus Christ, and should love one another as he gave us commandment. Now he who keeps His commandments, abides in Him, and He in him: and by this we know that he abides in us, even by the Spirit, which he has given us.

IV.—Beloved, do not believe every spirit, but try the spirits, whether they be from God; because many false prophets are gone forth into the world. By this you know the Spirit of God: Every spirit that confesses Jesus Christ has come in the flesh, is from God. And every spirit that does not confess Jesus, is not from God: and this is that spirit of antichrist, which you have heard that it comes, and now is in the world already. You are of God, little children, and have overcome them; because he is greater, who is with you, than he who is with the world. They are of the world; therefore they speak from the world, and the world hearkens to them. We are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the spirit of truth, and the spirit of error. Beloved, let us love one another; for love is from God: and every one who loves, has been begotten by God, and knows God. He who does not love, does not know God; for God is love. By this the love of God was manifested to us, that God sent forth his Son, the only begotten, into the world, that we might live through him. In this is love, not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our sins. Beloved, if God so loved us, we, also, ought to love one another. No one has seen God, at any time. If we love one another, God abides in us, and his love is made perfect in us. By this, we know that we abide in him, and he in us, because he has given us of his Spirit. Now we have seen, and bear testimony, that the

Father has sent forth his Son, to be the Saviour of the world. Whoever will confess that Jesus is the Son of God, God abides in him, and he in God. And we have known, and believed the love which God has to us. God is love; wherefore, he who abides in love, abides in God, and God in him. By this, the love has been perfected in us, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear has torment: therefore, he who fears is not made perfect in love. We love him, because he first loved us. If any one say, Indeed I love God, and yet hate his brother, he is a liar: for he who loves not his brother, whom he has seen, how can he love God, whom he has not seen? Moreover, this commandment we have from him, that he who loves God, loves his brother, also.

V.—Every one who believes that Jesus is the Christ, has been begotten by God; and every one who loves the begetter, loves also the begotten by him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not burdensome; because, every one that is begotten by God, overcomes the world. And this is the victory which overcomes the world, even our faith. Who is he that overcomes the world, but he who believes that Jesus is the Son of God? This is he who came by water and blood, even Jesus the Christ; not by the water only, but by the water and the blood. And it is the Spirit who testified; because the Spirit is the truth. Indeed, there are three who bear testimony: the Spirit, and the water, and the blood; and these three agree in one. If we receive the testimony of men, the testimony of God is greater. Now, this is the testimony of God, which he has testified concerning his Son. (He who believes on the Son of God, has the testimony in himself. He who believes not God, has made him a liar, because he has not believed the testimony, which God has testified concerning his Son.) Now this is the testimony, that God has given to us eternal life: and this life is in his Son. He who has the Son, has this life; he who has not the Son of God, has not this life.

13.—These things I have written to you, that you may know that you have eternal life—that you may continue to believe on the name of the Son of God. And this is the confidence which we have with him, that if we ask anything according to his will, he hearkens to us. And if we know

that he hearkens to us, concerning whatever we ask; we know that we shall obtain the petitions which we have asked from him. If any one see his brother sinning a sin, not to death, let him ask, and he will grant to him life, for those who sin not to death. There is a sin to death. I do not say concerning it, that you should ask. All unrighteousness is sin: but there is a sin not to death. We know that whoever has been begotten by God, does not sin; but he who is begotten by God, guards himself, and the wicked one does not lay hold on him.

19.—We know that we are of God, and that the whole world lies under the wicked one. Moreover, we know that the Son of God has come, and has given us understanding, that we might know him that is true; and we are in him that is true—in his Son Jesus Christ. This is the true God, and the eternal life. Little children, keep yourselves from idols.

THE

SECOND EPISTLE

OF THE

APOSTLE JOHN.

[WRITTEN FROM EPHESUS, A.D. 69.]

I.—THE elder, to Electa Cyria, and her children, whom I love sincerely; and not I only, but also all who have known the truth; for the truth's sake, which is in us, and shall be with us for ever: Favor, mercy, and peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, with truth and love.

4.—I rejoiced greatly, when I found some of your children walking in truth, as we received commandment from the Father. And now I beseech you, Cyria, not as writing to you a new commandment, but that which we had from the beginning, that we love one another. And this is the love, that we walk according to his commandments. This is the commandment, even as you have heard from the beginning, that you may walk in it; for many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the deceiver, and the antichrist. Look to yourselves, that we may not lose the things which we have wrought, but may receive a full reward. Whoever transgresses, and does not abide in the doctrine of Christ, has not God: he who abides in the doctrine of Christ, has both the Father and the Son. If any one come to you, and bring not this doctrine; receive him not into your house, nor wish him success: for he who wishes him success, partakes in his evil deeds. Having many things to write to you, I did not incline to communicate them by paper and ink; because I hope to come to you, and speak face to face, that our joy may be complete. The children of your beloved sister, salute you.

THE

THIRD EPISTLE

OF THE

APOSTLE JOHN.

[WRITTEN FROM EPHESUS, A.D. 69.]

I.—THE elder, to Gaius, the beloved, whom I love in the truth. Beloved, I pray, that with respect to all things, you may prosper and be in health, even as your soul prospers. For I rejoiced greatly, when the brethren came, and bore witness to your truth, even as you walk in truth.

4.—I have no greater joy than that which I have when I hear my children are walking in truth. Beloved, you do faithfully what you perform for the brethren, and for the strangers. These have borne testimony to your love, in the presence of the congregation; whom, if you help forward on their journey, in a manner worthy of God, you will do well. Because for *his* name's sake they went forth, receiving nothing from the Gentiles. We, therefore, ought to entertain such, that we may be joint laborers in the truth. I wrote to the congregation: but Diotrephes, who affects a pre-eminence among them, does not receive us. For this cause, when I come, I will bring his deeds to remembrance, which he practices—prating against us with malicious words; and, not content with this, he does not himself receive the brethren, and forbids them who would, and casts them out of the congregation. Beloved, do not imitate what is evil, but what is good. He who does good, is of God; but he who does evil, has not seen God. Testimony is borne to Demetrius, by all, and by the truth itself; and we also bear testimony; and you know that our testimony is true. I have many things to write; but I do not incline to write them to you with pen and ink: for I hope immediately to see you, and so we shall speak face to face. Peace be to you. The friends here salute you. Salute the friends by name.

THE

EPISTLE

OF THE

APOSTLE JUDE.

[WRITTEN A.D. 66.]—PLACE NOT KNOWN.

I.—JUDE, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to the called: May mercy, and peace, and love, be multiplied to you.

3.—Beloved, making all haste to write to you, concerning the common salvation, I thought it necessary to write to you, exhorting you to contend earnestly for the faith formerly delivered to the saints. For certain men have come in privily, who long ago were before written to this very condemnation; ungodly men, perverting the favor of our God to lasciviousness, and denying the only sovereign Lord, even our Lord Jesus Christ. I will therefore put you in remembrance, though you formerly knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them who did not believe. Also, the angels who kept not their first estate, but left their proper habitation, he has reserved in everlasting chains, under darkness, to the judgment of the great day. Likewise Sodom and Gomorrah, and the cities around them, which, after their example, had habitually committed uncleanness, and gone after other flesh, are set forth an example, suffering the punishment of an eternal fire. Truly, in like manner, also, shall these dreamers be punished—who, indeed, defile the flesh, despise authority, and blaspheme dignities. Whereas, Michael, the Arch Angel, when contending with the devil, (he disputed about the body of Moses,) did not attempt to bring against him a reviling accusation, but said, "The Lord rebuke you:" but these, indeed, revile those things which they do not know; but what things they do know, naturally, as animals void of reason, by these they destroy themselves. Alas for them! for they have gone in the way of Cain, and have run

evidently in the error of Balaam's hire, and have perished in the rebellion of Korah. These men are spots in love feasts, when they feast with you, feeding themselves without fear. They are clouds without water, carried about of winds: withered autumnal trees without fruit; twice dead; rooted out; raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness for ever is reserved. Now, Enoch, the seventh from Adam, prophesied, indeed, concerning these men; saying, "Behold, the Lord comes with his myriads of holy angels, to pass sentence on all, and to convict all the ungodly among them, of all their deeds of ungodliness, which they have impiously committed; and of all the hard things which ungodly sinners have spoken against him." These are murmurers, and complainers, who walk according to their own lusts; and their mouths speak great swelling words. They admire persons for the sake of gain. But, beloved, remember the words which were spoken by the Apostles of our Lord Jesus Christ; that they said to you, that in the last time there would be scoffers walking according to their own ungodly lusts. These be they who separate themselves, sensual, not having the Spirit. But you, beloved, building up yourselves on your most holy faith, praying with a holy spirit; keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ, to eternal life. And making a difference, have compassion, indeed, on some: but others, save by fear, snatching them out of the fire, hating even the garment spotted by the flesh. Now to him who is able to guard you from stumbling, and to present you faultless before the presence of his glory, with exceeding joy; to God, alone our Saviour, be glory and majesty, dominion and power, both now, and throughout all ages. Amen.

A

REVELATION

FROM

JESUS CHRIST TO THE APOSTLE JOHN.

[WRITTEN IN PATMOS, OR EPHESUS, A.D. 96.]

I.—A REVELATION of Jesus Christ, which God gave to him, to show to his servants the things which must shortly be; and sending by his messenger, he signified them to his servant John, who testified the word of God, and the testimony of Jesus Christ, whatever he saw. Happy is he that reads, and they that hear the words of this prophecy, and keep the things that are written in it; for the time is at hand.

4.—John, to the seven congregations which are in Asia; favor and peace be with you, from *him* who is, and who was, and who is to come; and from the seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first born of the dead, and the ruler of the kings of the earth: to him who has loved us, and washed us from our sins in his own blood, and has made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen.

7.—Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because of him. Yes: so let it be. I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.

9.—I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, for the sake of the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, saying, What you see, write in a book, and send it to the seven congregations; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice which spoke to me, and being turned, I saw

seven golden lamps; and, in the midst of the seven lamps, one like a Son of Man, clothed in a long robe, and girded about the breasts with a golden girdle. His head, even his hairs, were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like fine brass, when glowing in a furnace; and his voice as the voice of many waters: and he had in his right hand seven stars, and out of his mouth there went a sharp two-edged sword; and his countenance was as the sun, when he shines in his strength.

17.—And when I saw him, I fell down at his feet, as dead; and he laid his right hand upon me, and said, Fear not; I am the First and the Last; I am he who lives and was dead; and behold, I am living for ever and ever; and I have the keys of the unseen world, and of death. Write the things which you see, even those which are, and the things which shall be hereafter. As to the hidden meaning of the seven stars, which you see in my right hand, and of the seven lamps of gold: the seven stars are messengers of the seven congregations; and the seven lamps which you see, are seven congregations.

II.—By the messenger of the congregation in Ephesus, write: These things, says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps: I know your works, and your labor, and your patience; and that you can not bear those who are evil: and you have tried those who say they are Apostles, and are not, and have found them liars; and you have patience; and have borne for my name's sake, and have not fainted. Nevertheless, I have against you that you have lost your first love. Remember, therefore, from what you are fallen, and reform, and do the first works, otherwise I will come to you quickly, and take away your lamp out of its place, unless you reform. Yet you have this, that you hate the works of the Nicolaitans, which I also hate. Whoever has an ear, let him hear what the Spirit says to the congregations. To him who conquers, I will give to eat of the tree of life, which is in the midst of the paradise of God.

8.—And by the messenger of the congregation in Smyrna, write: These things, says the First and the Last, who was dead, and is alive: I know your works, and tribulation, and poverty, (but you are rich,) and I know the slander of those who say they are Jews, and are not; but are the assembly of Satan. Fear none of the things which you shall suffer; behold, the devil will cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful until death, and I will give

you a crown of life. Whoever has an ear, let him hear what the Spirit says to the congregations. The conqueror shall not be injured by the second death.

12.—And by the messenger of the congregation which is in Pergamos, write: These things says he who has the sharp two-edged sword: I know your works, and where you dwell; even where the throne of Satan is: and you hold fast my name, and have not denied my faith, even in those days in which Antipas was my faithful witness, who was slain among you, where Satan dwells. Nevertheless, I have a few things against you, that you have there, them who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. You, in like manner, have those that hold the doctrine of the Nicolaitans, which I hate. Reform, or otherwise, I will come to you quickly, and I will fight against them with the sword of my mouth. Whoever has an ear, let him hear what the Spirit says to the congregations: To the conqueror I will give of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knows except he who receives it.

18.—And by the messenger of the congregation in Thyatira, write: These things says the Son of God, who has his eyes as a flame of fire, and his feet like fine brass: I know your works, and love, and service, and faith, and your patience, and that your last works are more than the first. Nevertheless, I have against you, that you permit that woman Jezabel, who says that she is a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I have given her time to reform from her fornication, and she reforms not. Behold, I will cast her into a bed, and those who commit adultery with her, into great tribulation, unless they reform from their works; and I will slay her children with death; and all the congregations shall know that I am he who search the reins and the heart: and I will give to every one of you according to your works. But I say to you, even to the rest in Thyatira, as many as do not hold this doctrine, and who have not known the depths of Satan, as they speak; I will lay upon you no other burden. Nevertheless, what you have, hold fast till I come. And as for him that conquers, and keeps my works to the end, I will give him power over the nations: and he shall rule them with a rod of iron, they shall be dashed in pieces like a potter's vessel: as I have also received of my Father. And I will give him the morning

star. Whoever has an ear, let him hear what the Spirit says to the congregations.

III.—And by the messenger of the congregation in Sardis, write: These things says he who has the seven spirits of God, and the seven stars: I know your works, that you have a name that you live, but are dead. Be watchful, and strengthen the things which remain, which are ready to die: for I have not found your works filled up in the sight of God. Remember, therefore, how you have received and heard, and hold fast, and reform: therefore, unless you are watchful, I will come upon you as a thief, and you shall not know what hour I will come upon you. But you have a few names in Sardis, who have not polluted their garments: and they shall walk with me in white, for they are worthy. As for the conqueror, he shall be clothed in white apparel; and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his angels. Whoever has an ear, let him hear what the Spirit says to the congregations.

7.—And by the messenger of the congregation in Philadelphia, write: These things says the Holy One, the True One; who has the key, the Son of David; he who opens and no man shuts; and shuts, and no man opens: I know your works: behold, I have set before you an open door, and no man can shut it; because you have a little strength, and have kept my word, and have not denied my name. Behold, I will give of those—who are of the assembly of Satan; who say they are Jews, and are not, but do lie; behold—I will make them to come and worship before your feet; and they shall know that I have loved you. Because you have kept the word of my patience, I will also keep you from the hour of temptation, which shall come upon all the world, to try the inhabitants of the earth. I come quickly: keep that which you have, that no man take your crown. As for the conqueror, I will make him a pillar in the temple of my God, and he shall go out no more: and I will inscribe upon him the name of my God, and the name of the city of my God, the New Jerusalem, which is to come down from heaven, from my God; and my new name. Whoever has an ear, let him hear what the Spirit says to the congregations.

14.—And by the messenger of the congregation in Laodicea, write: These things says the AMEN, the Faithful and true Witness, the Beginning of the creation of God: I know your works, that you are neither cold nor hot: I wish you were either cold or hot. Therefore, because you are lukewarm, and neither cold nor hot, I will vomit

you out of my mouth. Because you say, I am wealthy, and have enriched myself, and have need of nothing; and do not know that you are wretched and miserable, and poor, and blind, and naked. I counsel you to buy of me gold tried in the fire, that you may be rich; and white apparel, that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye-salve, that you may see. As many as I love, I reprove and correct; therefore be zealous, and reform. Behold, I stand at the door and knock: if any one hear my voice, and open the door, I will enter into his house, and will sup with him, and he with me. As for the conqueror, I will give him to sit down with me upon my throne; as I also have conquered, and sat down with my Father upon his throne. Whoever has an ear, let him hear what the Spirit says to the congregations.

IV.—After these things, I saw, and behold, a door opened in heaven: and the first voice which I heard was as of a trumpet speaking to me; and it said, Come up hither, and I will show you what shall be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sitting upon it; and he who sat on it, was in appearance like a jasper and sardine stone; and a rainbow, in appearance like an emerald, was round about the throne. And round about the throne there were twenty-four thrones; and on the thrones, twenty-four elders sitting, clothed with white apparel; and upon their heads golden crowns. And out of the throne there came lightnings, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like crystal. And in the middle of the throne, in the circle about the throne, there were four living creatures, full of eyes, before and behind. And the first creature was like a lion; and the second creature was like a calf; and the third creature had a face like a man; and the fourth creature was like a flying eagle. And the four living creatures had, each of them, six wings round about: and within they were full of eyes: and they rest not, day nor night, saying, Holy, holy, holy, Lord God Almighty, who wast, and art, and art to come. And while the living creatures are giving glory, and honor, and thanks to him who sits upon the throne, who lives for ever and ever, the twenty-four elders fall down before him who sits upon the throne, and worship him who lives for ever and ever; and they cast down their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory, and honor, and power;

for thou hast created all things, and for thy pleasure they are, and were created.

V.—And I saw in the right hand of him who sat on the throne, a scroll, written within and without, sealed with seven seals. And I saw a mighty messenger proclaiming with a great voice, Who is worthy to open the scroll, and to loose its seals? And no one in heaven, nor upon the earth, nor under the earth, was able to open the scroll, or to look into it. And I wept abundantly, because no one was found worthy to open the scroll, nor to look into it. And one of the elders said to me, Weep not; behold the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and its seven seals. And I beheld, in the middle space, between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb, which seemed to have been slain, having seven horns, and seven eyes; these are the seven Spirits of God, sent forth into all the earth. And he came and took the scroll out of the right hand of him who sat upon the throne. And when he received the scroll, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one harps, and golden vials full of perfumes, which are the prayers of the saints. And they sung a new song, saying, Worthy art thou to take the scroll, and to open the seals of it; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and language, and people, and nation; and hast made us, to our God, kings and priests: and we shall reign on earth. And I beheld, and heard the voice of many angels round about the throne, and of the living creatures, and of the elders: and the number of them was myriads of myriads, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and might, and honor, and glory, and blessing! And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all things that are in them, I heard saying, To him who sits upon the throne, and to the Lamb be blessing, and honor, and glory, and strength, for ever and ever! And the four living creatures said, Amen: and the elders fell down and worshiped him.

VI.—And I saw, when the Lamb opened one of the seals; and I heard one of the four living creatures, which said, as with a voice of thunder, Come and see. And I saw, and behold, a white horse; and he who sat upon it, had a bow.

and there was given to him a crown; and he went forth conquering, and to conquer.

3.—And when he opened the second seal, I heard the second living creature, saying, Come —— And another horse came out, which was red; and it was given to him who sat upon it, to take peace from the earth, and that they should slay each other; and there was given to him a great sword.

5.—And when he had opened the third seal, I heard the third living creature, saying, Come and see. And I saw, and behold, a black horse; and he who sat upon it, had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures, saying, A chenix of wheat for a denarius, and three chenices of barley for a denarius; yet see that you injure not the oil, nor the wine.

7.—And when he opened the fourth seal, I heard the voice of the fourth living creature, saying, Come and see. And I saw, and behold, a pale horse; and as for him who sat on it, his name was Death; and Hades followed him: and there was given to him power to slay the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field.

9.—And when he opened the fifth seal, I saw, under the altar, the souls of those who were slaughtered on account of the word of God, and the testimony which they held. And they cried with a loud voice, and said, How long, O sovereign Lord, holy and true, before thou dost judge, and avenge our blood upon those who dwell on the earth? And there were given to each of them white robes; and it was said to them, that they should rest yet a while, till the number of their fellow-servants and brethren who should be killed, as they had been, should be completed.

12.—And I saw, when he opened the sixth seal, and there was an earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars fell from heaven, on the earth, as a fig tree drops its untimely figs, being shaken by a mighty wind: and the heavens passed away like a scroll, when it is rolled up; and every mountain, and island, was moved out of its place: and the kings of the earth, and the grandees, and the rich men, and the chief officers, and the powerful men, and every slave, and every freeman, hid themselves in the caves, and rocks of the mountains: and they said to the mountains, and the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb! for the great day of his wrath is come, and who shall be able to stand?

VII.—And, after these things, I saw four angels, standing at the four corners of the earth, holding the four winds of the earth, that the wind might not blow upon the earth, nor upon the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a great voice to the four angels to whom power was given to injure the earth, and the sea; saying, Injure not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of those that were sealed; one hundred and forty-four thousand, who were sealed out of every tribe of the children of Israel. Of the tribe of Judah, were sealed twelve thousand. Of the tribe of Reuben, were sealed twelve thousand. Of the tribe of Gad, were sealed twelve thousand. Of the tribe of Asher, were sealed twelve thousand. Of the tribe of Naphtali, were sealed twelve thousand. Of the tribe of Manasseh, were sealed twelve thousand. Of the tribe of Simeon, were sealed twelve thousand. Of the tribe of Levi, were sealed twelve thousand. Of the tribe of Issachar, were sealed twelve thousand. Of the tribe of Zebulon, were sealed twelve thousand. Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand.

9.—After this, I saw, and beheld a great multitude, which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb! And all the messengers stood round about the throne, and about the elders, and the four living creatures; and they fell down on their faces, before the throne, and worshiped God; saying, Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God for ever and ever: Amen. And one of the elders answered, saying to me, As for those who are clothed with white apparel, who are they, and whence do they come? And I said to him, Sir, you know. And he said to me, These are they who have come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore, they are before the throne of God, and serve him, day and night, in his temple; and he who sits upon the throne, pitches his tabernacle over them. They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any

heat: for the Lamb, who is in the midst of the throne, shall feed them, and he shall lead them to fountains of living water; and God shall wipe away every tear from their eyes.

VIII.—And when he had opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels which stood before God: and seven trumpets were given to them. And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he might present it with the prayers of all the saints, upon the golden altar which was before the throne. And the smoke of the perfumes went up, with the prayers of the saints, from the hand of the angel, before God. And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6.—And the seven angels who had the seven trumpets, prepared themselves to sound.

7.—And the first sounded; and there was hail and fire, mingled with blood, and it was cast down upon the earth; and a third part of the trees was burnt up, and all the herbage was burnt up.

8.—And the second angel sounded; and it was as if a great mountain, burning with fire, was cast into the sea; and a third part of the sea became blood; and a third part of the creatures which had life in the sea, died; and a third part of the ships were destroyed.

10.—And the third angel sounded; and there fell from heaven a great star, blazing like a torch; and it fell upon the third part of the rivers, and upon the fountains of waters: and the name of the star was called Wormwood, and a third part of the waters became wormwood; and many men died of the waters, because they were become bitter.

12.—And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day was obscured for a third part, and the night also. And I beheld, and heard one of the angels flying in the midst of heaven, saying with a loud voice, Woe, woe, woe to those who dwell upon the earth, for the remaining sounds of the trumpets of the three angels, which are yet to sound!

IX.—And the fifth angel sounded; and I saw a Star fall from heaven to the earth; and there was given to him the key of the bottomless pit. And he opened the bottomless

pit, and smoke ascended from the pit, as the smoke of a great furnace: and the sun and the air were darkened by the smoke of the pit. And out of the smoke there came locusts upon the earth; and power was given to them, as scorpions of the earth have power. And it was said to them that they should not injure the grass of the earth, nor any green thing, nor any tree: but the men who had not the seal of God in their foreheads. And it was not given to them to kill them, but to torment them five months: and their torment was like that of a scorpion when it stings a man. And in these days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them. And the resemblance of the locusts was like horses prepared for war; and on their heads were, as it were, crowns of gold; and their faces were like the faces of men: and they had tresses, like the tresses of women; and their teeth were like the teeth of lions. And they had breastplates like breastplates of iron; and the noise of their wings was like the noise of chariots, and many horses rushing to war. And they had tails like scorpions, and their stings were in their tails; and their power was to hurt men five months. For they had a king over them, the angel of the bottomless pit, whose name, in the Hebrew language, is Abaddon; and in the Greek, he has the name of Apollyon. One woe is gone, and behold other two woes, besides it, yet coming.

13.—And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which was before God, saying to the sixth angel, who had the trumpet, Loose the four angels who are bound by the great river Euphrates. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men. And the number of the horsemen was two myriads of myriads: I heard the number of them. And I saw the horses, and those who sat upon them, thus in their appearance; having breastplates of fire, and hyacinth, and brimstone: and the heads of the horses were like the heads of lions, and out of their mouths went fire, and smoke, and brimstone. With these three—by the fire, by the smoke, and by the brimstone—that went out of their mouths, they slew a third part of men. And their powers are in their mouths and in their tails; and their tails are like serpents, having heads, and with them they injure. Yet the remainder of men, who died not by these plagues, did not reform from the works of their hands, that they might not worship demons, and idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk. And

they reformed not from their murders, and their magical incantations; nor from their fornication, nor their thefts.

X.—And I saw another mighty angel descending from heaven, clothed with a cloud; and a rainbow was about his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand a little book, open; and he put his right foot upon the sea, and the left upon the earth. And he cried with a loud voice, as when a lion roars: and when he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying, Seal up what the seven thunders have spoken, and write it not. And the angel, whom I saw standing on the sea and on the earth, lifted up his hand toward heaven, and swore by him that lives for ever and ever, who created the heaven, and those things which are in it; and the sea, and the things which are in it; and the earth, and the things which are in it; that there should be no longer delay. But in the days of the voice of the seventh angel; when he shall begin to sound, then the secret of God, as he had revealed its glad tidings to his servants the prophets, should be fulfilled.

8.—And the voice which I heard from heaven spoke to me again, and said, Go, take the little book, which is open, out of the hand of the angel which stands upon the sea and upon the earth. And I went to the angel, and said to him, Give me the little book. And he said to me, Take it, and eat it up; and it shall embitter your stomach, but in your mouth it shall be as sweet as honey. And I took the little book out of the hand of the angel, and eat it up; and in my mouth it was sweet as honey; but when I had eaten it, my stomach was bitter. And he said to me, You must again prophesy to many people, and nations, and tongues, and kings.

XI.—And there was given to me a reed like a measuring rod, saying, Arise, and measure the temple of God, and the altar, and those who worship at it; and the outer court of the temple throw out, and measure it not; for it shall be given to the Gentiles, and they shall trample upon the holy city forty-two months. And I will give to my two witnesses commission, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two lamps, which stand before the Lord of the earth. And if any one will injure them, fire shall come out of their mouth, and devour their enemies: and if any one will injure them, so must he be put to death. These have power to shut heaven, so that no rain shall be

showered down in the days of their prophecy; they have power over the waters, to turn them to blood, and to smite the earth as often as they will, with every plague. And when they shall have finished their testimony, the savage beast which ascends out of the abyss, shall make war against them, and shall conquer them, and kill them. And their corpses shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified. And persons of various people, and tribes, and tongues, and nations, shall look on their dead bodies three days and a half, and shall not permit their corpses to be laid in the graves. And they who dwell upon the earth shall rejoice over them, and be glad, and shall send gifts to each other; because these two prophets tormented those who dwelt upon the earth. And after three days and a half, the breath of life from God, entered into them, and they stood upon their feet: and great fear fell on those who looked upon them. And they heard a great voice saying to them, from heaven, Come up hither. And they ascended up to heaven in a cloud, and their enemies looked on them. And in that hour there was a great earthquake; and a tenth part of the city fell, and seven thousand titles of men were destroyed by the earthquake; and the rest were terrified, and gave glory to the God of heaven. The second woe is past, and behold the third woe comes quickly.

15.—And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the twenty-four elders who sat before God on their thrones, fell upon their faces and worshiped God, saying, We give thanks to thee, O Lord God Almighty, who art, and who wast, because thou hast taken thy great power, and hast *commenced* thy reign. And the nations were wroth; and thy wrath came, and the time of the dead when they should be judged, and a reward should be given to thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and when thou shouldst destroy those that destroy the earth. And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII.—And there appeared a great sign in heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being pregnant, cried out in travail, and in pangs, to be delivered.

And there appeared another sign in heaven: and, behold! a great fiery dragon, having seven heads and ten horns, and upon his heads seven crowns. And his tail drew down a third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was about to bring forth, that when she was delivered he might devour her child. And she brought forth a masculine son, who was to rule all nations with a rod of iron: and her child was suddenly taken up to God, even to his throne. And the woman fled into the wilderness, where she had a place prepared by God, that she might there be nourished one thousand two hundred and sixty days.

7.—And there was war in heaven; Michael and his angels made war against the dragon; and the dragon made war, and his angels: nevertheless, they did not prevail, neither was place found for them any more in heaven. And thus the great dragon was cast out; even the old serpent called the Devil, and Satan, who deceives the world, was cast out to the earth; and his angels were cast out with him. And I heard a great voice saying, in heaven, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. Therefore, rejoice you heavens, and you who inhabit them. But woe to those who inhabit the earth and the sea; for the devil is come down to you, having great wrath, because he knows that he has but a short time. And when the dragon saw that he was cast out on the earth, he persecuted the woman who had brought forth the masculine child. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness, to her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent threw out of his mouth water, like a river, after the woman, that he might cause her to be carried away by the stream: and the earth assisted the woman; and the earth opened its mouth, and drank up the flood which the dragon threw out of his mouth. And the dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Jesus Christ.

XIII.—And I stood upon the sand of the sea, and saw a savage beast ascending out of the sea, having seven heads and ten horns; and upon its horns were ten diadems; and

on its heads were the names of defamation. And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the dragon gave it his power, and his throne, and great authority. And I saw one of its heads wounded, as it were, to death; and yet its mortal wound was healed. And the whole earth wondered, and followed after the wild beast; and they worshiped the dragon who gave authority to the wild beast, saying: Who is like to the beast? who can war against it? And there was given to it a mouth speaking great things, and defamation: and there was given to it power to practice forty-two months—and it opened its mouth to utter defamation against God; to defame his name and his tabernacle, and those that dwell in heaven. And it was given to it to make war with the saints, and to overcome them: and there was given to it power over every tribe, and tongue, and nation.

8.—And all the inhabitants of the earth shall worship it, whose names are not written in the book of life of the Lamb, that was slain from the beginning of the world. If any one has an ear, let him hear. If any one lead them into captivity, he shall be led into captivity: if any one slay with the sword, he shall himself be slain with the sword. Here is the patience and the faith of the saints.

11.—And I saw another beast ascending out of the earth, and it had two horns like a lamb: but it spoke like a dragon. And it exercises all the power of the first beast, in its presence; and it makes the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed. And it does great miracles, so as to make fire come down from heaven to earth, before men; and it deceives the inhabitants of the earth by signs which it is given it to do before the beast; commanding the inhabitants of the earth to make an image of the beast that had the wound of the sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. And he causes all, both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand, or on their foreheads; and that no one should be able to buy or sell, but one who has the mark, the name of the beast, or the number of its name. Here is wisdom: let him who has understanding, compute the number of the beast; for it is the number of a man; and its number is six hundred and sixty-six.

XIV.—And I looked, and behold the Lamb was standing

upon Mount Zion, and with him one hundred and forty-four thousand who had the name of his Father written on their foreheads. And I heard a voice out of heaven, as the sound of many waters, and like the sound of great thunder: and I heard the voice of harpers playing upon their harps. And they sang a new song before the throne, and before the four living creatures and the elders: and none could learn the song, unless the one hundred and forty-four thousand who are redeemed from the earth. These are they who have not been polluted with women; for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from among men, as the first fruits to God, and to the Lamb. And no deceit was found in their mouth; for they are blameless.

6.—And I saw another angel flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water. And another angel followed, saying, It is fallen! it is fallen! even Babylon the Great; because it made all the nations drink of the wine of its raging fornication. And a third angel followed them, saying with a loud voice, If any one worship the beast, and his image, and receive the mark on his forehead, or on his hand, he also shall drink of the wine of the indignation of God, which is tempered, without mixture, in the cup of his wrath; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascends for ever and ever: and they have no rest, day nor night, who worship the beast, and his image; and whoever receives the mark of his name. Here is *the* patience of the saints: here are those who keep the commandments of God, and the faith of Jesus.

13.—And I heard a voice from heaven saying, Write: Henceforth blessed are the dead that die in the Lord; yes, says the Spirit, that they may rest from their labors; and their works follow them!

14.—And I saw, and behold, a white cloud, and on the cloud, one sitting, like a Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple of God, crying with a loud voice, to him that sat upon the cloud, Put forth your sickle, and reap; for the season of reaping is come, because the harvest of the earth is ripe. And he that sat upon the

cloud put forth his sickle on the earth; and the earth was reaped.

17.—And another angel came out of the temple that was in heaven; and he had a sharp sickle. And another angel came from the altar, having power over the fire; and he cried out with a loud cry to him who had the sharp sickle, saying; Put forth your sharp sickle, and lop off the clusters of the vine upon the earth; for its grapes are ripe. And the angel laid his sickle to the earth, and lopped off the vine of the earth; and he threw them into the great wine press of the wrath of God. And the wine press, which stood out of the city, was trodden, and the blood came out of the wine press, even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

XV.—And I saw another great and wonderful sign in heaven; seven angels, who had the seven last plagues; because in them the wrath of God was to be completed. And I saw, as it were, a sea of glass mingled with fire; and those who overcame the beast, and its image, and its mark, and the number of its name; standing by the sea of glass, having the harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb; saying, Great and wonderful are thy works, O Lord God Almighty; righteous and true are thy ways, O King of Saints. Who should not fear thee, O Lord, and glorify thy name? for thou alone art perfect. Surely all nations shall come and worship before thee, because thy righteous judgments are made manifest.

5.—And after this I saw, and the temple of the tabernacle of the testimony was opened in heaven; and the seven angels who had the seven plagues, came out of the temple, clothed with pure shining linen garments; and were girded round the breasts with golden girdles. And one of the four living creatures gave to the seven angels, seven golden vials, full of the wrath of God, who lives for ever and ever. And the temple was full of smoke from the glory of God, and from his power. And no one could enter into the temple till the seven plagues of the seven angels were finished.

XVI.—And I heard a great voice out of the temple saying, to the seven angels, Go, and pour out the vials of the wrath of God upon the earth. And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and upon them who worshiped his image.

3.—And the second angel poured out his vial upon the sea; and it became blood, like that of a dead man: and every living soul that was in the sea died.

4.—And the third angel poured out his vial upon the rivers, and on the fountains of water; and they became blood. And I heard the angel of the waters saying, Righteous art thou, who art, and who wast; who art perfect; because thou hast judged these: for they have poured forth the blood of saints, and prophets; and thou hast given them blood to drink—they are worthy. And I heard *a voice* from the altar, saying, Yes, O Lord God Almighty, true and righteous are thy judgments.

8.—And the fourth angel poured forth his vial on the sun; and power was given to it to scorch men with fire. And men were scorched with great heat, and they reviled the name of God, who had power over these plagues, and reformed not, to give him glory.

10.—And the fifth poured forth his vial upon the throne of the beast; and his kingdom was darkened, and they gnawed their tongues for anguish, and reviled the God of heaven for their pains and their ulcers, and reformed not from their works.

12.—And the sixth poured forth his vial upon the great river Euphrates; and its water was dried up, that a way might be prepared for the kings from the rising of the sun. And I saw, and out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet there came forth three unclean spirits, like frogs: for these are the spirits of demons, working miracles, which go forth to the kings of the whole world, to bring them together to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, so that they should see his shame. And he gathered them together into a place which is called, in the Hebrew language, Armageddon.

17.—And the seventh poured forth his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as there had not been from the time that men were upon the earth; such and so great an earthquake. And the great city was divided into three parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance before God, to give her the cup of the wine of his fiercest wrath. And every island fled away,

and the mountains were found no more. And a great hail, as of the weight of a talent, descended from heaven upon men: and men reviled God, because of the plague of the hail: for the plague of it was very great.

XVII.—And one of the seven angels who had the seven vials, came and spoke with me, saying, Come, and I will show you the judgment of the great harlot, that sits upon many waters: with whom the kings of the earth have committed fornication, and all the inhabitants of the earth have been drunk with the wine of her whoredom. And he brought me, in the spirit into the wilderness: and I saw a woman sitting upon a scarlet beast, full of slanderous names, having seven heads and ten horns. And the woman was clothed with purple, and scarlet, and adorned with gold, and precious stones, and pearls; having a golden cup in her hand, full of the abominations and pollution of her whoredom. And she had upon her forehead her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great amazement.

7.—And the angel said to me, Why do you wonder? I will tell you the secret of the woman, and of the beast which carries her, which has the seven heads and the ten horns. The beast which you saw, was, and is not; and he will ascend out of the bottomless pit, and go to destruction; and the inhabitants of the earth (whose names are not written in the book of life, from the foundation of the world) shall wonder, seeing the beast who was, and is not, yet shall be. Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must endure for a little time. And the beast that was, and is not, he is the eighth, and is of the seven, but goes to destruction. And the ten horns which you saw, are ten kings, which have not yet received their kingdom, but they shall receive authority with the beast, as kings at the same time. These have one mind, and shall deliver their own power and authority to the beast. These shall make war with the Lamb; and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and those that are with him, are called, and chosen, and faithful.

15.—And he said to me, The waters which you saw, on

which the harlot sat, are people, and multitudes, and nations, and tongues. And the ten horns which you saw on the beast, these shall hate the harlot, and make her desolate and naked; and they shall eat her flesh, and shall burn her with fire. For God has given it into their hearts to execute his sentence, even to perform one purpose; and to give their kingdoms to the beast, till the words of God be fulfilled. And the woman which you saw, is the great city, that rules over the kings of the earth.

XVIII.—And after this, I saw an angel descending from heaven, who had great power; and the earth was enlightened with his glory. And he cried with a mighty and a loud voice, saying, It is fallen! it is fallen! even Babylon the Great: and it is become the habitation of demons, and the hold of every unclean spirit, and a cage of every unclean and hateful bird: for she has caused all the nations to drink of the wine of her raging whoredom; and the kings of the earth have committed whoredom with her, and the merchants of the earth have been enriched by the abundance of her luxuries.

4.—And I heard another voice from heaven, saying, Come out from her, my people, that you may not be partakers with her in her sins, and that you may not partake of her plagues: for her sins have followed up to heaven, and her unrighteous actions are come up in remembrance before God. Give her, as he also has given; and recompense to her double, according to her works: in the cup which she has mingled, mingle to her double. In proportion to the degree in which she has made ostentation of her glory, and lived in luxury, inflict upon her torment and grief. Because she has said in her heart, I sit as a queen, and am not a widow, and shall not see sorrow; therefore, in one day shall her plagues come—death, and mourning, and famine; and she shall be burnt with fire; for strong is the Lord God who judges her. And the kings of the earth, who have committed fornication, and lived in luxury with her, shall mourn and lament, when they shall see the smoke of her burning, standing afar off, for fear of her torment, saying, Alas! alas! the great city, Babylon; the strong city! for in one hour is thy judgment come. And the merchants of the earth shall wail and lament over her, because no one buys their wares any longer—the merchandise of gold, and silver, and jewels, and pearls, and fine linen, and purple, and silk, and scarlet, and every odoriferous wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and perfume, and

myrrh, and incense, and wine, and oil, and fine flour, and wheat, and oxen, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits which thy soul desired, are gone from thee; and all delicious and splendid things are departed from thee, and thou shalt never find them any more. The merchants of these commodities, who were enriched by her, shall stand afar off, for fear of her torment, weeping, and mourning, and saying, Alas! alas! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls; for in one hour all these riches are laid waste. And every pilot, and every passenger, and the mariners, and all that bestow their labor upon the sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like to the great city! And they cast dust upon their heads, and cried, weeping, and mourning, saying, Alas! alas! the great city, by whose magnificent expenses, all that had ships in the sea were enriched; for she is made desolate in one hour! Rejoice over her, thou heaven, and you saints, and apostles, and prophets; for on your account God has pronounced sentence upon her.

21.—And a strong angel took a stone, like a great millstone, and cast it into the sea; saying, Thus shall Babylon, the great city, be dashed down with violence, and never be found again. And the voice of harpers, and musicians, of them that play the flute, and sound the trumpet, shall be heard no more in thee; and no artificer of any trade, shall be found any more in thee; nor shall the noise of the millstone be heard any more in thee; and the light of a lamp shall be seen no more in thee; and the voice of the bridegroom, and of the bride, shall be heard no more in thee: because thy merchants were the grandees of the earth—because by thy sorceries were all the nations deceived: and in her was found the blood of prophets, and of saints, even of all those who were slain upon the earth.

XIX.—And after these things, I heard the voice as of a great multitude in heaven, saying, Hallelujah! salvation, and glory, and power, to the Lord our God; for his judgments are true and righteous; for he has judged the great harlot, who corrupted the earth with her fornication; and he has avenged the blood of his servants *shed* by her hand. And a second time they said, Hallelujah! And the smoke of her torment ascended for ever and ever. And the twenty-four elders, and the four living creatures fell down and worshiped God, sitting upon the throne, saying, Amen! Hallelujah! And a voice came out from the throne, which

said, Praise our God, all you his servants, you that fear him, both small and great. And I heard a sound, which was as the voice of a great multitude, and as the voice of many waters, and like the peal of mighty thunderings, saying, Hallelujah! for the Lord God, the Omnipotent, reigns! We rejoice, and exult, and give glory to him, because the marriage of the Lamb is come, and his wife has prepared herself. And it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous acts of the saints. And he said to me, Write—Happy are they who are invited to the marriage supper of the Lamb! And he said to me, These are the true words of God.

10.—And I fell before his feet to worship him; and he said to me, See you do it not: I am a fellow-servant with you, and with your brethren who keep the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of the prophecy.

11.—And I saw heaven opened, and behold, a white horse; and he that sat upon it was called Faithful and True; and he judges and makes war in righteousness: whose eyes are as a flame of fire; and many diadems were upon his head, having a name written which no man knows but himself: and he was clothed in a garment dipt in blood, and his name is called THE WORD OF GOD. And the armies which are in heaven followed him, riding on white horses, clothed in fine linen, white and clean. And there went out of his mouth a sharp sword, that with it he might smite the nations: and he shall govern them with a rod of iron; and he treads the wine press of the indignation and wrath of Almighty God. And he has upon his garment and his thigh a name written—KING OF KINGS, AND LORD OF LORDS. And I saw a single angel standing in the sun; and he cried with a loud voice, saying to all the birds of prey, which were flying in the midst of heaven, Come, and assemble yourselves to the great supper of God: that you may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses, and of those that sat on them; and the flesh of all, both freemen and slaves, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him who sits upon the white horse, and with his army. And the beast was taken captive, and with him the false prophet, who had wrought signs before him, by which he deceived those who received the mark of the beast, and those who worshiped his image; both of whom were cast

alive into the lake of fire which burned with brimstone. And the rest were slain with the sword that came out of the mouth of him who sat on the horse: and all the birds were satiated with their flesh.

XX.—And I saw an angel descending from heaven, who had the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil, and Satan, and bound him for a thousand years; and he cast him into the abyss, and shut him down, and set a seal upon him, that he might not deceive the nations any more, till the thousand years were accomplished; and then he must be loosed again for a little time. And I saw thrones, and they sat upon them, and judgment was given to them—even the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, nor his image, and had not received his mark in their foreheads, and upon their hands; and they lived, and reigned with Christ a thousand years: but the rest of the dead revived not till the thousand years were accomplished: this is the first resurrection. Happy and holy is he who has a part in the first resurrection! on such, the second death shall have no power; but they shall be the priests of God, and of Christ: and they shall reign with him a thousand years.

7.—And when the thousand years shall be accomplished, Satan shall be loosed from his confinement; and he shall go forth to deceive the nations which are in the four corners of the earth. Gog and Magog, to gather them together for war; whose number is like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God, out of heaven, and devoured them. And the devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were: and they shall be tormented day and night for ages and ages.

11.—And I saw a great white throne, and him who sat on it, from whose face earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every one accord-

ing to his works. And death and hades were cast into the lake of fire: this is the second death. And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI.—And I saw a new heaven, and a new earth; for the former heaven and the former earth were passed away: and the sea was no more. And I, John, saw the holy city, the New Jerusalem, descending from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them—their God. And he shall away wipe every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said to me, Write, for these are true and faithful words. And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End: I will give to him that is athirst, of the fountain of the water of life freely. The conqueror shall inherit all things: and I will be to him a God, and he shall be to me my son. But, as for the cowards, and unbelieving, and the abominable, and murderers, and prostitutes, and sorcerers, and idolaters, and all liars—their part shall be in the lake which burns with fire and brimstone, which is the second death.

9.—And there came one of the seven angels, who had the seven vials full of the seven last plagues; and spoke with me, saying, Come, and I will show you the bride, the Lamb's wife. And he brought me, in the Spirit, to a great and high mountain; and he showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God; (its luster was like to that of a precious gem, even as a jasper stone, clear as crystal,) having a great and high wall; having also twelve gates, and over the gates twelve angels, and names written upon them, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; and on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations; and on them the names of the twelve Apostles of the Lamb. And he that spoke with me, had a golden reed, that he might measure the city, and its gates and wall. And the city is square, and its length is equal to its breadth: and he measured the city with the reed, twelve thousand furlongs: and its length,

and its breadth, and its hight, are equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. And the wall was built of jasper, and the city was pure gold, like refined glass. And the foundations of the walls of the city, were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold, like transparent glass. And I saw no temple in it, for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of the Lord enlightened it, and the Lamb is the light of it. And the nations of the saved shall walk in its light; and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut by day; (for there shall be no night there.) And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor anything which practices abomination and falsehood; but only those who are written in the Lamb's book of life.

XXII.—And he showed me a river of water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. In the midst of the broad street, and on each side of the river, *was* the tree of life, producing twelve kinds of fruit—producing its fruit every month: and the leaves of the tree are for the healing of the nations. And every curse shall cease. And the throne of God, and of the Lamb, shall be in it; and his servants shall serve him. And they shall see his face: and his name shall be borne upon their foreheads. And there shall be no more night; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them: and they shall reign for ever and ever.

6.—And he said to me, These words are faithful and true. And the Lord God of the holy prophets, has sent his holy angel to show his servants what must quickly be done. Behold, I come quickly: blessed is he who keeps the words of the prophecy of this book. And I, John, saw and heard these things, and when I heard and saw them, I fell down to worship before the feet of the angel who showed me these things. And he said to me, See you do it not: I am a fel-

low-servant with you, and of your brethren, the prophets, and of those who keep the words of this book: worship God.

10.—And he said to me, Seal not up the words of the prophecy of this book; for the time is near. Let him that is unjust, be unjust still; and let him that is polluted, be polluted still; and let him that is righteous, be righteous still; and let him that is holy, be holy still. Behold, I come quickly; and my reward is with me: I will recompense to every man according as his works shall be. I am the Alpha and the Omega—the Beginning and the End: the First and the Last.

14.—(Happy are they who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and invents a lie.)

16.—I, Jesus, have sent my angel to testify these things to you, in the congregations. I am the Root and the Offspring of David; the bright and the Morning Star. And the Spirit and the Bride say, Come: and let him that hears, say, Come: and let him that is thirsty, come: whoever will, let him take of the water of life freely.

18.—And I testify to every one that hears the words of the prophecy of this book, If any man add to these things, God shall add to him the plagues which are written in this book: and if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city—the things which are written in this book. He who testifies these things, says, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21.—May the favor of the Lord Jesus Christ be with all the saints!

APPENDIX.

TABLE I.

Containing the PROPER NAMES *which are found in the New Testament, etymologically explained, and accented for pronunciation, according to the most approved standards.*

SCHEME OF VOWEL SOUNDS.

A, has four sounds:
1. The long slender English sound, as in fate, fa-tal.
2. The long Italian sound, as is far, fa-ther.
3. The broad German sound, as in wall, wa-ter.
4. The short Italian sound, as in mat, mar-ry.

E, has two sounds:
1. The long slender sound, as in mete, me-tre.
2. The short sound, as in men, met-tle.

I, has two sounds:
1. The long dipthongal sound, as in pine, pi-ny.
2. The short simple sound, as in pin, pitch-er.

O, has four sounds:
1. The long open sound, as in no, note.
2. The long close sound, as in move, mover.
3. The long broad sound, as in for, nor.
4. The short broad sound, as in hot, not.

U, has three sounds:
1. The long dipthongal sound, as in tube, tu-mult.
2. The short simple sound, as in sup, sup-per.
3. The middle, or obtuse sound, as in full, ful-ly.

Rule 1. The vowel *y* has the same sounds as *i*, and, of course, its pronunciation is subjected to the same rules.

Rule 2. When the accented syllable, in any word, has the accent upon the vowel, it sounds long; when upon the consonant, the preceding vowel always sounds short.

REMARKS ON SOME OF THE CONSONANTS.

1. C, before a, o, u, and h, is pronounced like *k*, as in came, come, cut, chord.

2. C, before e, i, and y, is pronounced like the sharp hissing *s*, as in cite, ci-ted.

1. G, before a, o, and u, is always sounded hard, as in game, gone, gun.

2. G, before e, i, and v, is generally pronounced soft, as in gem, gin, gyve. Exceptions are italicised.

1. S is mostly pronounced sharp, as in sin, hiss.

2. S is sometimes flat, like *z*, as in has, was.

1. Ti, before a vowel, is sometimes pronounced soft, like *she*, as in Egyptian.

2. Ti, is sometimes hard and short, as in Ac-ti-um, sa-ti-e-ty.

Note 1. When s and ti are pronounced as marked number 2, they are printed in *italics*—as are, likewise, all silent letters.

Note 2. When the pronunciation of a word can not be precisely ascertained, by due attention to the above scheme, rules, and remarks, it is twice printed, first, according to the spelling—second, according to the pronunciation.

AA'RON, a teacher, lofty.
A-bad'don, the destroyer.
Ab'ba, father.
A'bel, vanity, breath, vapor.
A-bi'a, the Lord is my father.
A-bi'a-thar, excellent father.
Ab-i-le'ne, the father of mourning.
A-bi'ud, father of praise.
A'bra-ham, the father of a great multitude.
A'bram, a high father.
A-cel'da-ma, the field of blood.
A-cha'i-a, grief, or trouble.
A-cha'i-cus, a native of Achaia.
A'chaz, one that possesses.
A'chim, preparing or revenging.
Ad'am, carthy, red.
Ad'di, my witness, adorned, prey.
Ad'mah, red earth, or of blood.
Ad-ra-myt'*ti*-um, the court of death.
Ad'ri-a, name of a city.
Ag'a-bus, a locust, feast of the father.
A'gar, stranger, gathered together.
A-grip'-pa, one who caused great pain at his birth.
Al-ex-an'der, one who assists men.
Al-ex-an'dri-ans, citizens of Alexandria.
Al-ex-an'dri-a, in honor of Alexander.
Al'pha, first letter of the Greek alphabet.
Al-phe'us, a thousand, learned, chief.
A-min'a-dab, my people are liberal.
A'man, faithful, true.
A'men', so let it be.
A'mos, loading, weighty.
Am-phip'o-lis, a city of Macedonia.
Am'pli-as, large.
A-nath'e-ma, a solemn curse.
An-a-ni'as, the cloud of the Lord.
An'drew, a stout and strong man.
An-dron'i-cus, a man excelling others.
An'na, gracious, or one who gives.
An'nas, one who answers, humble.
An'ti-och, speedy as a chariot.
An'ti-pas, for all, or against all.
An-tip'a-tris, for or against the father.
A-pel'les, excluder.
A-pol-lo'ni-a, perdition, destruction.
A-pol'los, who destroys, or wastes.
A-pol'lyon, one who destroys.
Ap'phi-a, *Aph'-e-a*, that produces.
Ap'pii-Fo'rum, city founded by Appius Claudius.
A'qui-la, *A'qwe-la*, an eagle.
A-ra'bi-a, evening, wild, and desert.
A'ram, highness.
Ar-che-la'us, the prince of the people.
Ar-chip'pus, governor of horses.
A-re-op'a-gus, the Hill of Mars, Athenian council.
A-re-op'a-gite, member of said council.
Ar-e'tas, one who is agreeable.
A-ri-ma-the'a, a lion, dead to the Lord.
A-ris-tar'chus, a good prince.
A-ris-tob'u-lous, a good counselor.
Ar-ma-ged'don, mountain of the gospel, of Megiddo.
Ar-phax'ad, a healer of desolation.
Ar'te-mas, whole, sound.
A'sa, a physician, or cure.
A'ser, happiness.
A'si-a, muddy, boggy.
As'sos, approaching.
A-syn'cri-tus, incomparable.
A'thens, a city of Greece.
A-the'ni-ans, citizens of Athens.
At-ta-li'a, that increases or sends.
Au-gus'tus, increased, augmented.
A'zor, he that assists.
A-zo'tus, like Ashdod, pillage.

BAB'Y-LON, confusion.
Ba'la*a*m, the old age, or ancient of the people, or their destruction.
Ba'lak, who lays waste and destroys.
Ba-rab'bas, son of shame, confusion.
Bar-a-chi'as, who blesses God.
Ba'rak, thunder, or in vain.
Bar-je'sus, son of Jesus or Joshua.
Bar-jo'na, son of Jona, or of a dove.
Bar'na-bas, the son of exhortation.
Bar'sa-bas, son of rest.
Bar-thol'o-mew, a son that suspends the waters.
Bar-te-me'us, son of the honorable.
Be-el'ze-bub, god of the fly.
Be'li-al, wicked, of no account.
Ben'ja-min, son of the right hand.
Be-re'a, heavy, weighty.
Ber-ni'ce, one that brings victory.
Beth-ab'a-ra, the house of passage.
Beth'a-ny, the house of song, or of affliction.
Beth'el, the house of God.
Beth-es'da, house of pity, or mercy.
Beth'le-hem, the house of bread.
Beth'pha-ge, the house of the mouth.
Beth-sa'i-da, the house of fruits, or of food, or of snares.
Bi-thyn'i-a, violent precipitation.
Blas'tus, that buds and brings forth.
Bo-a-ner'ges, sons of thunder.
Bo'oz, in strength.

CAI'A-PHAS, he that seeks with diligence, one that vomits.
Cain, possession, or possessed.

Ca-i'nan, possessor, purchaser.
Cal'va-ry, the place of a skull.
Ca'na, zeal, jealousy, or possession.
Ca'naan, merchant, trader, or that humbles and subdues.
Ca'naan-ite, a citizen of Canaan.
Can'da-ce, who possesses contrition.
Ca-per'na-um, the field of repentance, or city of comfort.
Cap-pa-do'ci-a, a sphere, a hand.
Car'pus, fruit, fruitful.
Cas'tor, a sea dog, or beaver.
Ce'dron, black, or sad.
Cen'chre-a, millet, small pulse.
Ce'phas, a rock, or stone.
Ce'sar, I cut; because he was cut out of his mother's womb.
Ce-sa're-a, in honor of Cesar.
Chal-ced'o-ny, a precious stone, variegated with divers colors in the form of clouds.
Chal'de-ans, citizens of Chaldea.
Cha'naan, possessor or purchaser.
Char'ran, a singing or calling out.
Chi'os, open or opening.
Chlo'e, green herb.
Cho-ra'zin, the secret, or here is a mystery.
Christ, the anointed.
Chrys'o-lite, a precious stone of a gold color, and very transparent.
Chrys'tal, an exceedingly bright, clear, and transparent stone, of a watery color.
Chu'sa, the seer or prophet.
Ci-li'ci-a, which rolls or overturns.
Cis, hard.
Clau'da, a lamentable voice
Clau'di-a, lame.
Clem'ent, mild, good, merciful.
Cle'o-pas, the whole glory.
Cni'dus, dedicated to Venus.
Co-los'se, punishment, correction.
Co-los'si-ans, citizens of Colosse.
Co'os, silk garments.
Co're, bald.
Cor'inth, which is satisfied, ornament, beauty.
Co-rin'thi-ans, citizens of Corinth.
Co-rin'thus, ornament.
Cor-ne'li-us, of a horn.
Cos, silk garments.
Co'sam, adorned.
Cres'cens, growing, increasing.
Crete, carnal, fleshly.
Cre'tans, citizens of Crete.
Cris'pus, curled.
Cy'prus, fair, fairness.
Cy're-ne, a wall, coldness, a floor.
Cy-re'ni-an, a citizen of Cyrene.
Cy-re'ni-us, who governs.

DAL-MA'TIA, deceitful lamps.
Dal-ma-nu'tha, bucket, branch.
Dam'a-ris, little woman.
Da-mas'cus, similitude of burning.
Dam'a-scenes, of Damascus.
Dan'i-el, judgment of God.
Da'vid, well-beloved, dear.
De-cap'o-lis, ten cities.
De'mas, popular.
De-met'ri-us, belonging to corn.
Der'be, a sting.
Di-a'na, luminous, perfect.
Did'y-mus, a twin, double.
Di-o-nys'i-us, divinely touched.
Di-ot're-phes, nourished by Jupiter.
Dor'cas, the female of a roebuck.
Dru-sil'la, watered by the dew.

E'GYPT, that troubles, or oppresses.
E-gyp'tian, a citizen of Egypt.
E'lam, a young man.
E'lam-ites, inhabitants of Elam.
E-le-a'zar, help of God, court of God.
E-li-a'kim, resurrection of God.
E-li'as, God the Lord.
E'li-E'li-La-ma-Sa-bac'thani, my God, my God, why hast thou forsaken me.
E-li-e'zer, the help of the Lord.
E-lis'a-beth, the oath of God.
E-li'se-us, salvation of God.
E-li'ud, God is my praise.
El-mo'dam, the god of measure.
E'lo-i-E'lo-i-La'ma-Sa-bac'thani, my God, my God, why hast thou forsaken me.
El'y-mas, a magician.
E-man'u-el, God with us.
Em'ma-us, people despised, or obscure.
E-ne'as, laudable.
E'noch, dedicated, disciplined.
E'non, cloud, mass of darkness
E'nos, fallen man.
E-paph'ras, agreeable.
E-paph-ro-di'tus, agreeable, handsome.
E-pen'e-tus, worthy of praise.
E-phe'si-ans, citizens of Ephesus.
E'phra-im, fruitful.
Eph'e-sus, desire.
Eph'pha-tha, be opened.
Ep-i-cu-re'ans, who give assistance.
E-pi'rus, neighboring to.
Er, watch, or enemy.
E-ras'tus, lovely.

E-sai'as, the salvation of the Lord.
E'sar-had'don, that binds joy, or that closes the point.
E'sau, he that acts, or finishes.
Es'li, near me.
Es'rom, dart of joy, division of the song.
E-thi-o'pia-a, blackness, heat.
Eu'bu-lus, prudent, good counselor.
Eu-ni'ce, good victory.
Eu-o'di-as, sweet scent.
Eu-roc'ly-don, a levanter, raising great waves.
Eu'ty-chus, happy, fortunate.
Eve, living, enlivening.
Ez-e-ki'as, strong in the Lord.

FAIR-HA'VENS.
Fe'lix, happy, prosperous.
Fes'tus, festival, joyful.
For-tu-na'tus, lucky, fortunate.

GAB'BA-THA, high, elevated
Ga'bri-el, God is my strength.
Gad, a troop.
Gad-a-re'nes, citizens of Gadara.
Ga'i-us, Lord, or unearthy man.
Ga-la'ti-a, white, the color of milk.
Ga-la'ti-ans, citizens of Galatia.
Gal'i-lee, wheel, revolution, heap.
Gal-i-le'ans, citizens of Galilee.
Gal'li-o, who sucks, or lives on milk.
Ga-ma'li-el, recompense of God.
Ga'za, strong, or a goat.
Gen-nes'a-ret, garden of the prince.
Ger-ga-se'nes, those who come from pilgrimage, or fight.
Geth-sem'a-ne, a very fat vale.
Gid'e-on, he that bruises and breaks, or cutting off iniquity.
Gog, roof.
Gol'go-tha, a heap of skulls.
Go-mor'rah, rebellious people.
Greece, the country of Græcus.
Gre'ci-ans, citizens of Greece.

HA'GAR, a stranger, or that fears.
He'ber, one that passes.
He'brews, the descendants of Heber.
He'li, ascending, climbing up.
Her'mes, Mercury, gain, refuge.
Her-mog'e-nes, begotten of Mercury, or generation of lucre.
Her'od, the glory of the skin.
He-ro'di-ans, followers of Herod.
He-ro'di-as, the wife of Herod.
Hi-e-rap'o-lis, holy city.
Hy-men'e-as, nuptial, or the god of marriage.

I-CO'NI-UM, I come, the name of a city.
I-du-me'a, red, earthy, bloody.
Il-lyr'i-cum, joy, founded by Illyrius.
Im-man'u-el, God with us.
I-o'ni-an, effeminate.
I'saac, laughter.
Is-car'i-ot, a man of murder.
Is'ra-el, who prevails with God.
Is'ra-el-ites, descendants of Israel.
Is'sa-char, reward, or recompense.
I-tal'i-an band, a Roman legion.
It'a-ly, the country of Italus.

JA'COB, he that supplants, or undermines.
Ja'i-rus, my light, who diffuses light.
Jam'bres, the sea, with poverty.
James, [same as Jacob.]
Jan'na, who speaks.
Jan'nes, who speaks.
Ja'red, he that descends.
Ja'son, he that cures, or that gives medicines.
Jas'per, deep green.
Jech-o-ni'as, preparation of the Lord.
Jeph'tha, he that opens.
Jer-e-mi'as, exaltation of the Lord.
Jer'i-cho, his moon, or month.
Je-ru'sa-lem, vision of peace.
Jes'se, to be, or who is.
Je'sus, saviour.
Jew, derived from Judah.
Jew'ry, the country of the Jews.
Jez'e-bel, island of the habitation.
Jo-an'na, the favor of the Lord.
Job, he that weeps.
Jo'el, he that wills or commands.
John, the favor of the Lord.
Jo'na, a dove, or one who opposes.
Jo'nan, liberal.
Jo'nas, a dove.
Jop'pa, beauty, or comeliness.
Jo'ram, to cast.
Jor'dan, the river of judgment.
Jo'rim, he that exalts the Lord.
Jos'a-phat, God judges.
Jo'se, raised, one who exists.
Jo'seph, increased.
Jo'ses, raised, one who exists.
Jo-si'as, the Lord burns.
Ju'da, Ju'das, Jude, the praise of the Lord.
Ju-de'a, the land of Judah.
Ju'li-a, downy, soft, and tender.
Ju'li-us, downy, soft, and tender.
Ju'ni-a, youth.
Ju'pi-ter, the father that helpeth.
Jus'tus, just, upright.

LA'MECH, poor.
La-od-i-ce'a, just people.
La-od-i-ce'ans, citizens of Laodicea.
La-se'a, built upon a rock, a rocky country.
Laz'a-rus, assistance of God.
Leb-be'us, a man of spirit.
Le'vi, who is held and associated.
Le'vites, descendants of Levi.
Li'nus, nets.
Lo'is, better.
Lord, proprietor.
Lot, wrapped up, hidden, covered.
Lu'cas, Lu'ci-us, Luke, luminous.
Lyb'i-a, cloudy, rainy.
Lyd'da, Lyd'i-a, magnet.
Ly-sa'ni-as, that drives away sorrow.
Lys'i-a, dissolving.
Lys'i-as, dissolving.
Lys'tra, that dissolves or disappears.

MA-CE-DO'NI-A, adoration.
Ma'di-an, [see Median.]
Mag'da-la, magnificent, elevated.
Mag-da-le'ne, elevated, magnificent.
Ma'gog, roof, or that covers.
Mal'e-le-el, he that praises God.
Mam'mon, riches.
Man-a'en, a comforter.
Ma-nas'ses, forgetfulness, one forgotten.
Mar-a-nath'a, our Lord shall come.
Mar'cus, Mark, polite, shining.
Mars'hill, [see Areopagus.]
Mar'tha, who becomes bitter.
Ma'ry, exalted.
Mat'ta-tha, gift.
Mat-ta-thi'as, the gift of the Lord.
Mat'than, the reins, the death of them.
Mat'that, gift, he that gives.
Matth'ew, given.
Mat-thi'as, the gift of the Lord.
Me'di-a, measure, habit, covering.
Me'di-an, of Media, signifying measure.
Mel-chis'e-dec, king of righteousness.
Me-le'a, abounding in honey.
Mel'i-ta, Mel'i-tus, affording honey.
Me'nan, ardent, witty.
Mer-cu'ri-us, to buy or sell.
Mes-o-po-ta'mi-a, between two rivers.
Mes-si'as, anointed.
Me-thu'sa-el, who demands his death.
Mi'cha-el, who is like to God.
Mid'i-an, judgment, habit, covering.
Mi-le'tum, red, scarlet.
Mi-le'tus, scarlet.
Mit-y-le'ne, purity.
Mna'son, a diligent seeker.
Mo'loch, king.
Mo'ses, taken out of the water.
My'ra, I flow.
My'si-a, criminal.

NA'A-MAN, beautiful.
Na'a-son, that foretells.
Nag'ge, brightness.
Nar-cis'sus, astonishment.
Na'in, beauty, pleasantness.
Na'than, who gives.
Na-than'a-el, the gift of God.
Na'am, agreeable.
Naz'a-reth, guarded, flourishing.
Naz'a-renes, kept, flower.
Naz'a-rite, separated, sanctified.
Ne-ap'o-lis, new city.
Neph'tha-lim, comparison, he that fights.
Ne'ra, lamp, brightness.
Ne're-us, lamp.
Ne'ri, my light.
Ne'ro, nervous, strong.
Ni-ca'nor, conqueror.
Nich'o-las, victory of the people.
Ni-co-de'mus, innocent blood.
Nic-o-la'i-tans, victory of the people.
Ni-cop'o-lis, victorious city.
Nin'e-veh, handsome, agreeable.
Nin'e-vites, citizens of Nineveh.
Nim'phas, spouse, bridegroom.
Ni'ger, black.
No'e, repose.
Nym'phas, spouse, or bridegroom.

O'BED, a servant.
Ol'i-vet, of olives, abounding in olives.
O-lym'pas, heavenly.
O-me'ga, the last letter of the Greek alphabet.
O-nes'i-mus, profitable.
O-ne-siph'o-rus, who brings profit.
O'nyx, nail, color of a finger nail.
O'see, saviour.
O-zi'as, strength from the Lord.

PAM-PHYL'I-A, a nation of every tribe.
Pa'phos, which boils, or which is very hot.
Par'me-nas, that abides and is permanent.
Par'thi-a, Par'thi-ans, horsemen.
Pat'a-ra, trod under foot.
Pat'mos, mortal.
Pat'ro-bus, paternal.
Paul, a worker.

Pen'te-cost, the fiftieth, the feast of weeks.
Per'ga, very earthly.
Per'ga-mos, hight, elevation.
Per'sis, that cuts, or divides, nail, griffin, or horsemen.
Pe'ter, a rock, or stone.
Phan-i'el, face or vision of God.
Pha'lec, division.
Pha'ra-oh, that disperses.
Pha'res, division.
Phar'i-sees, separatists.
Phe'be, shining.
Phe-ni'ci-a, land of palm trees, purple.
Phe'ni-ce, red, purple.
Phi-la-del'phi-a, love of a brother.
Phi-le'mon, that kisses.
Phi-le'tus, amiable.
Phil'ip, warlike, a lover of horses.
Phil-ip'pi, warlike, a lover of horses.
Phil-ip'pi-ans, citizens of Philippi.
Phi-lo-lo'gus, a lover of learning.
Phle'gon, zealous.
Phryg'i-a, dry, barren.
Phy-gel'lus, fugitive.
Phy-lac'te-ries, things to be observed, rolls of parchment.
Pi'late, who is armed with a dart.
Pi-sid'i-a, pitch.
Pol'lux, one of the twins, brother to Castor.
Pon'ti-us, marine.
Pon'tus, the sea.
Por'ci-us, a lover of pork.
Pre-to'ri-um, the judgment hall.
Pris'ca, ancient.
Pris'cil-la, the same.
Pro-cho'rus, he that presides over the choirs.
Ptol-e-ma'is, warlike.
Pub'li-us, common.
Pu'dens, shamefaced.
Pu-te'o-li, abounding in wells.

QUAR'TUS, the fourth.
Qua-ter'ni-ans, four by four, four soldiers.

RA'CA, shallow brains.
Ra'chel, a sheep.
Ra'hab, proud.
Ra'ga, a friend.
Ra'ma, elevated, sublime.
Re-bec'ca, fat.
Rem'phan, the name of an idol, which some think to be Saturn.
Reu'ben, who sees the sun.
Rhe'gi-um, rupture, fracture.
Rhe'sa, will, or course.
Rho'da, a rose.
Rhodes, a rose.
Ro-bo'am, name of a king.
Ro'man, strong, powerful.
Rome, strength. power.
Ru'by, deep red.
Ru'fus, red.
Ruth, filled.

SA'DOC, just.
Sa-bac'tha-ni, thou hast forsaken me.
Sa-ba'oth, hosts.
Sad'du-cees, followers of Sadoc.
Sa'la, mission.
Sal'a-mis, shaken.
Sa-la'thi-el, I have asked of God.
Sa'lem, peace, perfect.
Sa'lim, a fox.
Sal'mon, peaceable.
Sal'mo-ne, peaceable.
Sa'lo-me, [the same.]
Sa-ma'ri-a, his lees, his prison, his throne, his diamond.
Sa-mar'i-tans, citizens of Samaria.
Sa'mos, full of gravel.
Sam-o-thra'cia, peopled by Samians.
Sam'son, the sun.
Sam'u-el, heard of God, or asked of God.
Sap-phi'ra, that relates or tells.
Sap'phire, sky blue.
Sa'ra, lady.
Sar'dine, footstep.
Sar'di-us, red colored.
Sar'dis, prince of joy.
Sar'do-nix, color of a man's nail.
Sa-rep'ta, a goldsmith's shop.
Sa'ron, his fields, his song.
Sa'rach, branch, layer, twining.
Saul, demanded.
Sce'va, disposed.
Scyth'i-an, a tanner.
Scy-thop'o-lis, a city founded by Scythian.
Se-cun'dus, the second.
Se-lu'ci-a, shaken by the waves.
Sem, name, renown.
Sem'e-i, hearing.
Ser'gi-us, a Roman name.
Seth, put, or who puts.
She'chem, portion.
Shem, [see Sem.]
Si'don, hunting, fishing, venison.
Si'las, three.
Si-lo'am, sent.
Sim'e-on, that hears.
Si'mon, that hears.
Sin'a-i, a bush, enmity.
Si'on, noise, tumult.
Smyr'na, myrrh.

Sod'om, their secret, their cement.
Sol'o-mon, peaceable.
Sop'a-ter, who defends the father.
Sos-ip'a-ter, [the same.]
Sos'the-nes, saviour.
Spain, rare, precious.
Sta'chys, spike.
Steph'a-nas, a crown.
Ste'phen, a crown.
Su-san'na, a lily.
Sy'char, a city.
Sy'chem, a place of figs.
Syr'a-cuse, that draws violently.
Syr'i-a, sublime, deceiving.
Syr'i-ans, citizens of Syria. [ple.
Sy-ro-phe-ni'ci-a, drawn to, red, pur-
Syr'tis, drawn, a quicksand.
Syn'ty-che, that speaks or discourses.

TA-BI'THA, clear sighted.
Tal'ith a Cu'mi, maid arise.
Tar'sus, winged, feathered.
Te'man, the south.
Ter'ti-us, the third.
Ter-tul'lus, a liar.
Thad'de-us, that praises and confesses.
Tha'mar, a palm tree.
Tha'ra, confident, bold. [God.
The-oph'i-lus, a friend, or a lover of
Thes-sa-lou-i'ca, victory against the Thessalonians.
Theu'das, a false teacher.
Thom'as, a twin.
Thy-a-ti'ra, perfume, sacrifice of labor.
Ti-be'ri-as, good vision.
Ti-be'ri-us, son of Tiber.
Tim'e-ous, honorable.
Ti-mo'the-us, honor of God.
Ti'mon, honorable.
Ti'tus, honorable.
Tra-cho-ni'tis, rock.
Tro'as, penetrated. [Samos.
Tro-gyl'li-um, a city in the isle of
Troph'i-mus, well educated.
Try-phe'na, delicious.
Try-pho'sa, thrice shining.
Tych'i-cus, casual, by chance.
Ty-ran'nus, a prince, one who reigns.
Tyre, strength, rock, sharp.

UR'BA-NE, a citizen.
U-ri'as, the Lord is my light, or fire.

ZAB'U-LON, habitation, dwelling.
Zac'che-us, pure, clean, just.
Zach-a-ri'ah, memory of the Lord.
Za'ra, east, brightness.
Zeb'e-dee, abundant portion.
Ze-lo'tes, jealous, full of zeal.
Ze'nas, living.
Zo-ro-ba'bel, a stranger at Babylon, dispersion of confusion.

TABLE II.

GEOGRAPHICAL INDEX.

THE knowledge of geography possessed by the ancients, was confined chiefly to the middle and south of Europe, the south-western part of Asia, and the northern part of Africa.

The geography of the New Testament is limited mostly to the countries bordering on the Mediterranean sea. This sea is called, in the Old Testament, *the Great Sea*, and most of the countries mentioned in that portion of the scriptures, either bordered upon it, or were situated not very far distant. Some of the most remote were Persia and Media.

At the period of the ministry of our Saviour and of his Apostles, almost all the countries mentioned in the New Testament, were included in the Roman empire, or were subject to the Romans.

The *world*, as the word is used in the New Testament, sometimes means the whole inhabited world; sometimes it includes only the Roman empire, and sometimes it is used in a still far more limited sense.

The only seas which are spoken of in the New Testament are the *sea of Galilee*, which is properly a lake, the *Red Sea*, and parts of the *Mediterranean Sea*.

The journeyings of our Saviour, during his ministry, were limited to Palestine.

The travels of Paul, in preaching the gospel, were confined chiefly to Palestine, Syria, the countries of Asia Minor; also, Greece and Italy.

The country now called *Palestine*, or the *Holy Land*, was anciently styled the *Land of Canaan*, afterward the *Land of Promise*, or the *Promised Land*, the *Land of Israel*, and *Judea*. It was anciently divided into twelve parts or tribes, named from the sons of Jacob; afterward into the two kingdoms of *Judah* and *Israel*. At the period of the New Testament history, it was subject to the Romans, and the part west of the Jordan was divided into three provinces—*Judea* in the south; *Samaria* in the middle; and *Galilee* in the north.

The countries of Asia Minor, mentioned in the New Testament, were *Mysia*, *Troas*, *Bithynia*, *Pontus*, *Asia*, *Galatia*, *Phrygia*, *Lycaonia*, *Cappadocia*, *Lycia*, *Pamphylia*, *Pisidia*, and *Cilicia*. The Roman proconsular province of *Asia*, embraced the western part of Asia Minor, comprehending Mysia, Phrygia, Lydia, and Caria. The *seven churches of Asia* were all included in this province.

ABILE'NE, a province of Cœlo-Syria, between Libanus and Anti-Libanus.

Acel'dama, a field, south of Jerusalem.

Acha'ia, a province of Peloponnesus; also, a province including all the south part of Greece.

Adramyt'tium, now *Adramiti*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna.

A'dria, a name of the Adriatic sea, or gulf of Venice, so called from the town of *Adria*, in Italy.

Ægæ'an Sea, now *Archipelago*, a sea between Greece and Asia Minor.

Alexan'dria, a great city and seaport of Egypt, for a long time the most commercial city in the world. It was, also, a distinguished seat of learning, and famous for its library, which was burnt in 638. It is now in a state of decay, but contains some remarkable remains of ancient grandeur, as Pompey's Pillar, Cleopatra's Needles, the Cisterns, and Catacombs.

Amphip'olis, now *Emboli*, a city of Macedonia, near the mouth of the Strymon; 48 miles east by north of Thessalonica.

An'tioch, now *Antachia*, a city of Syria, on the Orontes, eighteen miles above its mouth. It was once the chief city of Syria, and famous for its magnificence, wealth and commerce. It was styled the "Eye of the Eastern Church;" and here the disciples of Christ were first called Christians.

Antioch, now *Akshehr*, a town of Asia Minor, in Pisidia; one hundred and eighty miles west by north of Tarsus.

Antip'atris, a town of Samaria; twenty-five miles W. S. W. of Samaria.

Ap'pii Fo'rum, now *Fossa Nuova*, a town of Italy; 40 miles south-east of Rome.

Appollo'nia, a town of Macedonia; 30 miles east by south of Thessalonica.

A'rabia, a country in Asia, lying east of the Red Sea, and south of Palestine and Syria. It was divided into *Arabia Felix*, or *Happy*, in the south, comprising the most fertile part; *Arabia Petræa*, or *Stony*, in the north-west; and *Arabia Deserta*, in the north and north-east, consisting chiefly of barren deserts and scorching sand.

Areop'agus, or *Mar's Hill*, a hill in the city of Athens, where the supreme court of justice was held.

Arimathe'a, or *Ramah*, a town of Judea; 10 miles E. S. E. of Joppa.

Armaged'don, a place in Samaria, east of Cesarea.

A'sia, in the New Testament, sometimes means Asia Minor, and sometimes only a district in the western part of it, of which Ephesus was the chief city, but never the continent of Asia.

As'sos, now *Asso*, a seaport of Asia Minor, in Mysia, 32 miles west of Adramyttium.

Ath'ens, capital of Attica, and the most famous city of Greece. It was for a long time the most celebrated school in the world for polite learning, arts, and sciences, and gave birth to some of the most eminent philosophers, poets, and statesmen of antiquity.

Attali'a, now *Satalia*, a seaport of Asia Minor, in Pamphylia, on a bay of the Mediterranean; 20 miles west of Perga.

Azo'tus, or *Ashdod*, now *Ezdoud*, a town of Palestine, in the country of the Philistines; 20 miles south by west of Joppa.

BAB'YLON, capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

Bere'a, now *Veria*, a town of Macedonia; 48 miles south of Thessalonica.

Bethab'ara, a town of Palestine, on the east side of the Jordan.

Beth'any, a town of Judea; 2 miles east of Jerusalem.

Bethes'da, a pool, north of the temple at Jerusalem.

Beth'lehem, a town of Judea; 6 miles south of Jerusalem. It is memorable on account of being the birth-place of our Saviour. It was styled *Bethlehem of Judah*, or *Bethlehem Ephrata*, to distinguish it from another *Bethlehem in Zebulun*, near Nazareth. The country to the south of Bethlehem is called in the New Testament, *the hill country of Judea*.

Beth'phage, a village of Judea, on the Mount of Olives; 2 miles east of Jerusalem.

Bethsa'ida, a town of Galilee, on the north-west side of the lake of Gennesareth, south-west of Capernaum.

Bithyn'ia, a country of Asia Minor, in the north-west part, bordering on the Euxine sea and the Propontis.

CAL'VARY, a hill on the north-west side of Jerusalem, where our Lord was crucified.

Ca'na, a town in Galilee, a few miles north of Nazareth.

Caper'naum, a town of Palestine, in Galilee, on the north end of the lake of Gennesareth; 60 miles north of Jerusalem. In the vicinity is the mount on which our Saviour delivered his memorable sermon.

Cappado'cia, a country in the east part of Asia Minor.

Cesare'a, a city and seaport of Palestine, in Samaria; 25 miles north of Joppa. This was the seat of the Roman governors of Palestine.

Cesare'a Philip'pi, now *Paneas*, a town of Palestine, in Galilee; 24 miles east by south of Tyre. This town was first called *Laish*, afterward Dan. It was situated on the north border of the land of Israel, as Beersheba was on the south. Hence the phrase to express the limits of the country, "From Dan to Beersheba."

Ced'ron, or *Kid'ron*, a rivulet in Judea, passing by Jerusalem, and flowing into the Dead sea.

Cen'chrea, a seaport in Greece, a little distance from Corinth, being the eastern port of that city.

Char'ran, *Har'an*, or *Charæ*, now *Heren*, a town of Mesopotamia; 70 miles from the Euphrates, 150 miles E. N. E. of Antioch.

Chi'os, now *Scio*, an island in the Ægean sea.

Chora'zin, a town of Palestine, in Galilee, at the north end of the lake of Gennesareth; a little to the east of Capernaum.

Cili'cia, a country in the south-east part of Asia Minor.

Clau'da, a little island on the south-west side of Crete.

Cni'dus, now *Crio*, a town of Asia Minor, in the south-west corner; 70 miles south of Ephesus.

Colos'se, a town of Asia Minor, in Phrygia, on the Meander, near Laodicea.

Co'os, or *Cos*, now *Stanchio*, an island in the Ægean sea.

Cor'inth, a city of Greece, in the north part of the Peloponnesus, on the

isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence.

Crete, now *Candia*, the largest of the Grecian islands, situated to the south of the Ægean sea.

Cy'prus, a large and fertile island in the eastern part of the Mediterranean.

Cyre'ne, now *Curen*, a city and seaport of Africa, in Lybia, on the Mediterranean.

DALMANU'THA, a town of Palestine, on the south-east part of the lake of Gennesareth.

Dalma'tia, the southern part of Illyricum, on the east side of the Adriatic sea.

Damas'cus, a city of Syria, 50 miles from the Mediterranean, and 120 N. N. E. of Jerusalem. It is one of the most ancient cities it the world, famous both in sacred and profane history. It is now populous and commercial.

Dead Sea, *Sea of Sodom*, *Salt Sea*, or *Lake Asphalt'ites*, a salt lake in Palestine, 70 miles long, and 10 or 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

Decap'olis, a district of country in Palestine, comprising ten cities, lying chiefly to the east of the Jordan and the lake of Gennesareth.

Der'be, a town of Asia Minor, in Lycaonia; forty miles south of Iconium.

E'GYPT, a country in the north-east part of Africa, watered by the Nile, and celebrated as the cradle of the sciences.

E'lam, an ancient name of Persia.

Em'maus, a town of Judea; 7 miles from Jerusalem. Here our Saviour appeared to his disciples, after his resurrection. There were two other places of the same name; one 22 miles north-west of Jerusalem; the other near the south end of the lake of Gennesareth.

E'non, a town of Palestine, on the west side of the Jordan, near Salim.

Eph'esus, a city of Asia Minor, capital of the province of Asia, on the Cayster; 35 miles south by east of Smyrna. It was one of the most splendid cities in the world, and had a celebrated temple of Diana, which was accounted one of the seven wonders of the world.

E'phraim, a town of Palestine, in the country belonging to the tribe of Ephraim; 8 miles north-east of Jerusalem.

Epi'rus, a country in the north-west part of Greece.

Ethio'pia, a country in Africa, lying south of Egypt, now consisting of Nubia, Abyssinia, etc.

Euphra'tes, one of the largest and most celebrated rivers of Asia. It rises in the mountains of Armenia. And after a course of 1500 miles, flows into the Persian Gulf.

FAIR HA'VENS, a seaport on the east end of Crete.

GAD'ARA, a town of Palestine, to the east of the lake of Gennesareth.

Gala'tia, a country of Asia Minor, north of Phrygia.

Gal'ilee, the northern division of Palestine, divided into Upper and Lower. Upper Galilee, the northern part, was called *Galilee of the Gentiles*.

Ga'za, a town of Palestine, in the country of the Philistines; 44 miles south-west of Jerusalem.

Gennes'areth, *Lake of*, or *Sea of Galilee*, or *Sea of Tiberias*, a lake in Palestine; 50 miles north of Jerusalem. It is 17 miles long and 6 broad. It is a beautiful lake, surrounded by fine scenery, and was much frequented by our Saviour and his disciples.

Gergese'nes, a people so called from Gergesa, a town situated to the east of the lake of Gennesareth.

Gethsem'ane, a village and garden on the east side of Jerusalem, between Mount Olivet and the brook Cedron.

Gol'gotha, a part of Calvary where our Saviour was crucified.

Gomor'rah, one of the five cities which were situated on the plain of Sodom, and were destroyed by fire from heaven.

Greece, a country comprising the south-east part of Europe, and celebrated for arts and sciences. The Romans divided Greece into two parts, Macedonia in the north, comprehending Macedonia, Epirus, and Thessaly; and Achaia in the south, comprising Greece Proper, and the Peloponnesus. The Greeks established various colonies in Asia Minor, the inhabitants of which spoke the Greek language, and were also called Greeks.

HIERAP'OLIS, a town of Asia Minor, in Phrygia, on the Meander, near Colosse.

ICO'NIUM, a city of Asia Minor, capital of Lycaonia; 150 miles W. N. W. of Tarsus.

Idume'a, a country lying in the north of Arabia, and south of Judea.

Illyr'icum, a country lying on the east side of the Adriatic sea, north of Epirus.

It'aly, a country of Europe, comprising a peninsula, in a form resembling that of a boot.

JER'ICHO, a city of Judea; 5 miles west of the river Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm trees, and was once a large city, but now a mean village.

Jerusalem, a celebrated city of Asia, capital of ancient Judea, and of modern Palestine; 34 miles E. S. E. of Joppa. It is memorable for its ancient temple, for the death and resurrection of our Saviour, and for its signal destruction by Titus, the Roman emperor. It is built on four hills—Zion, or Sion, Moriah, Acra, and Bezeta. The name *Zion* is often applied to the whole city. The modern city is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

Jew'ry, another name for Judea.

Jop'pa, now *Jaffa*, a seaport of Judea; 34 miles W. N. W. of Jerusalem. It is noted as the port of Jerusalem.

Jor'dan, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, passes through lakes Merom and Gennesareth, and after a course of 150 miles, flows into the Dead sea. "*The country beyond the Jordan*" comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

Jude'a, the south part of Palestine, often applied to the whole country.

LAODICE'A, now *Eskihissar*, a town of Asia Minor, in Phrygia; 120 miles east by south of Smyrna.

Lase'a, a town near the east end of Crete.

Lib'ya, a country of Africa, to the west of Egypt.

Lycao'nia, a country of Asia Minor, west of Cappadocia.

Lyc'ia, a country of Asia Minor, near the south-west corner, on the Mediterranean.

Lyd'da, or *Lod*, or *Diospolis*, a town of Judea; 12 miles east of Joppa.

Lys'tra, a town of Asia Minor; 38 miles south of Iconium.

MACEDO'NIA, a country in the north of Greece. The Roman province of Macedonia included Macedonia Proper, Epirus, and Thessaly.

Mag'dala, a town of Palestine, at the south end of the lake of Gennesareth.

Me'dia, a country of Asia, lying north of Persia, and south of the Caspian sea.

Mel'ita, an island on which Paul was shipwrecked, generally supposed to be *Malta*, south of Sicily; but by some supposed to correspond to *Meleda*, in the Adriatic.

Mesopota'mia, a country of Asia, between the rivers Euphrates and Tigris.

Mile'tus, a city and seaport of Asia Minor; 35 miles south of Ephesus. It was anciently famous for its wealth and commerce.

Mile'tum, a town in Crete.

Mityle'ne, a town in Lesbos, an island on the coast of Asia Minor, north-west of Smyrna.

My'ra, a city of Asia Minor, capital of Lycia; forty miles E. N. E. of Patara.

Mys'ia, a country comprehending the north-west part of Asia Minor.

NA'IN, a town of Galilee, 8 miles south-east of Nazareth.

Naz'areth, a town of Galilee, 50 miles north of Jerusalem. It is memorable for having been the residence of our Saviour for about thirty years. It contains 2000 or 3000 inhabitants, and is frequently visited by pilgrims, who are conducted to many places that are reputed holy.

Neap'olis, now *Cavala*, a town of Macedonia, south-east of Philippi.

Neph'thali, or *Neph'lalim*, *Land of*, a district in the north part of Galilee.

Nicop'olis, now *Prevesa*, a town of Epirus; north-west of Actium.

Nin'eveh, a city and capital of Assyria, on the Tigris. In ancient times it was one of the largest cities in the world. Some remains of it are now seen on the Tigris, opposite to Mosul.

OL'IVES, *Mount of*, or *Olivet*, a mountain of Judea, to the east of Jerusalem, from which it was separated by the brook Cedron.

PAMPHYL'IA, a country of Asia Minor, bordering on the Mediterranean.

Paphlago'nia, a country of Asia Minor, bordering on the Euxine sea.

Pa'phos, a town of Cyprus, at the west end.

Par'thia, a country of Asia, east of Media.

Pat'ara, a seaport of Asia Minor, in Lycia; 160 miles south-east of Ephesus.

Pat'mos, now *Patino*, or *Palmosa*, a small rocky island in the Ægean sea; 16 miles south-west of Samos. A grotto in a rock, now converted into a monastery, called the Monastery of the Apocalypse, or of John, is pointed out as the spot where that Apostle wrote the book of Revelation.

Per'ga, now *Karahissan*, a city of Asia Minor, capital of Pamphylia; 90 miles south-west of Iconium.

Per'gamos, now *Pergamo*, a city of Asia Minor, in Mysia, on the Caicus; 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a famous library. It now contains about 5000 inhabitants.

Per'sia, a great empire of Asia, east of the Tigris.

Phœni'ce, or *Phœni'cia*, a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

Phœ'nix, or *Phe'nice*, a town in the south-west part of Crete.

Philadel'phia, now *Allahshehr*, a city of Asia Minor, in Lydia, on the Hermus; 65 miles east of Smyrna. It was once a large city; but now contains only about 3000 inhabitants.

Philip'pi, now *Datos*, a city of Macedonia; 70 miles E. N. E. of Thessalonica. It was once a large city; now a mean village.

Phryg'ia, a country in the central part of Asia Minor.

Pisid'ia, a country of Asia Minor, south of Phrygia.

Pon'tus, a country comprehending the north-east part of Asia Minor, and bordering on the Euxine sea.

Ptolema'is, now *Acre*, a seaport of Palestine; 24 miles south of Tyre. It is famous for its siege by the crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

Pute'oli, now *Pozzuolo*, a town of Italy; 6 miles west of Naples.

RA'MA, a town of Judea, between Bethlehem and Jerusalem; also, another a few miles north of Jerusalem.

Red Sea, or *Arabian Gulf*, a gulf about 1400 miles long, dividing Arabia from the opposite coast of Africa.

Rhe'gium, now *Reggio*, a seaport at the southern point of Italy, on the strait of Messina.

Rhodes, an island, near the south-west corner of Asia Minor, celebrated

in ancient history for commerce, and for a colossal statue, which was reckoned one of the seven wonders of the world.

Rome, a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 136,000 inhabitants.

SAL'AMIS, a town on the south-east part of Cyprus.

Sa'lim, a town of Samaria; 40 miles north by east of Jerusalem.

Salmo'ne, a promontory near the east end of Crete.

Sama'ria, the middle division of Palestine, bounded north by Galilee, east by the Jordan, south by Judea, and west by the Mediterranean.

Sama'ria, now *Sebaste*, the capital of the kingdom of Israel, and of the province of Samaria; 36 miles north of Jerusalem.

Sa'mos, a fertile island in the Ægean sea, separated from Asia Minor by a narrow strait.

Samothra'ce, or *Samothra'cia*, now *Somotraki*, a small island in the north part of the Ægean sea.

Sar'dis, now *Sart*, a city of Asia Minor, capital of Lydia, on the Pactolus; 30 miles E. N. E. of Smyrna. It was once a splendid city, but now a mean village.

Sarep'ta, or *Sarephath*, now *Sarfend*, a city of Phœnicia: 8 miles north of Sidon.

Sa'ron, or *Sha'ron*, a town of Samaria, to the north of Lydda, and south of Antipatris.

Selu'cea, a seaport of Syria; 12 miles west of Antioch.

She'ba, a country bordering on the Red sea, supposed by some to correspond to a part of Arabia; by others, to a part of Abyssinia.

Si'don, or *Zidon*, now *Saida*, a seaport of Phœnicia; 20 miles north of Tyre, and 55 west of Damascus. It was once a great commercial city, but is now reduced to a meanly built town; yet is the port of Damascus, and has considerable trade.

Sil'oam, a fountain and tower near the walls of Jerusalem.

Si'nai, a mountain of Arabia, in the midst of a desert, between the two northern arms of the Red sea. It is composed of red granite, in which steps have been cut, in order to facilitate the ascent. Immediately to the west of Sinai, is *Mount Horeb*, which is a summit of the same range.

Si'on, or *Zi'on*. [See Jerusalem.]

Smyr'na, a city and seaport of Asia Minor, in Ionia; 35 miles north by west of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city in Asia Minor.

Sod'om, one of the cities which were destroyed by fire from heaven, and which stood in the situation now occupied by the Dead sea.

Spain, a country in the south-west of Europe.

Syr'acuse, once a rich and populous city, on the south-east part of the island of Sicily.

Sy'char, called also *Sychem*, and *Shechem*, now *Napolose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Saviour's conversation with the woman of Samaria. On Mount Gerizim was the temple of the Samaritans.

Syr'ia, a country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine.

Syro-pheni'cia, that part of Phœnicia which bordered on Syria.

TA'BOR, a conical mountain in Palestine, to the west of the lake of Gennesareth, supposed to have been the scene of the transfiguration.

Tar'sus, a city of Asia Minor, capital of Cilicia, 100 miles north-west of Antioch. It was anciently large and splendid, distinguished in the arts and sciences, but now decayed.

Thessalon'ica, now *Saloniki*, a city and seaport of Macedonia, both in ancient and modern times large and commereial. It is situated on a gulf, about 200 miles north of Athens.

Three Tav'erns, a place in Italy, about 30 miles south by east of Rome.

Thyaty'ra, now *Akhisar*, a town of Asia Minor, on the borders of Mysia and Lydia; 40 miles north-east of Smyrna.

Tibe'rias, now *Tabaria*, a town of Palestine, capital of Galilee, on the west side of the lake of Gennesareth or sea of Tiberias, 58 miles north of Jerusalem. It has long been a place of note among the Jews, and is one of the four holy cities of the Talmud, the other three being Safad, Jerusalem, and Hebron.

Trachoni'tis, a district in the north-east part of Palestine.

Tro'as, a district in the north-west corner of Asia Minor.

Trogyl'lium, a town on the west coast of Asia Minor, a little to the south-east of the island of Samos.

Tyre, now *Sur*, a city and seaport of Phœnicia; 20 miles south of Sidon. It is a very ancient city, in early ages celebrated for commerce. It is now a mean fishing town.

WIL'DERNESS, or *Desert of Judea*, an extensive desert, extending from the neighborhood of Jericho to the south, along the west side of the Dead sea.

ZAB'ULON, *Tribe of*, a district of Palestine, on the west side of the lake of Gennesareth.

TABLE III.

EXHIBITING THE DIFFERENT VIEWS OF EMINENT WRITERS ON THE CHRONOLOGY OF THE BOOKS OF THE NEW INSTITUTION.

		Matthew	Mark	Luke	John	Acts	Romans	1 Corinthians	2 Corinthians	Galatians	Ephesians	Philippians	Colossians	1 Thessalonians	2 Thessalonians	1 Timothy	2 Timothy	Titus	Philemon	Hebrews	James	1 Peter	2 Peter	1 John	2 John	3 John	Jude	Revelation
T. H. Horne	A. D.	36	63	64	67	64	57	56	56	53	62	62	62	52	52	63	65	63	62	63	61	64	65	68	69	69	66	97
Lardner, followed by A. Clarke	A. D.	64	64	64	68	64	58	56	57	53	61	62	62	52	52	56	61	56	62	63	61	64	65	80	85	85	65	96
Polyglot	A. D.	61	64	64	97	65	58	57	58	52	61	62	62	52	52	65	65	65	62	63	61	64	65	68	69	69	65	96
Michaelis	A. D.	61	00	00	69	63	58	57	58	49	62	65	62	51	51	58	66	56	62	64	00	60	64	00	00	00	65	00
Prettyman, Bishop of Lincoln	A. D.	38	65	63	97	64	58	54	57	52	61	62	62	52	52	64	65	64	62	63	61	64	65	69	69	69	70	96
New Version	A. D.	38	64	64	68	64	57	56	57	53	61	65	62	52	52	58	65	56	62	63	61	64	65	68	69	69	66	96

REMARKS ON THE PRECEDING TABLE.

MUCH difficulty is found in ascertaining with chronological accuracy, the dates of the several books of the New Institution. After much investigation, and a patient examination of numerous documents, we resolved to lay before our readers the result of the inquiries of the most distinguished chronologists and writers on this subject, in parallel columns. On weighing the arguments of the most laborious writers, and prying into the most authentic records of antiquity, we have fixed upon the dates in the last column.

The fact that our Lord was born on the 4th year before the vulgar era, called *Anno Domini*, thus making (for example) the 42d year from his birth to correspond with the 38th of the common era—has contributed something to perplex the mind of the most diligent inquirer, in deciding on ancient documents, the precise time when certain incidents transpired. Add to this, that the times in which certain books appeared in certain countries, and the age of certain copies and versions differing materially, have contributed to involve the subject in still more perplexing intricacy. Matthew, for example, is said to have written his testimony in Hebrew, in the year 38, and it is said to have been translated into Greek, A. D. 61. Now some contend for the Greek as the original, and some for the Hebrew, each giving to Matthew's testimony the antiquity of the original which he adopts. Some, like Michaelis, suppose both dates to be correct; and while they date the Greek original in 61, allow the existence of the Hebrew in 38 or 41. So perplexed was the last great biblical critic in settling the dates of some of these books, that he could not decide between the rival claims of some chronologists concerning the autographs of some of the books; these we have marked thus (00)in the column devoted to his researches. The dates we have selected, will, we presume, best accord with the contents of the book itself, and with the most valuable documents and researches of chronologists. Upon the whole, the reader will perceive a very great coincidence in the dates of most of the books, and in some of them perfect unanimity.

TABLE IV.

CHRONOLOGICAL INDEX.

Containing a variety of events, political and religious, connected with the Christian History, from the nativity of Jesus to the death of the Apostle John.

NOTE.—Our Lord and Saviour Jesus Christ was born four years before the commencement of the common era, or Anno Domini.

A. C.		A. D.
1	THE circumcision of Jesus Christ. Antipater returns from Rome, is accused and convicted of a design to poison Herod. Wise men come to worship Jesus Christ. Purification of the Virgin Mary. Jesus presented in the temple, forty days after his birth. Flight into Egypt. Massacre of the innocents at Bethlehem. Antipater put to death by order of Herod. Herod dies five days after Antipater. Archelaus appointed king of Judea by the will of Herod. Return of Jesus Christ out of Egypt; he goes to dwell at Nazareth Archelaus goes to Rome to procure of Augustus the confirmation	3

A. C.		A. D.
	of Herod's will in his favor. The Jews revolt; Varus keeps them in their duty. Archelaus obtains part of his father's dominions, with the title of tetrarch and returns to Judea. An impostor assumes the character of Alexander, son of Herod and Mariamne.	
2	Archelaus takes the high priesthood from Joazar, and gives it to Eleazer.	A. D.
4	The vulgar Era, or Anno Domini; the fourth year of Jesus Christ, the first of which was but eight days.	1
9	Archelaus banished to Vienne in Gaul.	6
10	The enrollment, or taxation made by Cyrenius in Syria. This was his second enrollment. Revolt of Judas the Gaulonite, chief of the Herodians.	7
12	Jesus Christ, at twelve years old, goes into the temple at Jerusalem; continues there three days unknown to his parents.	9
13	Marcus Ambivius governor of Judea.	10
17	Death of the Emperor Augustus; who reigned fifty-seven years, five months, and four days. Tiberius succeeds him; and reigns twenty-two years, six months, and twenty-eight days.	14
23	Tiberius expels from Italy all who profess the Jewish religion, or Egyptian superstitions.	20
31	Pilate sent governor into Judea. He attempts to bring the Roman colors and ensigns into Jerusalem, but is opposed by the Jews.	28
32	John the Baptist begins to preach.	29
33	Jesus Christ baptized by John the Baptist. Jesus goes into the desert. After forty days Jesus returns to John; he calls Andrew, Simon, Philip, and Nathanael. The marriage of Cana, where Jesus changes water into wine. Jesus comes to Capernaum; thence to Jerusalem, where he celebrates the first passover after his baptism, this year. Nicodemus comes to Jesus by night. Jesus goes to the banks of Jordan, where he baptizes. Herod Antipas marries Herodias, his brother Philip's wife, he being yet alive. John the Baptist declares vehemently against this marriage; he is put in prison. Jesus withdraws into Galilee; converts the Samaritan woman, and several Samaritans. Preaches at Nazareth, and leaves this city to dwell in Capernaum. Calling of Simon, Andrew, James, and John. Jesus works several miracles. Matthew called.	30
34	The second passover of the Saviour's public ministry. Jesus heals one sick of the palsy on the Sabbath day. The Jews resolve to put Jesus to death. Our Saviour's sermon on the mount. John the Baptist in prison, sends a deputation to Christ, to inquire if he were the Messiah.	31
35	Missions of the Apostles into several parts of Judea. John the Baptist slain by order of Herod, at the instigation of Herodias, in the seventeenth year of Tiberius. Jesus Christ feeds five thousand men with five loaves and two fishes. Jesus Christ's third passover after his baptism. He passes through Judea and Galilee, teaching and doing miracles. Transfiguration of Jesus Christ. Mission of the seventy-two disciples. Jesus goes to Jerusalem at the feast of Pentecost. His relations would have him go to the feast of tabernacles: he tells them his hour is not yet come; however, he goes thither about the middle of the feast.	32
36	At the beginning of the thirty-sixth year of Jesus Christ, Lazarus falls sick and dies; Jesus comes from beyond Jordan, and raises him to life again. Jesus retires to Ephraim, on the Jordan, to avoid the snares and malice of the Jews at Jerusalem. He comes to Jerusalem to be present at his FOURTH and LAST passover. Institutes the Lord's supper; is betrayed and crucified. His resurrection and	33

A. C. A. D

appearance to many. Ascension into heaven, and the miraculous effusion of the Holy Spirit.

37. Seven deacons chosen. Stephen martyred. Saul persecutes the church. James the Less located in Jerusalem. Philip the Deacon baptizes the Eunuch of Queen Candace. The dispersion of the Apostles from Jerusalem. 34

38 The conversion of Saul. 35

40 Pilate ordered into Italy. Tiberius dies; Caius Caligula succeeds. 37

41 Paul escapes from Damascus by being let down in a basket. He comes to Jerusalem; is introduced to the Apostles and disciples; and goes to Tarsus, in Cilicia, his own country. Caligula gives Agrippa the tetrarchy of his uncle Philip. Pilate kills himself. Peter preaches to the Gentiles. 38

42 Herod the tetrarch goes to Rome, in hopes of obtaining some favor from the emperor; but Caligula, being prepossessed by Agrippa, banishes him to Lyons. 39

43 Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavors to divert the emperor from this design, and at length obtains as a great favor that this statue should not be set up. 40

44 Philo, the Jew, goes with a deputation from the Jews at Alexandria, to Caligula. Philo obtains an audience of the emperor, at the hazard of his life. The Jews quit Babylon, and retire to Seleucia. Caius Caligula dies; Claudius succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions. Agrippa returns to Judea; takes the high priesthood from Theophilus, son of Ananus, and gives it to Simon Cantharus; soon after, he takes this dignity from Cantharus and gives it to Matthias. 41

45 Saul preaches at Antioch. 42

46 Agrippa deprives the high priest Matthias of the priesthood, and bestows it on Elioneus, son of Citheus. 43

47 Causes James the Great to be seized, and beheads him. Imprisons Peter, who is liberated by an angel. Some time afterward, Agrippa, at Cesarea, receives a sudden stroke from heaven, and dies in great misery. Paul and Barnabas go to Jerusalem with the contributions of the believers at Antioch. At their return to Antioch, the church sends them forth to preach to the Gentiles. 44

48 Cuspius Fadus sent into Judea as governor. A great famine in Judea. Paul and Barnabas go to Cyprus; thence to Pamphylia, Pisidia, and Lycaonia. At Lystra, the people prepare sacrifices to them as gods. 45

49 They return to Antioch. Cuspius Fadus recalled; the government of Judea given to Tiberius Alexander. 46

51 Herod, king of Chalcis, takes the pontificate from Joseph, son of Camides; gives it to Ananias, son of Nebedeus. Herod, king of Chalcis, dies. Ventidius Cumanus made governor of Judea, in place of Tiberius Alexander. 48

52 Troubles in Judea under the government of Cumanus. Judaizing Christians enforce the law on the converted Gentiles. The council of Jerusalem determines that the converted Gentiles should not be obliged to observe the legal ceremonies. Peter comes to Antioch, and is reproved by Paul. 49

53 Paul and Barnabas part on account of John Mark. Timothy adheres to Paul, and receives circumcision. Luke at this time with 50

A. C. A. D.

Paul. Paul passes out of Asia into Macedonia. Paul comes to Athens.

54 From Athens goes to Corinth. The Jews expelled from Rome 51
under the reign of Claudius. Felix sent governor into Judea, instead of Cumanus.

56 Paul leaves Corinth, after a stay of eighteen months; takes ship 53
to go to Jerusalem; visits Ephesus in his way. Apollos arrives at Ephesus: preaches Jesus Christ.

57 Paul, having finished his devotions at Jerusalem, goes to Antioch. 54
Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years. Claudius, the emperor, dies, being poisoned by Agrippina. Nero succeeds him.

59 Paul forced to leave Ephesus, on account of the uproar raised 56
against him by Demetrius the silversmith. He goes into Macedonia.

61 Paul goes into Judea to carry contributions. Is seized in the 58
temple of Jerusalem. Is sent prisoner to Cesarea. Ishmael, son of Tabei, made high priest instead of Ananias. Disturbances between the Jews of Cesarea and the other inhabitants.

63 Porcius Festus made governor of Judea in the room of Felix. 60
Paul appeals to the emperor. He is put on shipboard, and sent to Rome. Paul shipwrecked at Malta.

64 He arrives at Rome, and continues there a prisoner two years. 61
The Jews build a wall, which hinders Agrippa from looking within the temple. Ishmael the high priest deposed. Joseph, surnamed Cabei, is put in his place.

65 Martyrdom of James the Less, in the city of Jerusalem. 62

66 Peter arrives at Rome. Albinus, successor of Felix, arrives in 63
Judea.

67 Paul comes out of Italy into Judea; visits the churches in Crete, 64
Ephesus, Macedonia, and Greece. Agrippa takes the high priesthood from Jesus, son of Gamaliel; gives it to Matthias, son of Theophilus. Gessius Florus made governor of Judea, in place of Albinus. Nero sets fire to the city of Rome; throws the blame on the Christians, several of whom are put to death.

68 Several prodigies at Jerusalem, this year, during the passover. 65
Paul goes to Rome the last time; is there put into prison; also, Peter.

69 The martyrdom of Paul and Peter at Rome. Cestius Gallus, gov- 66
ernor of Syria, comes to Jerusalem; enumerates the Jews at the passover. Disturbances at Cesarea, and at Jerusalem. Florus puts several Jews to death. The Jews rise, and kill the Roman garrison at Jerusalem. A massacre of the Jews at Cesarea and Palestine. All the Jews of Scythopolis slain in one night. Cestius, governor of Syria, comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews. The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan. Vespasian appointed by Nero for the Jewish war. Josephus made governor of Galilee. Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.

70 Vespasian enters Judea; subdues Galilee. Josephus besieged in 67
Jotapata. Jotapata taken; Josephus surrenders to Vespasian. Tiberius and Tarichea, which had revolted against Agrippa, reduced to obedience, by Vespasian. Divisions in Jerusalem. The Zealots seize the temple, and commit violences in Jerusalem. They depose Theophilus from being high priest, and put Phannias in his place.

A. C.		A. D.
	The Zealots send for the Idumeans to succor Jerusalem. They slay Ananus, Jesus, son of Gamala, and Zacharias, son of Baruch. The Idumeans retire from Jerusalem.	
71	Nero, the emperor, dies; Galba succeeds him. Vespasian takes all the places of strength in Judea about Jerusalem. Simon, son of Gioras, ravages Judea and the south of Idumea.	68
72	Galba dies; Otho declared emperor. Otho dies; Vitellius proclaimed emperor. Vespasian declared emperor by his army; is acknowledged all over the East. Josephus set at liberty. John, of Giscala heads the Zealots. Eleazer, son of Simon, forms a third party; makes himself master of the inner temple, or the court of the priests.	69
73	Titus marches against Jerusalem, to besiege it. Comes down before Jerusalem some days before the passover. The factions unite at first against the Romans, but afterward divide again. The Romans take the first inclosure of Jerusalem; then the second; they make a wall all round the city, which is reduced to distress by famine. July 17, the perpetual sacrifice ceases in the temple. The Romans become masters of the court of the Gentiles, and set fire to the galleries. A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary. The Romans, being now masters of the city and temple, offer sacrifices to their gods. The last inclosure of the city taken. John, of Giscala, and Simon, son of Gioras, conceal themselves in the common sewers.	70
74	Titus demolishes the temple to its very foundation. He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne. Titus returns to Rome with his father Vespasian; they triumph over Judea.	71
83	On the death of Vespasian, Domitian is declared emperor.	80
98	John banished to Patmos.	95
99	Domitian dies; Nerva declared emperor.	96
100	John liberated from exile.	97

TABLE V.

OF TIME.

Nisan, or Ahib	March. April.	7 Tizri, or Ethanim...	September. October.
2 Jair, or Zif	April. May.	8 Marchesuan, or Bul.	October. November.
3 Sivan	May. June.	9 Chisleu	November. December.
4 Thammuz	June. July.	10 Thebeth.....	December. January.
5 Ab	July. August.	11 Shebath	January. February.
6 Elul.....	August. September.	12 Adar	February. March.
		13 Veadar, *intercalary.*	

DAYS OF THE WEEK.

First day of the week.....*Sunday.*
Second day.....*Monday.*
Third day.....*Tuesday.*
Fourth day.....*Wednesday.*
Fifth day.....*Thursday.*
Sixth day.....*Friday.*
Seventh day, or Sabbath.....*Saturday.*

HOURS OF THE DAY.

The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called the 1st, 2d, 3d, 4th, etc., hour.

WATCHES.

The first watch—*From sunset to the third hour of the night.*
The second, or middle watch—*From the third hour to the sixth.*
The third watch, or cock crowing—*From the sixth to the ninth.*
The fourth, or morning watch—*From the ninth hour to sunrise.*

TABLE VI.

MEASURES OF LENGTH.

	Inch Measure.	*Foot Meas.*
A cubit is equal to	21.888 =	1.824
A span the longer, equal to half a cubit	10.944 =	.912
Span the less, equal to one-third of a cubit	7.296 =	.608
A hand's breadth, equal to one-sixth of a cubit	3.684 =	.304
A finger's breadth, equal to one-twenty-fourth of a cubit.	.912 =	.076

Measures of many cubits length are expressed only in foot measure.

		Feet Dec.
A fathom, equal to	4 cubits =	7.296
Ezekiel's reed	6 cubits =	10.944
Schœnus, the Egyptian line for land measure, which we think the Scripture uses to divide inheritances. *Psalm* xvi. 6, and lxxviii, 55. They used different lengths, but the shortest and most useful was	CUBITS. 80 =	145.92

Herodotus mentions a schœnus just 300 times as long: I judge that all the greater were made in proportion to the least:

The mile, equal to	4000 cubits =	7296 feet.
Stadium, one-tenth of their mile	400 cubits =	729.6
Parasang, three of their miles	12000 cubits =	4 *English* miles, and 580 feet.

TABLE VII.

MEASURES OF CAPACITY.

	Wine Gal.	*Pints.*	*Inch Sol*
Epha, or bath	7	4	15
Chomer, *homer* in our translation	75	5	7
Seah, one-third of an epha	2	4	3
Hin, equal to one-sixth of an epha	1	2	1
Omer, one-tenth of an epha	0	6	0.5
Cab, one-eighteenth of an epha	0	3	10
Log, one-seventy-second of an epha	0	0 1-2	10
Metretes of Syria, (John ii. 6,) equal to Cong. Rom.	0	7 1-8	0
Cotyla, Eastern, one-hundredth of an epha	0	0 1-2	3

This cotyla contains just ten ounces, *Avordupois*, of rain water; omer, 100; epha, 1000; chomer, 10,000: so by these weights all these measures of capacity may be expeditiously recovered very near exactness.

Core, a dry measure, containing 8½ bushels. Luke xvi. 7.

Chœnix, a Grecian measure 1½ pint, daily allowance of corn for a man; a denarius was his wages.

TABLE VIII.

PRECIOUS STONES MENTIONED IN THE APOSTOLIC WRITINGS.

A'methyst—a stone of a violet color, bordering on purple, composed of a strong blue and a deep red. *Amethyst* is a Greek term, and this stone, being imagined to prevent inebriation, received its name from a word of that meaning.

Ber'yl—a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru. Mr. Parkhust derives it from the Hebrew word *tarshish*—from *tar*, to go round; and *shish*, bright in color.

Chalced'ony—a precious stone, variegated with divers colors, in the form of clouds. There are four species of this stone: 1st. a bluish white; 2d. a dull, milky veined; 3d. a brownish black; 4th. yellow and red, found only in the East Indies.

Chrys'olite.—The import of this term would make it the *golden stone.* It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysop'rasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Crys'tal—a very bright, transparent stone, of a watery color, exceedingly clear.

Di'amond—the hardest and most valuable of all precious stones; sometimes called *Adamant.* It is one of the most inflammable substances in nature, being pure carbon.

Em'erald—the same with the ancient Smaragdus; one of the most beautiful of gems, of a bright green color, without any mixture. The true Oriental Emerald is very rare, and now only found in the kingdom of Cambay.

Ja'cinth—a gem of a deep reddish yellow.

Jas'per—a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.

On'yx—a species of the Chalcedony. It is a kind of *agate*,* of a whitish black color. Some call it a Sardonyx.

Ru'by—a red purple stone, very hard and rare.

Sap'phire—a precious stone, of a very beautiful pure blue, second only to the Diamond in hardness, luster, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sar'dius—a gem of a reddish color, approaching a white. The best come from Babylon, and are of a blood red color.

Sar'donyx—resembling both the Sardius and the Onyx.

To'paz—a yellow gem; or, as some describe it, of a pale, dead green; considered by mineralogists, a species of the Sapphire.

The names of the Twelve Patriarchs were engraven upon twelve gems, placed three in a row, worn on the shoulders and breast of the High Priest.—Upon a

Sardius, or Ruby	*Reuben*,	Sons of Leah.
Topaz	*Simeon*,	
Carbuncle	*Levi*,	
Emerald	*Judah*,	
Sapphire	*Issachar*,	
Diamond	*Zebulon*,	
Ligure, or Jacinth	*Dan*,	Sons of Bilhah.
Agate	*Naphthali*	
Amethyst	*Gad*,	Sons of Zilpah.
Beryl, or Chrysolite	*Asher*,	
Onyx, or Sardonyx	*Joseph*,	Sons of Rachel
Jasper	*Benjamin*,	

* AGATES are only varieties of the flint, of little value; they are of a white, red, yellow and green cast.

TABLE IX.

OF THE COINS MENTIONED IN THE NEW TESTAMENT.

	Dolls.	*Cts.*	*M.*
Mite, copper, worth not quite	00	00	2
Quadrans, copper, worth	00	00	5
Assarium, copper, (Matthew x. 29) worth about	00	01	0
Denarius, silver, worth 10 assaria, or	00	12	5
Drachma, silver, worth 2 denarii, or	00	25	0
Didrachma, silver, (Matthew xvii. 25) worth 2 drachmas, or	00	50	0
Shekel, silver, (Matthew xxiv. 15) worth	00	50	0
Stater, silver, worth 2 didrachmas, or	01	00	0
Talent, silver, (Matthew xviii. 24) worth 3000 didrachmas, or	1,500	00	0
Talent, gold, worth	22,500	00	0

TABLE X.

SECTS, OFFICES, AND OFFICERS,

MENTIONED IN THE SACRED WRITINGS.

PATRIARCHS, or *Fathers of Families*; such as *Abraham*, *Isaac*, and *Jacob*, and their sons.

Judges, Temporary Supreme Governors, immediately appointed by God over the children of Israel.

Kings, Supreme Governors, either of the whole nation, or, after the falling off of the ten tribes, of Judah, and of Israel.

Elders, Senators, the LXX. or Sanhedrim.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determined controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

A Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or Stranger, who worshiped one God, but remained uncircumcised. There is much doubt entertained by many learned men, whether there was a distinct class of proselytes known by the designation of "Proselytes at the Gate."

OFFICERS UNDER ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE GRECIAN MONARCHS.

Superior Officers.

Maccabees, the Successors of Judas Maccabeus, high priests, who presided with kingly power.

UNDER THE ROMAN EMPERORS.

Presidents, Governors sent from Rome with imperial power.

Tetrarchs, Governors of a fourth part of a kingdom, or those who exercised kingly power in four provinces.

Proconsuls, Deputies of provinces.

Inferior Officers.

Publicans, Tax-gatherers.

Centurions, Captains of one hundred men.

Ecclesiastical Officers, and Sects of Men.

High Priest, who only might enter the Holy of Holies.

Second Priest, or *Sagan*, who supplied the high priest's office, in case he were disabled.

High Priest of the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the Priests and Levites, (not of their tribes) to draw water, and cleave wood, etc.

Prophets, anciently called *Seers*, who foretold future events, and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise men, called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, writers and expounders of the law.

Disputers, who raised and determined questions out of the law.

Rabbies, or *Doctors*, teachers of Israel.

Libertines, freed men of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Nicolaitans, the disciples of Nicolas, of Antioch; who is said to have held and taught the doctrine of a community of wives, and to have made no difference between common meats and those offered to idols.

Nazarites, who, under a vow, abstain from wine.

Nazarenes, Jews professing Christianity.

Zelots, *Sicarii*, or murderers, who, under pretense of the law, thought themselves authorized to commit any outrage.

Pharisees, a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they derived from the same fountain with the word itself; pretending that both were delivered to Moses from Mount Sinai, and were, therefore, both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners, or profane, so as not to eat or drink with them; and hence, from the Hebrew word *pharis*, which signifies *to separate*, they had the name of *Pharisees*, or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in great repute at the time of our Saviour, and most probably had its origin at the same time with the traditions.

The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits.

Sadducees, a famous sect among the Jews; so called, it is said, from their founder, Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem and teacher of law in the principal school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear. Two of his scholars, Sadoc and Baithus, thence inferred that there was no rewards at all after this life; and, therefore, separating from the school of their master, they taught there was no resurrection nor future state, neither angel, nor spirit, Matt. xxii. 23; Acts xxiii. 8. They seem to agree greatly with the Epicureans; differing, however, in this, that though they denied a future state, they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said, also, that they rejected the Bible, except the Pentateuch; denied predestination; and taught that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

Samaritans, an ancient sect among the Jews, whose origin was in the time of King Rehoboam, under whose reign the people of Israel were divided into

two distinct kingdoms, that of Judah, and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmanezer, King of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his own dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection, with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. [See 2 Kings xvii.; Ezra iv., v., vi.] The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo in Egypt.

TABLE XI.

WORDS AND PHRASES, THE MEANING OF WHICH IS EITHER ASCERTAINED OR ILLUSTRATED FROM ANCIENT USAGES, MANNERS AND CUSTOMS.

ABRAHAM'S BOSOM—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. The Jews and Romans reclined on couches while eating; the upper part of the body resting upon the left elbow, and the lower lying at full length upon the couch. When three reclined upon the same couch, the most worthy generally reclined at the head, sometimes in the middle: the next in dignity lay reclining with his head in the bosom of his superior; as John did on the bosom of Jesus at supper. Hence *Abraham's bosom* denotes both honor and felicity.

ANATHEMA MARANATHA—In Syriac *Maranatha* means, "The Lord comes," or "The Lord comes quickly." In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*—"He will be accursed when the Lord comes."

BEATING THE AIR—It was usual for those who intended to box in the Grecian games, in order to obtain greater agility, to exercise their arms with the gauntlet on, when they had no antagonist before them. This was "*beating the air*." Not so when they had an antagonist before them. 1 Cor. ix. 26.

BOOK OF LIFE—Some ancient cities kept registers containing all the names of the citizens, from which the names of infamous persons were erased. The good and orderly citizens were continued on the register, and the disorderly blotted out. Phil. iv. 3, may be an allusion to this, as the persons mentioned were honorable citizens in the Christian kingdom.

BOTTLES—Were anciently made of skins.

BRIDEGROOM COMES—It was a custom in some countries to conduct the bridegroom to the house of the bride with torches and lamps. The ancient Greeks conducted the new married pair with torches and lamps. In Persia and India nothing was more brilliant than the nuptial solemnities. At five

o'clock in the evening the bridegroom arrives at the house of the bride, when the *Mobed*, or Priest, pronounces the nuptial benediction. He then brings her to his own house, gives her some refreshment, and then the relatives and friends reconduct her to her father's house. Then again the *Mobed* repeats the nuptial benediction: this is generally about midnight. Immediately after, the bride, accompanied by a part of her attendants, is reconducted to the house of her husband, where she generally arrives at three o'clock in the morning. A number of lighted torches, and the sound of musical instruments give great brilliancy to the scene.

BRIDEGROOM'S FRIEND—It is said that after espousals, and before marriage, there was a chamber or covered place, where it was usual for the bridegroom to converse familiarly with his espoused bride, in order to increase their affection before marriage, which was never supposed to be perfected until the bridegroom came out of his chamber rejoicing. This illustrates Psalm xix. 5. Whilst this intercourse was going on, the friend of the bridegroom stands at the door to hearken, and when he hears the bridegroom speak joyfully, he rejoices himself, and communicates the intelligence to other friends; John iii. 29.

BURNING AND SHINING LAMP—The Jews called any one distinguished for knowledge, "a candle."

CAMEL GOING THROUGH A NEEDLE'S EYE—The plundering Arabs commonly ride into houses, and commit acts of violence; on this account doors were made low, frequently not more than three feet high. Those who keep camels, and often want to introduce them into the courtyard, find this a great inconvenience. To surmount this, they train their camels to fall on their knees while they unload them, and often succeed in teaching them to pass through these low doors on their knees. This was considered a great difficulty; and, therefore, gave rise to the proverb of the camel passing through the needle's eye.

CANTON—A territory assigned to a tribe. The phrase, *Land of Judea*, generally denotes the whole country; whereas, the *Canton of Judah* denotes that portion which belongs simply to the tribe.

CAPTAIN OF THE TEMPLE GUARD—The Romans allowed the Jews a company of Roman soldiers to guard the temple, which was under the command of the rulers of the Jews. To this Pilate alludes when he says, "You have a guard."

CAST AWAY—Those whom the judges of the games disapproved, as not fairly deserving the prize, were called *adokimoi*, not approved, or cast away.

CASTOR AND POLLUX—It was the custom of the ancients to have images on the ships, both at the head and stern; the first was called the *sign*, from which the ship was named; the other was the name of the *tutelar deity*, to whose care the ship was committed.

CHARGES WITH THEM—Acts xxi. 24—It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazaritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

CHILDREN OF THE BRIDEMEN—Great mirth and cheerfulness accompanied the celebration of nuptials among the Jews. The friends and acquaintances of the parties were called the children of the bride chamber.

COHORT—A company of soldiers which guarded a Roman governor or magistrate, when he went into any province.

CORBAN—A gift consecrated to God; but generally given to the priest.

DRINK OF MY CUP—As each guest received his own cup at entertainments, it became a proverb to denote a person's portion or lot.

ESPOUSED, or BETROTHED—Betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. It was sometimes done by writing, and sometimes by a piece

of silver given to the bride, with these words, "Receive this piece of money as a pledge that you shall become my spouse." The woman often continued with her parents several months afterward.

EUROCLYDON, or LEVANTER—A very fierce wind, which sometimes greatly agitates the Mediterranean sea, and the Archipelago.

EXAMINE BY SCOURGING—The Romans put persons to the question, or endeavored to extort confession by scourging the accused.

FAST—Fasting, in all ages, and among all nations, has been usual in times of mourning, sorrow, and affliction.

FEET OF GAMALIEL—The disciples of the Rabbies sat on low seats, while they received instructions; but it is said they sometimes stood before them—and certain antiquarians contend *at the feet* means *near to*—thus, They laid the money at the Apostles' feet, that is, presented it to them. In the Maccabees it is said, "They saw death lying at their feet:" the Syriac translator renders this phrase "They saw death approaching."

FIERY DARTS—Javelins or arrows on whose points was combustible matter smeared, and when set on fire, were darted at the enemy. Livy calls them *falarica*. To these the Apostle alludes, Eph. vi. 16.

GRASS CAST INTO THE OVEN—Shaw tells us that in Barbary, myrtle, rosemary, and other plants are used to heat ovens.

HANG ALL THE LAW AND THE PROPHETS—When the laws were written in old times, they were hung up in a public place, that all might see them.

HOSANNA TO THE SON OF DAVID—At the feast of tabernacles, they carried boughs in their hands, and sung psalms and hosannahs. The Greeks practiced the carrying of branches, and singing of songs, at their sacred festivals.

KEY OF KNOWLEDGE—Authority to explain the law and the prophets, was given, among the Jews, by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS OF THE KINGDOM—Stewards always wore the keys; and the giving of a key was the token of this office.

LIVING STONES—Stones in the quarry, not detached from the natural bed, are said to be living—contrasted with those which are taken out. Ovid compares firmness of mind, a steady and inflexible purpose, to a living rock—*Et saxo, quod adhuc vivum radice tenetur.*

LOCUSTS—Several travelers affirm that, to this day, the animal called *locust*, among the Indians at the East, is an article of food. Dampier, Shaw, and Ives, give instances of the manner of dressing and eating them.

LONG HAIR—Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided into tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LOTS—Acts i. 26. Grotius says, (in deciding whether Joseph or Matthias should supply the place of Judas, or the place made vacant by his death,) "They put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word Apostle. In drawing these out of the urn, the blank came up with the name of Joseph; and the lot on which was written the word Apostle, came up with Matthias."

MEASURING INTO THE BOSOM—The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MINSTRELS—This custom of having musical instruments at funerals, was, by the Jews, borrowed from the Greeks.

MONEY-CHANGERS—Those who supplied the Jews, who came from different parts in Judea, and foreign countries, with money to be paid back at their

respective homes, or which they had paid before they began their journey. The half shekel, paid yearly to the temple, was collected with great exactness in the month of Adar. In changing the shekels, the changers exacted a kolbon as a fee. Perhaps they also exchanged the money of other countries for that current in Jerusalem.

OIL IN THEIR VESSELS—In the East, in many places, instead of the torch and flambeaux, when they go out at night, they carry a pot full of oil in one hand, and a lump of oiled rags in the other.

OUTER DARKNESS—Feasts were anciently given in illuminated rooms. Those who were turned out at night, in contrast, were said to be cast into outer darkness. This is alluded to in the New Testament.

PURSES—The ancients wore flowing robes: these required a girdle round the waist; and of these girdles, one end, doubled and sewed, served for a purse.

RIGHT AND LEFT HAND—The Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand.

RISE UP IN JUDGMENT—Among the Jews and Romans, when witnesses accused criminals, they rose from their seats.

ROARING LION—"The lion has roared, who will not fear?" The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it.

SACKCLOTH AND ASHES—Luke xi. 13. This expression of sorrow was common in all eastern countries. Homer, three thousand years ago, thus represents Achilles, when he heard of the death of Patroclus:

> A sudden horror shot through all the chief,
> And wrapt his senses in a cloud of grief.
> Cast on the ground, with furious hands he spread
> The scorching ashes o'er his graceful head;
> His purple garments and his golden hairs,
> Those he deforms with dirt, and these he tears;
> On the hard soil his groaning breast he threw,
> And roll'd and grovel'd as to earth he grew. ILIAD xviii. v. 23.

SALT HAS LOST ITS SAVOR—Maundrel, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun, and rain, had lost its savor, while that below the surface preserved its saltness."

SALUTE YOUR BRETHREN—The easterns salute according to rank. The common salutation is, laying the right hand on the bosom, and a little declining the body. In saluting a person of rank, they bow almost to the ground, and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order given when great dispatch was required.

STONE SHALL FALL—The Jews had two methods of stoning—one was, by throwing a person down among great stones—the other was, by throwing stones, or letting a great stone fall upon him. Luke xx. 18.

STRAINING OUT A GNAT—An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE—At the banquets of the ancients, the guests entered by a gate, designed to receive them. On the coming of the guests this gate was made narrow, the wicket only being left open; and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. Matt. vii. 13, and xxv. 11.

UPPER MILLSTONE—The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.

UPPER ROOMS AT FEASTS—At great feasts, the seats or couches were arranged like the Greek letter Π, the table placed in the middle; the lower end was open for the waiters. The other three sides were inclosed with three

couches, whence it was named *triclinium*—the middle or upper seats were the most honorable, and to these the Scribes and Pharisees aspired.

VIALS—Were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold.

VINEGAR—Vinegar and water were the constant drink of the Roman soldiers. It was kept by the cross for the benefit of the soldiers who waited there. John xix. 29.

WATER FOR MY FEET—It was a universal custom among the easterns to entertain their guests at their entrance into their houses, with clean water and sweet oil—oil for the head, and water for the feet. Luke vi. 44.

WEDDING GARMENT—It was usual for persons to appear at marriage feasts in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride, and contempt for those who invited them.

WEEPING, AND GNASHING OF TEETH—Unfaithful stewards, (who were often slaves,) if they proved unfaithful in the absence of their masters, were condemned to work in the mines. When they first entered, nothing was heard among them but weeping and gnashing of teeth, because of the intolerable fatigue to which they were subjected. To this the Messiah seems to allude.

WHITED SEPULCHER—The square chambers or cupolas erected over the remains of the great, were kept very clean, and frequently whitewashed.

WHITE STONE—In popular judicatures, a white stone was a token of absolution or justification, and a black stone, of condemnation. Rev. ii. 17.

> Mos erat antiquus, niveis atrisque lapillis
> His damnare reos, illis absolvere culpa———OVID.

"It was an ancient custom by white and black stones to absolve and condemn—to condemn the accused by the latter, and to acquit by the former."

WILD HONEY—The rocks in Judea were said to be frequented by wild bees; also, the hollow trunks and branches of trees abounded in honey. Thus we find, Psalms lxxxi. 16. Deuteronomy xxxii. 13; "honey out of the stony rock."

TABLE XII.

SPURIOUS READINGS.

THE following words and phrases are rejected from the original text by *Griesbach*, and many of them by other eminent critics and collators of ancient manuscripts.

Many of these interpolations and spurious readings have crept into the text by the remissness of transcribers. Few of them could have been inserted from any design to favor any private opinions. In the historical books, many of them are taken from the other historians. The copyist of Matthew sometimes adding from his recollections words from Mark, or Luke, or John; and in like manner in transcribing parallel passages in the others, added from Matthew, etc.

The marginal readings, which were at first (like our supplements) for explanation, in process of time became the fruitful source of interpolation, being frequently transplanted into the text. The devotion of the transcriber sometimes added an "*Amen*," and "*For thine is the kingdom*," etc. And thus,

without any evil intention, many spurious readings have crept into the text. Some few, however, appear to have been the result of design. After the Arian heresy enlisted the passions of the belligerents in the war of orthodoxy, there appears to be some ground for ascribing to the pride and jealousy of the polemics a design to foist into the text some words favorable to their distinguishing tenets. Some of these were soon detected, and others have continued for many generations. The Greek text now in use, has already undergone several purgations; and it is now generally admitted that Griesbach, Michaelis, Tholuc, (to say nothing of Mill and Wetstein,) and their contemporaries, have left little or nothing of this sort for those who succeed them.

The reader will see, without any suggestion from us, how little the faith of Christians is jeopardized by all the interpolations now rejected from the common text. No fact, no cardinal truth of Christianity is in the least affected, admitting every word found in the following table to be rejected with the unanimous concurrence of all Christendom. Some, indeed, appear to be rejected without a very overwhelming authority; but all, I think, have more than a bare majority of votes, regarding both number and character, against their standing in the text.

Arranged as they appear in the following table, the reader will be able to survey the whole array of them, without any other emotion than that of wonder how, in 2000 years, so few interpolations are now found in the sacred writings, so often transcribed, and by so many hands, when the classics of Greece and Rome yet afford so many.

But it may be gratifying to the student of this volume, to have a single extract from Michaelis on this subject:

"The various readings in our manuscripts of the New Testament have been occasioned by one of the five following causes:

"1. Omission, addition, or exchange of letters, syllables, or words, from the mere carelessness of the transcribers.

"2. Mistakes of the transcribers in regard to the true text of the original.

"3. Errors, or imperfections in the ancient manuscript, from which the transcriber copied.

"4. Critical conjecture, or intended improvements of the original text.

"5. Willful corruptions, to serve the purposes of a party, whether orthodox or heterodox.

"To the last cause alone, I apply the word corruption; for though every text that deviates from original purity, may so far be said to be corrupted; yet as the term is somewhat invidious, it is unjust to apply it to innocent or accidental alterations."

Passing over his very interesting illustrations of the first four causes, we shall make an extract or two from what he says under the fifth cause. After referring to the attempted corruptions of the text by the early hereties, Marcion, Lucian, Tatian, Asclepiodotus, Hermophilus, Apollonius, Hesychius, he observes—

"Of all the sects into which the Christian church has been divided, none have had it in their power to alter the New Testament in a higher degree than the Arians, because they were more than once the ruling party. They have been accused of the most violent corruptions of the sacred text; but though it can not be denied, that when in power, they were as much inclined to persecution as the orthodox themselves; yet the crime of corruption has never been proved in a single instance. They are charged by the ancient fathers, of having erased a passage found in the old Latin version of John's gospel, '*quia Deus Spiritus est*,' ch. iii. 6. Now at least one half of the assertion is false, as appears from *Blanchini Evangeliarium quadruplex;* but admitting the whole to be true, the orthodox convict themselves of error; and not the Arians; for every man acquainted with the criticism of the New Testament, knows that these words are spurious, unless the Latin version is better

authority than the Greek original. We have no reason, therefore, to suppose that the celebrated passage in the first epistle of John, which is universally omitted in the old Greek manuscripts, was erased by the fraud of the Arians; and those who support the argument, contradict the accounts of their own party, who relate that when Huneric, king of the Vandals in Africa, made his confession of faith, the true believers appealed to this passage in the Latin version, and that the Arians made no objection.

——"Though no advocate for heresy, I candidly confess that the orthodox themselves have been guilty of the charge which they have laid to others; nor do I confine this assertion to those who have assumed the title without deserving it, but extend it even to such as have even taught the pure and genuine doctrines of the Bible. The hope of acquiring an additional proof of some established doctrine, or of depriving an adversary of some argument in his favor, may seduce even a true believer to the commission of a pious fraud. Or blinded by prejudice, and bound by the fetters of a theological system, he finds his favorite doctrine in every line; he expounds, therefore, not by reason, but by system; his explanations acquire the form of marginal notes, and these marginal notes are at length obtruded on the text. The words *oude o uios*, Mark xiii. 32, were thought to afford an argument against the divinity of Christ; Ambrose, therefore, was of opinion that they ought to be erased, and says that they were omitted in the old Greek manuscripts. I will not positively affirm that Ambrose was guilty of falsehood, but this at least is certain, that no manuscript exists at present, in which they are not found. But admitting the pious father to have spoke the truth, and that he had actually a copy of a Greek manuscript, in which the words were omitted, it is natural to attribute the omission to the same motives as those by which he was actuated himself."

We arranged the spurious readings, so far as they are at all worthy of notice, in the order of the books in which they are found. Some of them, found in the article and in particles not always translated, are unworthy of notice.

MATTHEW.

No. 1, chapter iv. verse 18, Jesus. No. 2, v. 27, By the ancients. No. 3, vi. 13, For thine is the kingdom, the power, and the glory, forever. Amen. Other copies read it, For thine is the kingdom, for ever. Amen. And others read it, For thine is the kingdom, and the power, and the glory of the Father, and the Son, and the Holy Spirit. No. 4, vi. 18, Openly. No. 5, viii. 25, His. No. 6, viii. 29, Jesus. No. 7, viii. 32, Of swine, (before the word *rushed.*) No. 8, ix. 13, To reformation. No. 9, ix. 35, Among the people. No. 10, xii. 8, Even. No. 11, xii. 35, Of the heart. No. 12, xiv. 19, And, (before *took.*) No. 13, xiv. 22, Jesus. No. 14, xiv. 22, His, (before *disciples.*) No. 15, xiv. 25, Jesus. No. 16, xv. 4, They, (before *father.*) No. 17, xv. 8, Address me with their mouth. No. 18, xvi. 8, To them. No. 19, xvi. 20, Jesus. No. 20, xviii. 25, And, (after *go.*) No. 21, xviii. 29, At his feet and. No. 22, xviii. 35, Their trespasses. No. 23, xix. 19, They, (before *father.*) No. 24, xix. 25, His. No. 25, xx. 6, Idle. No. 26, xx. 22, And to be baptized with the baptism that I am baptized with. No. 28, xx. 26, But. No. 29, xxi. 33, Certain. No. 30, xxiii. 8, The Messiah. No. 31, xxiv. 20, The, (before *Sabbath.*) No. 32, xxiv. 36, The, (before *hour.*) No. 33, xxiv. 36, My, (before *father.*) No. 34, xxv. 19, But, (before *go.*) No. 35, xxv. 13, Wherein the Son of Man cometh. No. 36, xxv. 31, Holy. No. 37, xxv. 44, Him. No. 38, xxvi. 9, Ointment. No. 39, xxvii. 35, That it might be fulfilled which was spoken by the Prophet, they parted my garments among them, and upon my vesture did they cast lots. No. 40, xxvii. 54, By night. No. 41, xxviii, 19, Therefore. No. 42, xxviii. 20, Amen.

MARK.

No. 43, i. 2, Before thee. No. 44, i. 13, There. No. 45, ii. 17, To repentance. No. 46, iii. 5, Whole as the other. No. 47, iv. 4, Of heaven, (after *birds.*) No. 48, iv. 9, To them. No. 49, iv. 19, This, (before *world.*) No. 50, iv. 24, Unto you that hear more shall be given. No. 51, v. 12, All, (before *friends.*) No. 52, v. 40, Lying, (after *child.*) No. 53, vi. 2, That, (before *such.*) No. 54, vi. 11, Indeed, I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. No. 55, vi. 16, Or. No. 56, vi. 33, The people. No. 57, vi. 33, Him. No. 58, vi. 34, Jesus. No. 59, vi. 44, About. No. 60, vii. 2, They found fault. No. 61, viii. 1, Jesus. No. 62, viii. 35, The same. No. 63, ix. 7, Saying. No. 64, ix. 24, Lord. No. 65, ix. 38, And he followed not us. No. 66, x. 2, The. No. 67, x. 14, And. No. 68, x. 31, The. No. 69, xi. 4, The, (before *colt.*) No. 70, xi. 10, In the name of the Lord. No. 71, xi. 14, Jesus. No. 72, xi, 15, Jesus. No. 73, xii. 5, Again. No. 74, xii. 25, Which. No. 75, xii. 27, God. (before *the living.*) No. 76, xiii. 14, Spoken of by Daniel the Prophet. No. 77, xiv. 22, Eat. No. 78, xvi. 8, Quickly.

LUKE.

No. 79, i. 75, Of life. No. 80, iii. 19, Philip's. No. 81, iv. 8, Get thee behind me Satan, for. No. 82, iv. 18, He has sent me to heal the broken-hearted. No. 83, iv. 41, Christ. No. 84, v. 20, To him. No. 85, vi. 26, To you. No. 86, vi. 26, All. No. 87, vii. 31, And the Lord said. No. 88, vii. 44, Her head. No. 89, viii. 21, It. No. 90, viii. 34, And went. No. 91, ix. 1, Disciples. No. 92, ix. 56, For the Son of Man is not come to destroy men's lives, but to save. No. 93, x. 11, To you. No. 94, x. 20, Rather. No. 95, x. 23, And turning to his disciples, he said. No. 96, xi. 2, Our. No. 97, xi. 2, Who art in heaven. No. 98, xi. 3, Thy will be done as in heaven, so in earth. No. 99, xi. 4, But deliver us from evil. No. 100, xi. 28, It. No. 101, vi. 29, The Prophet. No. 102, xi. 44, Scribes and Pharisees, hypocrites. No. 103, xiii. 35, Desolate. No. 104, xv. 19, And. No. 105, xvii. 24, Also. No. 106, xvii. 34, The, (before *one.*) No. 107, xvii. 36, Two men shall be in the field; the one shall be taken, and the other shall be left. No. 108, xx. 9, Certain. No. 109, xxii. 45, His. No. 110, xxii. 60, The. No. 111, xxii. 62, Peter. No. 112, xxiii. 25, Unto them. No. 113, xxiv. 36, Jesus. No. 114, xxiv. 49, Jerusalem. No. 115, xxiv. 53, Amen.

JOHN.

No. 116, i. 29, John. No. 117, i. 44, Jesus, No. 118, ii. 22, To them. No. 119, v. 30, The Father. No. 120, vi. 2, His. No. 121, vi. 22, That, (before *one.*) No. 122, vi. 43, Therefore. No. 123, vi. 45, Therefore. No. 124, vi. 58, The manna. No. 125, vi. 68, Then. No. 126, vii. 33, To them. No. 127, viii. 20, Jesus. No. 128, viii. 48, Then. No. 129, viii. 59, Going through the midst of them, and so passed by. Other copies read it, And passing through the midst of the them, he went out, and in this manner escaped. No. 130, ix. 29, Then. No. 131, xi. 41, Where the dead was laid. No. 132, xiii. 31, Then. No. 133, xiv. 30, This, (before *world.*) No. 134, xvi. 3, To you. No. 135, xvi. 19, Then. No. 136, xvi. 25, But. No. 137, xviii. 11, Thy, (before *sword.*) No. 138, xviii. 24, Then. No. 139, xx. 14, And. No. 140, xx. 28, And. No. 141, xx. 29, Thomas. No. 142, xxi. 13, Then. No. 143, xxi. 25, Amen.

ACTS OF APOSTLES.

No. 144, i. 14, And in prayers. No. 145, ii. 30, According to the flesh he would raise up Christ. No. 146, ii. 31, His soul. No. 147, ii. 33, Now. No. 148, iii. 22, For. No. 149, iii. 26, Jesus. No. 150, v. 23, Without. No. 151, v. 25, Saying. No. 152, v. 41, His. No. 153, vi. 3, Holy. No. 154, vi. 13, Blasphemous words. No. 155, vi. 13, This, (before *place.*) No. 156, vii. 14, His. No. 157, vii. 37, Your, (before *God.*) No. 158, vii. 48, Temples. No. 159, viii, 37, And Philip said, If thou believest with all thine heart, thou mayest: and he answered and said, I believe that Jesus Christ is the Son of God. Some Greek manuscripts read it, And he said to him, If thou believest with all thine heart, thou shalt be saved. And he replied, I believe in Christ, the Son of God. No. 160, ix. 18, Immediately. No. 161, ix. 19, Saul. No. 162, ix. 26, Saul. No. 163, x. 6, He shall tell thee what thou oughtest to do. Others, He shall tell thee words by which thou shalt be saved, and thy house. No. 164, x. 11, Whom. No. 165, x. 21, That were sent to him from Cornelius. No. 166, xi. 13, Men. No. 167, xi. 28, Cesar. No. 168, xii. 20, Herod. No. 169, xiii. 17, Israel. No. 170, xiii. 50, And, (before *honorable.*) No. 171, xiv. 3, And, (before *granted.*) No. 172, xiv. 8, Being. No. 173, xiv. 13, Their, (before *city.*) No. 174, xiv. 28, There. No. 175, xv. 11, Christ. No. 176, xv. 36, Our. No. 177, xvi. 1, Certain, (before *woman.*) No. 178, xix. 4, Indeed. No. 179. xix. 4, Christ. No. 180, xix. 10, Jesus. No. 181, xix. 12, From them. No. 182, xix. 35, Goddess. No. 183, xx. 19, Many. No. 184, xxi. 8, That were of Paul's company. No. 185, xxii. 20, To his death. No. 186, xxii. 26, See. No. 187, xxii. 30, From his bonds. No. 188, xxii. 30, Their. No. 189, xxiii. 9, Let us not fight against God. No. 190, xxiii. 11, Paul. No. 191, xxiii. 15, To-morrow. No. 192, xxiii. 34, The governor. No. 193, xxiv. 20, If. No. 194, xxv. 5, This. No. 195, xxv. 16, To die. No. 196, xxviii. 30, Paul.

ROMANS.

No. 197, i. 16, Of Christ. No. 198, vi. 11, To be. No. 199, vi. 11, Our Lord. No. 200, viii. 1, That walk not according to the flesh, but according to the Spirit. No. 201, x. 3, Righteousness, (after *their own.*) No. 202, xi. 3, Saying. No. 203, xi. 6, But if it be of works, it is no more of grace; otherwise work is no more work. No. 204, xiii. 1, The powers, (before *that be.*) No. 205, xiii. 9, You shall not be a false witness. No. 206, xv. 24, I will come to you for. No. 207, xv. 29, Of the gospel. No. 208, xvi. 20, Amen.

I. CORINTHIANS.

No. 209, ii. 13, Holy. No. 210, iii. 5, But. No. 211, iii. 11, The. No. 212, v. 1, Named. No. 213, vi. 20, And in your spirits, which are God's. No. 214, vii. 5, Fasting. No. 215, vii. 29, That, (before *time.*) No. 216, vii. 39, By law. No. 217, x. 13, You, (before *escape.*) No. 218, x. 23, For me, *twice.* No. 219, x. 24, Each. No. 220, x. 28, For the earth is the Lord's, and the fullness thereof. No. 221, xi. 24, Take, eat. No. 222, xiv. 8, My. No. 223, xiv. 25, And thus. No. 224, xv. 20, Has become. No. 225, xv. 37, Flesh.

II. CORINTHIANS.

No. 226, iv. 10, Lord. No. 227, iv. 16, Then. No. 228, ix. 4, Of boasting. No. 229, x. 7, Of Christ. No. 230, xii. 11, In glorying. No. 231, xiii. 2, I write. No. 232, xiii. 14, Amen.

GALATIANS.

No. 233, iii. 1, That you should not obey the truth. No. 234, iii. 12, The man. No. 235, iv. 24, The, (before *two covenants.*) No. 236, iv. 26, Of all.

EPHESIANS.

No. 237, iii. 9, Through Jesus Christ. No. 238, iv. 9, First. No. 239, v. 23, The, (before *man.*) No. 240, vi. 12, Of this world. No. 241, vi. 24, Amen.

PHILIPPIANS.

No. 242, iii. 16, The same rule, and mind the same thing, in order that it may. No. 243, iii. 21, In order that it may become. No. 244, iv. 13, Christ.

COLOSSIANS.

No. 245, i. 2, And Jesus Christ our Lord. No. 246, i. 10, You. No. 247, i. 14, Through his blood. No. 248, i. 28, Jesus. No. 249, ii. 2, And of the Father and of Christ. No. 250, ii. 11, Of sins. No. 251, ii. 20, Then. No. 252, iii. 18, Own.

I. THESSALONIANS.

No. 253, ii. 9, For. No. 254, ii. 15, Own. No. 255, v. 3, For. No. 256, v. 28, Amen.

II. THESSALONIANS.

No. 257, ii. 4, As God.

I. TIMOTHY.

No. 258, i. 17, Wise. No. 259, ii. 7, In Christ. No. 260, iii. 3, Not covetous. No. 261, iv. 12, In spirit. No. 262, iv. 4, Good and. No. 263, vi. 21, Amen.

II. TIMOTHY.

No. 264, iv. 1, Of the Lord. No. 265, iv. 22, Amen.

TITUS.

No. 266, iii. 15, Amen.

PHILEMON.

No. 267, verse 25, Amen.

HEBREWS.

No. 268, ii. 7, And didst set him over the works of thy hands. No. 269, iii. 1, Christ. No. 270, vi. 10, And labor. No. 271, ix. 1, Tabernacle. No. 272, ix. 10, And, (before *carnal ordinances.*) No. 273, x. 9, God. No. 274, xi. 13, And were persuaded of them. No. 275, xii. 20, Or thrust through with a dart.

JAMES.

No. 276, ii. 5, This, (before *world.*) No. 277, ii. 13, And, (before *mercy.*) No. 278, ii. 24, Therefore.

I. PETER.

No. 279, i. 23, For ever. No. 280, v. 8, Because. No. 281, v. 14, Amen.

II. PETER.

No. 282, iii. 10, In the night.

I. JOHN.

No. 283, iv. 3, Christ came in the flesh. No. 284, v. 7, In heaven; the Father, the Word, and the Holy Spirit; and these three are one: and there are three that bear witness on earth. No. 285, v. 13, To them who believe in the name of the Son of God. No. 286, v. 21, Amen.

III. JOHN.

No. 287, verse 7, His.

JUDE.

No. 288, verse 4, God, (after *Lord.*) No. 289, verse 25, Wise.

REVELATION.

No. 290, i. 8, Beginning and end. No. 291, i. 11, I am the Alpha and the Omega, the first and the last, and. No. 292, i. 11, Which are in Asia. No. 293, i. 17, To me. No. 294, i. 18, Amen. No. 295, ii. 18, To eat of. No. 296, ii. 19, And, (before *thy.*) No. 297, ii. 20, A few things. No. 298, ii. 24, And, (before *as many.*) No. 299, iii. 4, Even. No. 300, iii. 11, Behold. No. 301, iv. 3, Was. No. 302, iv. 4, I saw them. No. 303, iv. 4, And they had. No. 304, v. 4, And to read. No. 305, v. 5, Which is. No. 306, v. 5, To loose. No. 307, v. 14, The twenty-four. No. 308, v. 14, Him that liveth for ever and ever. No. 309, vi. 7, The voice. No. 310, vi. 11, A little. No. 311, vi. 12, Behold. No. 312, viii. 7, Angel. No. 313, ix. 4, Only. No. 314, ix. 16, And, (before I *heard.*) No. 315, x. 4, Their voices, (*the second time.*) No 316, x. 4, To me. No. 317, xi. 1, And an angel stood. No. 318, xi. 17, And art to come. No. 319, xiii. 3, I saw. No 320, xiii. 5, War. No. 321, xiii. 17, Or. No. 322, xiv. 3, As it were. No. 323, xiv. 5, Before the throne of God. No. 324, xiv. 8, The city beheld, (before *them.*) No. 325, xiv. 13, To me. No. 326, xiii. 15, To thee. No. 327, xv. 2, And his mark. No. 328, xv. 5, Behold. No. 329, xvi. 4, Angel. No. 330, xvi. 5, Lord. No. 331, xvi. 6, For. No. 332, xvi. 7, Another from. No. 333, xvi. 8, Angel. No. 334, xvi. 10, Angel. No. 335, xvi. 12, Angel. No. 336, xvi. 14, Of the land, and. No. 337, xvi. 17, Angel. No. 338, xvii. 1, To me. No. 339, xvii. 10, And, (before *one is.*) No. 340, xviii. 6, To you. No. 341. xviii. 9, Her. No. 342, xix. 1, And, (before *after.*) No. 343, xix. 1, And the honor. No. 344, xix. 5, Both. No. 345, xix. 14, And, (before *clean.*) No. 346, xix. 15, And, (before *wrath.*) No. 347, xx. 4, Their, (before *faces.*) No. 348, xxi. 4, God. No. 349, xxi. 9, To me. No. 350, xxi. 10, Great. No. 351, xxi. 11, And, (after *God.*) No. 352, xxii. 1, Clean. No. 353, xxii. 2, One. No. 354, xxii. 9, For. No. 355, xxii, 12, And, (before *lo!*) No. 356, xxii. 17, And, (before *whomsoever.*) No. 357, xxii. 21, Our.

It would have been more in accordance with general usage, to have given these spurious readings in the *Greek* language; but this would not have benefited those for whose use the version is made.

TABLE XIII.

PROPHETIC SYMBOLS.

THE sacred scriptures are their own best interpreters, both in literal and figurative language. The interpretation of the following symbols is drawn, for the most part, from the book itself. We have consulted the Eastern *Oneirocritics*, as handed down to us in the book of Achmetus, containing the acquisitions of the interpreters of the kings of India, Persia, and Egypt. These three great interpreters of dreams and similitudes—Syrbacham, interpreter to the king of India; Baram, interpreter to the king of Persia; and Tarphan, interpreter to Pharaoh, king of Egypt—interpret almost all the symbols found in the Bible, although they derived both the symbols and their interpretation from other sources. Grotius, Mede, and More, have shown that these interpreters understood the similitudes which occur in their works, very generally, in the acceptation in which they are received in the sacred scriptures. We have examined More's work very attentively, and most of the works found in Tower's Illustrations. These we use rather as confirmatory or corroborative of the meaning ascertained from the Jewish and Christian prophets and scribes.

ABOMINATIONS, Sin in general. An idol—Isaiah xliv. 19, "Shall I make the residue thereof an *abomination?*"

ABOMINATION OF DESOLATION, The Roman army, so called on account of its ensigns and images, which the soldiers worshiped, and which were abominable to the Jews—Matthew xxiv. 15: "When you see the *abomination of desolation* spoken of by Daniel the Prophet."

ADULTERESS, or HARLOT, An apostate church or city; particularly the daughter of Jerusalem, or the Jewish church and people—Isaiah i. 21: "How is the faithful city become a *harlot.*"

ADULTERY, Idolatry and apostasy from the worship of the true God—Jeremiah iii. 8, 9: "When backsliding Israel committed adultery with stones and with stocks."

AIR. Is frequently equivalent to *heaven:* the symbol of government, and an emblem of the kingdom of Satan. He is called "the prince of the power of the air;" and wicked spirits are said to have their place of power in the air, Ephesians vi. 12. A vial poured upon the air denotes the destruction of all existing governments under the influence of Satan.

ANGEL, In symbolic language, denotes any agent or messenger which God employs in executing his will.

ARROWS, Calamities or judgments of God—Job vi. 4: "The *arrows* of the Almighty are within me, the poison whereof drinketh up my spirit." Also abusive and slanderous words—Psalms lxiv. 3: "Who bend their bows to shoot their *arrows*, even bitter words."

ASCENSION INTO HEAVEN, Symbol of the acquisition of political dignity and honor. "How art thou fallen from heaven, O Lucifer, Son of the Morning: for thou hast said in thy heart, I will ascend into heaven." "And the witnesses ascended up into heaven in a cloud:" Rev. xi. 12.

BALANCE, Emblem of Justice. Joined with symbols denoting the sale of corn, or fruits of the earth, it is the symbol of scarcity. Bread by weight is a curse: Lev. xxvi. 26.

BALDNESS, Destruction—Jeremiah xlvii. 5: "*Baldness* is come upon Gaza."

BEAST—*Wild beast* denotes a usurping, tyrannical power; a succession of men exercising a lawless, arbitrary power, whether civil or ecclesiastical. *Beasts* sometime denote a kingdom or state. Thus, in Daniel, four *wild beasts* represent four empires, under the same cruel and tyrannical idolatry—Chal-

dea and Assyria the first wild beast; Media and Persia the second wild beast; Macedon, Thrace, Asia Minor, Syria, and Egypt, the third wild beast; and the Roman empire the fourth wild beast. Paul compares a body politic to an animal, 1 Cor. 12, and therefore any polity may be compared to a man, or any other animal; the character of the spirit of the polity will decide whether it be a *wild* or domestic, a natural animal, or unnatural organization.

BED—Great tribulation and anguish. Revelation ii. 22: "I will cast her into a *bed*." To be tormented in bed, where men seek rest, is peculiarly grievous.

BEHOLDING, The act of—"Their enemies *beheld* them." To behold signifies to rejoice, or to be grieved according to the circumstances of the person affected.

BINDING, The act of, denotes forbidding or restraining from acting. "To bind the dragon," is to restrain that cruel and tyrannical power represented by the dragon.

BIRD OF PREY—A hostile army coming to prey upon a country. Isaiah xlvi. 11: "Calling a ravenous *bird* from the East;" Cyrus and his army.

BITTER, BITTERNESS—Affliction, misery, and servitude. Exodus i. 14, "They made their lives bitter with hard bondage." *Gall of bitterness*, (Acts viii. 23.) A state offensive to God.

BLACK, The color of, denotes affliction, disaster, and anguish; anything sad, dismal, cruel, or unfortunate.

BLASPHEMY, When a symbol, denotes idolatry. Thus, in Isaiah, "You have burnt incense upon the mountains to idols, and *blasphemed* me upon the hills." Deut. xxxi. In the Hebrew it reads—"They will turn to other gods, and they will blaspheme me." Idolatry is blasphemy against God.

BLOOD—War, carnage, slaughter. "To turn waters into blood," is to embroil nations in war. "If I pour out my fury upon it in blood, to cut off from it man and beast."

BOOK, The sealing of—the concealing of its meaning. To seal a roll, or book, is to conceal its meaning.

BOW AND ARROWS, When in the hand, are symbols of war and victory. "If a man dream (say the Egyptians and Persians) that he holds in his hand bow and arrows, he shall victoriously exult over his enemies.

BOWELS—Pity, compassion. Luke i. 78: "Through the tender mercy (literally *bowels of mercy*) of our God."

BRASS—Strength. Psalm cvii. 16, "He hath broken the gates of *brass;*" that is, the strong gates. In Jeremiah i. 18, and xv. 20, *brazen walls* signify a strong and lasting adversary and opposer.

BRIDE—The heavenly Jerusalem. Rev. xxi. 9, "The *bride*, the Lamb's wife."

BRIMSTONE—Perpetual torment and destruction. Job xviii. 15, "*Brimstone* shall be scattered upon his habitation;" that is, his house or family shall be destroyed for ever by an inextinguishable fire. Also, corrupt, infernal, and destructive doctrines. Rev. ix. 17, "Out of their mouth issued fire and *brimstone*."

BURNING, The act of complete destruction—"To burn with fire," is utterly to destroy.

BUYING, The act of—"No man might buy or sell," give or receive religious instruction, administer ordinances, traffic in the wares of the priesthood, partake of the honors and powers of the clergy.

CANDLE—Emblem of prosperity, success, joy. "His candle shall be put out," Job xviii. "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head," Job xxix.

CANDLESTICK, or LAMP, Is sometimes the symbol of government, but frequently of affording instruction, removing ignorance, and imparting cheerfulness and joy. *Two Candlesticks* and *two olive trees* are applied to the *two*

witnesses, because of the light and comfort which these "*two prophets*" afforded those who waited on them.

CHAIN—Bondage, or affliction. Lamentations iii. 7, "He hath made my *chain* heavy."

CHARACTER, or MARK; "*mark on the forehead*"—Open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead and hands.

CITY, *the Great City*—The European part of the Western Roman Empire, and the great body of the spurious Christians who inhabit it, are called *the Great City*: for as the *ten* horns represent the ten powers into which the empire is divided, so the city is represented as consisting of ten streets. "The tenth part of the city" is particularized in Revelation xi. 13; and in verse 8th, "*the street of the great city*" is also spoken of. A city is the symbol of a corporate body, under one and the same police. The analogy may be to Babylon, the great city of the Assyrian empire.

CLOUD. An emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the Son of Man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30.

CROWN—Emblem of dignity, power, and honor. The ten horns with ten crowns, denote so many kings reigning in dignity and honor over as many kingdoms or distinct provinces.

CROWN OF LIFE—A triumphant immortality. Rev. ii. 10, "Be thou faithful unto death, and I will give thee a *crown* of life."

CUP—The blessings and favors of God. Psalm xxiii. 5, "My *cup* runneth over." Also, afflictions or sufferings, the effects of the wrath of God. Isaiah li. 17, "Stand up, O Jerusalem, which hast drunk at the hand of the Lord the *cup* of his fury. Thou hast drunken the dregs of the *cup* of trembling."

DARKNESS—Symbol of affliction. The kingdom of the beast was full of darkness, confusion and distress.

DAY—In prophetic style, "I have given you a day for a year," is the rule; one revolution of the earth on its axis for a revolution in its orbit. "Twelve hundred and sixty days" are expressed by "*time, times*, and *half a time*," or by "*forty-two months*." These periods are each equal to three years and a half.

DEATH—As natural death is a ceasing to be as before, a change of state, or the destruction of the life of the animal, so it is the symbol of the destruction of any subject, according to the nature of it. "Moab shall die with tumult:" not that each individual shall perish; but that Moab, the nation, shall change its condition for a worse one; shall pass into subjection and slavery.

DESERT, or *Wilderness*, Means Paganism; the wild savage manners and state of Paganism. As the idolatry of the Pagans was practiced in groves, woods, and waste places, and the names of their demons had reference to fields and deserts; so a desert became, among the Jews, the symbol of Paganism.

DEW, and *Rain*, Bre the symbols of heavenly blessings. The *Oneirocritics* say that "*dew and rain* are the symbols of all manner of good things." "The two witnesses have power to shut heaven, that it rain not." They will restrain the blessings of Heaven from falling upon those who reject their testimony.

DOG—The Gentiles. The *bad* properties of dogs are obstinate barking, cruel biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit.

DOOR—The symbol of opportunity, way of access or introduction. Rev

iv. 1, "Behold a *door* was opened in heaven;" that is, opportunity, or access to the discovery of divine secrets, was granted.

DRAGON—"The well known symbol of the old Roman government, in its Pagan persecuting state." The Egyptians, Persians, and Indians regard the *dragon* as the established emblem of a monarch. It is sometimes used for monarchical despotism in general. The whole principality of the old serpent may be denoted by it; but in the Old Testament it is appropriated to the wicked monarchs of the Pagan nations: "Art not thou he who has cut Rahab [Egypt] and wounded the dragon?" "I am against thee, Pharaoh king of Egypt, the great *dragon* that lieth in the midst of the rivers." Hence is he called leviathan, the water serpent: "Thou breakest the *heads* of leviathan in pieces, and gavest him to be meat to thy people in the wilderness." This, like the dragon in the Apocalypse, had more heads than one.

"The seven-headed serpent which represents the Roman state, is so represented, not only in regard to that old serpentine form that tempted our first parents, but has a reflection also upon that tyrannical kingdom of Egypt, which was typified under the image of a dragon and leviathan." It is in different forms the symbol of Rome Pagan, and Rome Papal.

DRUNKENNESS—"They are drunken, but not with wine." Persons intoxicated with the pleasure and affluence of this world, are said to be *drunk*. Also, the stupidity and confusion of mind consequent upon deep affliction or calamity, is symbolized by *drunkenness*.

EAGLE—A king or kingdom. Ezekiel xvii., "A great *eagle*, with great wings, long winged, full of feathers, which had divers colors, came to Lebanon;" that is, Nebuchadnezzar. The *divers colors* refer to the various nations that composed the Babylonian empire.

EARTH—Symbol of the great body of the people contrasted with the government; antichristian part of mankind; idolatrous communities. There are in the political and moral worlds, as well as in the natural world, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

EARTHQUAKE—The established symbol of the political and moral revolutions and convulsions of society. To "shake the heavens and the earth" is explained by Haggai as denoting the overthrow of thrones, and the subversion of the strength of the kingdoms. "I will shake the heavens and the earth: I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen," chapter ii. 21, 22. The Oneirocritics concur in affirming that "by earthquakes are signified wars, slaughter of men, and subversion of states and fortunes."

EATING, The act of—Denotes destruction in any way, or taking from others. To "*eat her flesh*," is to consume her riches.

ECLIPSE, or *The obscuration of sun, moon, and stars*. The universe being the symbol of a kingdom or polity, the obscuration of the sun denotes the diminution or obscuration of the glory of its sovereign, and so of the other potentates symbolized by the moon and stars.

EGYPT—A mystical name of wickedness. Revelation xi. 8, "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and *Egypt*.

ELDERS, The twenty-four—Probably such of the Patriarchs and Prophets of the old church, as saw by faith the day of redemption and rejoiced; and who are expressly termed elders (*presbuterio*) in Hebrews xi. 2. Rev. iv. 10, "The four and twenty *elders* fall down before him that liveth for ever and ever."

EYE—The symbol of light or knowledge, as *blindness* is of ignorance. A scepter with an eye upon the top of it, means political skill in managing the affairs of state. Zachariah xii. 4, "I will open my eyes upon the house of Judah. I will smite the horse and his rider with blindness."

FAMILY—The church of God. Ephesians iii. 15, "Of whom the whole *family* in heaven and earth is named."

FIRE, Signifies fierce destruction. "He is like the refiner's fire to consume the dross." "For behold, the Lord will come with fire, to render his anger with fury;" Isa. lxvi. 15. "For by fire and sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Fire is never the symbol of a blessing, but of a curse. "So destructive is the symbol of fire," says More, "that it denotes destruction in some way, by war and hostility." "His throne was like the fiery flame, and his wheels as burning fire." "The dispensations of his providence will be very destructive to the wicked."

FIRE FROM HEAVEN—The comminations or excommunications of those in authority.

FIRE BROUGHT DOWN FROM HEAVEN—The ecclesiastic beast, or the antichristian priesthood, has such power with the civil government, as to bring down its anathemas and persecutions upon those obnoxious to their displeasure.

FLESH—Riches and possessions of any sort. To "*eat the flesh of kings, captains,*" etc., is to consume their wealth and resources. "*Flesh* is universally referred to gold and riches in the interpretation of dreams."—*Achmet.*

FLOOD—Symbol of abuse, denunciation, and persecution; emblem of trouble and distress from any cause.

FOREHEAD—Public profession.

FORNICATION, or *Whoredom*—Symbol of idolatry; departing from the institutions of religion, and forming alliances with the enemies of God. "I am broken with their whorish heart, which has departed from me; and with their eyes, that go a whoring after their idols."

FOX—"A cunning, deceitful person;" Luke xiii. 32. "Go tell that *fox.*" Ezekiel xiii. 4, "Thy prophets are like the *foxes* in the deserts."

FROGS—A hieroglyphic of imperfection amongst the Egyptians. The symbolic meaning of *frogs*, says Artimidores, is impostors and flatterers, who seek favor from the lowest of mankind.

GARMENT—The symbol of the condition or state in which any one is. To *be clothed in white*, denotes prosperity or victory. To put on clean garments after washing, signifies freedom from oppression, care, and evil, together with honor and joy.

GATES—"*Gates of the daughter of Zion.*"— The ordinances of Jehovah, by which the soul is helped forward in the way of salvation. Psalm ix. 14, "That I may show forth all thy praise in the *gates* of the daughter of Zion."

GATES OF DEATH—Imminent danger of death. Psalm ix. 13, "Have mercy upon me, O Lord! thou that deliverest me from the *gates* of death."

GOD—When used as a symbol, denotes a magistrate, a prince, or superior. Moses was made a god to Pharaoh.

GRAVE—*The putting of a person into the grave*, is consigning him to oblivion. "Not to suffer dead bodies to be put into the grave," denotes that they shall be remembered, and not permitted to be put into eternal silence.

HAIL—Denotes inroads of enemies, killing and destroying. *Hail from heaven* represents destruction by the sword, coming from some government: "Behold, the Lord has a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth violently. The crown of pride, the drunkards of Ephraim, shall be trodden under foot." Isaiah xxviii. 23, and xxx. 30, 31.

HAND—The symbol of action and hard labor.

HARLOT—Denotes an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their different conditions: hence the true church is symbolized by a chaste bride, and an apostate, or worldly religious community, is depicted by a *harlot.*

HARVEST—Cutting down of grain is the figure of cutting down men. "*The harvest of the earth is ripe*"—The people are fit for destruction. Some-

times *harvest* denotes a more auspicious state of things, as, when people are prepared for conversion, or being gathered to the Lord; but more generally *the harvest* and *the vintage* denote the awful judgments of God's severe vengeance on his enemies.

HEAD, or *Heads*—*The head of a beast* denotes that person or those persons in whom the supreme power resides.

HEAT—*To be scorched with great heat* denotes the endurance of some great calamity.

HEAVEN AND EARTH—The whole universe, political or religious. *Heaven* is always the symbol of government: the higher places in the political universe.

HILL and *Mountain*, Are both symbols of a kingdom.

HORNS—"The great horn is the first king," Daniel. "The ten horns are ten kings." The well known symbol of a king.

HORSE—Symbol of war and conquest; the state, color, or equipage of a horse represents the condition of his rider: *white* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOUR—Emblem of a very short period of time. *One hour*, a very short season.

HUNGER and *Thirst*—Established symbols of affliction. To *hunger and thirst no more*, denotes a perpetual exemption from all affliction.

IDOL, IDOLATRY—Anything too much, and sinfully indulged. 1 John v. 21. "*Keep yourselves from idols.*"

INCENSE—Prayer, or the devotion of the heart in offering up prayer to God. Psalm cxli. 2. "Let my prayer be set before thee as *incense.*" Revelation v. 8. "Golden vials full of *incense*, which are the pravers of the saints."

ISLANDS—European states. *Isles of the sea* frequently, in prophetic language, represent the western parts of the world, particularly Europe. *Island* sometimes signifies a prince, or the sovereign of any small state, as well as the small state itself.

JERUSALEM—In symbolic or figurative language, the Church of Jesus Christ, the Christian Economy. "*Jerusalem which is above, is free, the mother of us all.*" "The holy city" is contrasted with "the great city," the true church of Christ with the apostate church; Babylon and Jerusalem. The former represents every professing Christian society, which submits not wholly and unconditionally to Jesus, as sole lawgiver, prophet, priest, and king; the latter, the society which unreservedly submits to him in all his official power and glory. *Jerusalem*, New, contrasted with the earthly and literal city, capital of Judea.

KILLING, Act of—Changing the condition from bad to worse; causing a person or state to cease to be what it was before: political death. The recovery of a people is also called their resurrection. The killing of the witnesses, denotes the depriving them of their former state and power.

KING—*The supreme power*, in whomsoever vested, and by whatever name designated. *Seven kings*, seven sorts of supreme power. *The four beasts* are several sorts of beasts; so the *five senses* denote not five of the same sort; but five distinct species or sorts.

KINGDOM—*The body subject* to any head or supreme power.

LAMB, *Lamb of God*—The well known symbol of the Messiah. *A beast with the horns of a lamb*, represents a state, or person, pretending to such power as the Messiah rightfully exercises: spiritual power.

LAMP—Symbol of government, civil or religious.

LEAVEN—Corrupt doctrine and corrupt practices. Mark viii. 15. "Beware of the *leaven* of the Pharisees and Sadducees, which is hypocrisy."

LEOPARD—An irreconcilable enemy; emblem of cruelty.

LIFE—*Alive;* having power and activity. To cast the beast and the false

prophet *alive* into a lake of fire, denotes not only the destruction of the persons, but the succession, the existence of such persons. To cast a person alive into a lake of fire, represents also the fierce and terrible nature of the judgment.

LIGHT—The well known emblem of knowledge.

LOCUSTS—Numerous armies of men, pillaging and destroying a country. Joel i. 6. The Persians and Babylonians, who laid waste Judea, are compared to locusts: "If any king or potentate see locusts come upon a place, let him expect a powerful multitude of enemies." *Achmetes.*

MANNA—The bread of life. John vi. 26, 50. *Hidden Manna*, the ineffable joys of immortality. Revelation ii. 17; "To him that overcometh will I give to eat of the *hidden manna.*"

MARK—See *Character.*

MEASURE—See *Balance.*

MERCHANTS—Merchants of the earth; ecclesiastics, or spiritual persons, in reproach of their worldly character, and because they traffic in religious privileges, are called *the merchants of the earth.*

MONTH—See *Time.*

MOON—See *Sun and Stars.*

MOUNTAIN—A great and powerful government. "*The mountain of the Lord's house,*" the kingdom of the people of God: "*In all my holy mountain,*" in all the kingdom of the Messiah. Babylon is called a mountain: Jeremiah li. 25; "I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks." Zechariah iv. 7; "Who art thou, O great mountain? Before Zerubbabel thou shalt be a plain:" *i. e.*, Babylon reduced before Cyrus. The stone cut out of the kingdoms of this world, became a great mountain, [kingdom] and filled the whole earth.

MOUTH—The words which proceed out of it; commands and actions. "*Out of their mouths issued fire*"—destruction. Commands and threats issuing in destruction.

NAKEDNESS—Poverty, shame, and disgrace. "*Make her naked:*" shall bring upon her shame and disgrace.

NUMBERS—*Two;* a few. Isaiah vii. 21; "A man shall nourish *two* sheep." 1 Kings xvii. 12, "I am gathering *two* sticks."

Three, or *Third*—Greatness, excellency, and perfection. Isaiah xix. 24; "In that day shall Israel be the *third* with Egypt and Assyria."

Four—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it. Jeremiah xlix. 36; "Upon Elam will I bring the *four* winds from the *four* quarters of the earth."

Seven—A large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Daubuz.* It is of very frequent occurrence in the Apocalypse, where we read of the *seven* spirits of God, *seven* angels, *seven* thunders, *seven* seals, etc.

Ten—Many, as well as that precise number. In Genesis xxxi. 7, 41, *ten* times are *many* times.

OLIVE TREES—*Trees*, in the prophetic scriptures, are often the symbols of men. The *olive*, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive trees. So were Zerubbabel and Joshua. The good man is like a tree planted by the water courses. The ax lies at the root of the dry tree. The godly, by Isaiah, are called "trees of righteousness." xli. 3. "Thy children are like olive plants:" the Jewish people and state. Jer. xi. 16: "The Lord called thy name a green olive tree, fair, and of goodly fruit."

PALM, (branches of)—To carry branches of palm trees; the symbol of joy, after a victory attended with antecedent sufferings.

PARADISE—Symbol of happiness and salvation. "*Fruits of Paradise*" signify divine and useful knowledge.

PILLARS—Princes or nobles in a kingdom or state.

POTION, *Cup*, or *Filtrum*—Sorcery, enchantment. "*Cup of her fornication*," enchanting or magical influences.

RAIN—Refreshment, peace, and righteousness, pure and heavenly doctrine. Deut. xxxii. 2. Psalm lxxii. 6. Hosea x. 12: "All manner of good things."

RED—Bloody, cruelty.

RESURRECTION, and "*rising from the dead*"—A recuperation of lost rights and privileges which have been taken away; a deliverance from persecution and bondage. Ez. xxxvii. 9. "*I will open their graves*"—raise them into a national and elevated existence. Political and religious exaltation.

RIVERS—Provincial magistrates, revenues. Consolations are also represented by rivers of living waters; the fruits of the spirit. Drying up of rivers portends death, sorrow, and affliction.

ROD—Power and rule. Psalm ii. 9: "Thou shalt break them in pieces with a *rod* of iron."

SCARLET, *scarlet colored*—Emblem of the most bloody cruelty.

SEA—Waters signify people. The gathering together of people into one body politic, constitutes a sea. *The winds strove upon the great sea*—an empire in agitation.

SEAL, SEALING—Preservation and security.

SELLING—See *Buying*.

SERPENT—See *Dragon*.

SHIP—The symbol of profit.

SILENCE—Bringing to silence, or putting to silence. Utter destruction. Isa. xv. 1: "As if Moab was laid waste, and brought to *silence*."

SLEEP—Death. Daniel xii. 2: "Many that *sleep* in the dust of the earth shall awake."

SODOM and GOMORRAH—Any apostate state and people, or the wicked world at large. Isaiah i. 10: "Hear the word of the Lord, ye rulers of *Sodom*; give ear unto the law of our God, ye people of *Gomorrah*."

STARS—See *Sun*.

SUN, *Moon*, and *Stars*—Symbol of the high lights and authorities in society, political and religious. The Sun denotes the chief, the Moon next in authority, and the Stars the nobles. Joseph's dream, interpreted by Jacob, gives the true interpretation of these symbols—"Shall I, and thy mother, and thy brethren, indeed, come and bow down to thee!" The Moon is the symbol of the Jewish state, the Sun of the Christian, and the Stars are used to represent, sometimes, the lights in general. The Morning Star is a symbol of the Messiah. The King of Babylon is called "*Lucifer*, Son of the Morning." "I am," says Jesus, "the bright and the morning star." Angels, too, are symbolized by stars. When the morning stars sang together, even all the sons of God shouted for joy. "Stars falling from heaven," denote the destruction of the nobility. "The stars are usually put for subordinate princes and great men."—*Sir Isaac Newton*. Political and ecclesiastical heavens have their hosts—their sun, moon, and stars, as well as the natural.

SWORD—Symbol of slaughter. Sword out of the mouth—threatenings, sharp and severe: his words are drawn swords—piercing and terrific.

TAIL, "Tail of a beast,"—Symbol of the train or retinue of the chief authority or state symbolized by the beast whose tail it is.

TEETH—"Large iron teeth," a devouring enemy; rapacious cruelty.

TEMPLE OF GOD, *Christian Church*—"Man of Sin sitting in the temple of God, represents Christ's pretended Vicar, reigning over something called the church." "A pillar in the temple of my God," a conspicuous member in the church of the Messiah: "a consecrated people, whose profession is Christian," say Hammond, Grotius.

THIRST—See *Hunger*.

THRESHING—Destruction. Jer. li. 33: "Babylon is like a *threshing floor*. It is time to *thresh* her."

THROES, *Throes of childbirth*—Image of great endeavors to bring to pass something attended with great difficulty. Jer. xxx. 6, 7. Isa. lxvi. 7.

THRONE—Throne, kingdom, government, authority, dominion, and power, are of like signification. To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, is to translate the government from one to the other. "*The throne of the beast*," is his authority.

THRONE OF GOD—As the trees of God are magnificent trees, the cedars of God magnificent cedars, the mountains of God very large mountains; so, figuratively, and in the Hebrew idiom, "*Throne of God*" is a magnificent throne.

THUNDER, "There were thunders and lightnings"—The symbol of sudden and terrific dispersion and destruction of the forces of war. As the corruscations of lightning and thunder shake the natural heavens, or air, so symbolic thunders, etc., shake the political and existing governments of men. Isa. xxix. 6; Job xxxix. 25; 1 Sam. ii. 10; Ps. xviii.

TIME, times, and half a time—Time is one annual revolution of the earth; times, two such revolutions; and the dividing, or *half a time*, is half a year: time, times, and half a time, denote three years and a half. This is established in Daniel's prophecy. Nebuchadnezzar was to associate with the beasts till *seven* times passed over him: *i. e.*, seven years.

"Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months;* but the prophecy of the Witnesses by days; the abode of the woman in the wilderness by *days*, and by time, times, and half a time; three solar years and a half."

TREES—See *Olive*.

TRUMPET—Emblem of the proclamation of war or peace.

VINTAGE, and *Wine Press*—Symbol of great oppression, affliction, and effusion of blood. See Joel iii. 12.

WATERS—Symbol of words, languages, and people.

WHEELS—Revolutions and dispensations of God's government.

WHITE CLOTHING—Innocence and purity.

WHORE—The apostate church.

WHOREDOM, *Idolatry*—Worship of man's inventions, renunciation of allegiance to Jesus Christ, as the sole Lord, prophet, priest, and king.

WIND, See *Sea*—Symbol of commotion.

WINE PRESS—See *Vintage*.

WITNESSES—*Two* witnesses, a *few* witnesses—The scriptural plurality. That succession of pleaders for God which have stood forth for him during the time, times, and a dividing of time, in which the Man of Sin sits in the temple of God, and the Woman is nourished in the wilderness, according to some. The two witnesses, according to others, are the two distinct bodies of men in succession, which plead for the political and religious rights of men, against the usurpations of priests and kings: resembling in their character Moses and Aaron; Zerubbabel and Joshua: or, Revelation and Nature, those witnesses for God's being and perfections; or the Old Testament and the New; the Apostles and the Prophets. Such are some of the views taken of the two witnesses.

WOMAN—A body politic, whether city, state, or church.

WORLD—See *Heaven* and *Earth*. The whole frame of things.

WORSHIP—Subjection, homage; political and religious.

ZION—The Christian church in her impregnable and triumphant character.

CRITICAL NOTES.

MATTHEW, TITLE.

"*The testimony of Matthew Levi, the Apostle.*" Com. Ver. "*The Gospel according to Matthew.*" "The (common) title, neither of this, nor of the other histories of our Lord, is to be ascribed to the penmen," says Dr. Campbell; and to this agree the suffrages of all the learned. Ignorance and superstition have converted the common title into a meaning altogether repugnant to the character and design of these narratives. They are called "*The Holy Gospels,*" and worshiped under this title in our courts of law and equity, with the Roman devotion paid to "*the sacrament,*" or to the sacrifice of the mass, called "*the host,*" under the tutelage of the Pope.

The proper name of Matthew's narrative is unquestionably that which we have affixed to it, and it is authorized by the Apostles themselves. The Saviour, (Luke xxiv. 48,) thus addresses the Apostles, "You are my witnesses"—equivalent to, *You shall give testimony of me.* He tells them, (Acts i. 8,) "You shall give testimony," or you shall be witnesses for me, "from Jerusalem to the ends of the earth." In Acts v. 32; x. 39, the Apostles assume this title—"We give testimony of him," or "We are his witnesses." What they spoke, and what they wrote concerning Jesus, was equally their testimony. Whether verbal or written, the testimony is the same. We have the highest authority, then, for the title we have prefixed to these writings of Matthew, Mark, Luke, and John; and there is neither propriety in the common titles which they bear, nor authority for them. All these historians testify many items which, though subservient to their main design, are different from, and not the gospel of Jesus Christ, properly so called.

The Greek terms *μαρτυριον, μαρτυρια,* are indiscriminately translated *testimony, record,* and *witness,* by King James' translators. They supposed also any of these English words equivalent to the original. In our times the term *testimony* is most in use; and the *Testimony* of John is more accordant to our standards, than the *Record* or *Witness* of John. There is, indeed, every kind of propriety in the title we have adopted out of the text itself. The student of these writings needs not be informed that *Levi* and Matthew are like *Simon* and Peter, names of one and the same Apostle.

MATTHEW, CHAP. I.

The preface to each of the five historical books, is, in the common version, inserted in the history. Matthew's preface is made the first verse of the first chapter.

Some suppose the preface to belong to the first chapter only; others more rationally suppose it to belong to the whole narrative. Those who appropriate it to the first chapter, translate the phrase *Βιβλος γενεσεως,* "*the lineage,*" as Dr. Campbell has done. Those who extend it to the whole of Matthew's writings, translate it "*the history.*" Dr. Campbell says, "This phrase is found where it can not signify either genealogy or list of descendants, as Genesis i. 2, *Βιβλος γενεσεως ουρανου και γης*:—the account of the origin and gradual production of the universe.

The Syriac, according to Whitby, renders it thus:—"The narrative, or rehearsal of the generation or birth of Jesus." Whitby, on this passage, observes, that "the word is used elsewhere with a latitude to comprise also the history of our Lord's life, death, and resurrection," although he confines it to the first chapter. Doddridge and Thompson translate it, "the genealogy of Jesus." The former, however, observes, that *γενεσις* corresponds with the Hebrew *teledeth,* which sometimes signifies the *history* of a person's life. Simon the Jesuit, translates the Vulgate into French, as Doddridge and Thompson have the Greek into English. Beza has it "*liber generationis,*" and James' translators follow him—"The book of the generation." Vitringa contends that it should be translated *history* in this place, and Dr. Adam Clarke is of the same opinion. We find the phrase occurring frequently in the Septuagint as equivalent to the term *history;* and have accordingly given it in the text. But, with these documents before him, let the reader judge.

MATTHEW, CHAP. I., VERSE 20.

"*Angel of the Lord.*"—Dr. Campbell has here translated this phrase "messenger of the Lord," and in most other places he translates it "messenger." In his eighth dissertation

he has specified *four* cases, including, say four-fifths of the number of times this word occurs; and in all of which perspicuity requires that it should be rendered *messenger*. In the first edition of this work, we uniformly, for the sake of perspicuity, rendered the word *αγγελος, angelos*, "messenger." To this it has been objected, that the word *messenger* is not more an English word than the term *angel* itself; that the word *angel* is naturalized and adopted into the English tongue, and now to exclude it from the language of Christians and the public, is neither practicable nor eligible; besides, there is no difficulty in understanding it, and no controversy of importance depending upon its ambiguity. To this we reply, that we have no predilection for the word *messenger*, nor objection to the word *angel*, nor desire to exclude the latter from the language of Christians. But we aim at perspicuity; and finding the term *angel* regarded rather as the name of a *nature*, than of an *office*—as belonging rather to a superior order of beings, than to the race of beings to which we belong—we preferred, for the sake of correcting or preventing such an error, a translation of the word unequivocally indicative of its meaning, to the most superficial reader. Such is the term *messenger*.

Messengers are of two sorts of natures—celestial and terrestrial. Of the heavenly messengers we know nothing. Their ministrations we understand, partially at least; but of their nature we are wholly ignorant. Of the terrestrial messengers we have some knowledge, both of their nature and office; and among these we discover different ranks or orders. He maketh the winds, the lightnings, the ferocious animals, the sword, famine, and pestilence, his earthly angels, or messengers—the executioners of his will.

The word *αγγελος* in the scriptures is not confined to a superior race, or celestial order of beings; but is applied indiscriminately to every creature of God sent by him to accomplish his will, or to carry messages of good or evil to mankind, whether that creature have intelligence or not. It occurs more than one hundred times in the New Testament, and is in all versions occasionally translated by the term *messenger*, and frequently by the word *angel*, which is, indeed, an adoption, rather than a version of the word. It is also applied not only to the agents which God employs, but also to the agents of every creature. The devil or Satan has his angels or messengers, and individuals and communities have theirs. The New Testament authors speak of an angel of Satan, of the angels of the churches, of the angel of Peter, and of the angels of little children. It is applied to John the Harbinger, to the winds, and to all the elements which specially work for God.

In most, or, perhaps, in all English, and all modern versions, it is sometimes rendered by messenger, which also represents apostle; and this again confounds the reader: for when he meets the word *messenger*, he can not ascertain whether it is *αποστολος* or *αγγελος* in the original. Had we our choice, we would always render the word APOSTOLOS, *missionary;* and the word ANGELOS, *messenger:* but this we have not. The words *angel* and *apostle* are now naturalized and adopted into our language, and we must use them.

Were we to use the word *angel* always in reference to the heavenly messengers, and the term *apostle* only in reference to the original eye and ear witnesses of the word, still we would not escape censure; for then some would say we had taken upon us to judge when the Greek term represented the one or the other, and that thus we have prescribed to the faith of the reader.

With this explanation, we have, in the present edition, used the word *angel* and the word *messenger* in the historical books indiscriminately, because nothing is hazarded by so doing: but in the Epistles we have uniformly used the word *messenger*, leaving it to the reader, as the Apostles left it to us, to judge whether it is a heavenly or an earthly agent that is intended. The word APOSTOLOS we never translate *angel* or *messenger*, but adopt it as a naturalized term of our own language.

MATTHEW, CHAP. III., VERSE 7.

Doctors Campbell and Macknight have not only occasionally translated *Βαπτισμος* and *Βαπτισμα* by the word *immersion*, but have contended, in their notes, that such is their meaning. We shall give their own words: and if Paidobaptists quarrel with the translation, the controversy is with their own Doctors, and not with us. We love uniformity where no violence is offered to the sense, and what they have, in this instance, *sometimes* done, we have *always* done; and for the same reasons which they have given. However sectarian jealousy may exhibit itself on this occasion, we care not. For, whether the reader may believe us or not, we declare, in the presence of Him who searches the hearts, that no interest, inducement, or consideration, could, in an undertaking so solemn and responsible as that in which we are engaged, cause us to depart, in the least respect, from what we believe to be the meaning of the sacred writers. But in this instance we do not depend upon our own judgment only, but also upon the intelligence and candor of these Presbyterian translators. Let the reader examine their own testimony.

Campbell's Dissertations, vol. 2, *p.* 23.—"In several modern languages we have, in

what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not been entirely uniform in their method. Some words they have transferred from the original into their language—others they have translated. But it would not always be easy to find their reason for making this difference. Thus the word *περιτομη* they have translated *circumcisio*, which exactly corresponds in etymology; but the word *βαπτισμα* they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio, tinctio*, answers as exactly in the one case, as *circumcisio* in the other. And if it be said of those words, that they do not rest on classical authority, the same is true also of this. Etymology, and the usage of ecclesiastic authors, are all that can be pleaded.

"Now, the use with respect to the names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy;* and we do not say *immersion* but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word *immersion*, (which, though of Latin origin, is an English noun, regularly formed from the verb, *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice."

Again, vol. iv. p. 128.—"*Undergo an immersion like that which I must undergo,*" *το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι* English translation: *To be baptized with the baptism that I am to be baptized with*. The primitive signification of *βαπτισμα* is *immersion;* of *βαπτιζειν*, to *immerse, plunge*, or *overwhelm*. The noun ought never to be rendered *baptism*, nor the verb, *to baptize*, but when employed in relation to a religious ceremony. The verb *βαπτιζειν* sometimes, and *βαπτειν*, which is synonymous, often occurs in the Septuagint and apochryphal writings, and is always rendered in the common version by one or other of these words, *to dip, to wash, to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, 'to be overwelmed with grief,' 'to be immersed in affliction,' will be found common in most languages."

Again, in his notes on Matthew iii. 11; vol. iv. p. 24.—"The words *βαπτιζειν*, both in sacred authors and classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *εν υδατι, εν το Ιορδανη*. But I should not lay much stress on the preposition *εν*, which, answering to the Hebrew *beth*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *αναβαινειν to arise, emerge*, or *ascend*, v. 16, *απο τυ υδατος*; and Acts viii. 39, *εκ του υδατος, from*, or *out of the water*. Let it be observed further, that the verbs *ραινω* and *ραντιζω*, used in scripture for *sprinkling*, are never construed in this manner. *I will sprinkle you with clean water*, says God. Ezek. xxxvi. 25, or, as it runs in the English translation literally from the Hebrew, *I will sprinkle clean water upon you*, is in the Septuagint, *Ραινω εφ υμας καθαρον αδωρ*, and not as *βαπτιζω* is always construed—*Ραινω υμας εν καθαρον υδατι*. See also Ex. xxix. 21. Lev. vi. 27; xvi. 14. Had *βαπτιζω* been here employed in the sense of *ραινω, I sprinkle*, (which, as far as I know, it never is, in any sense, sacred or classical,) the expression would, doubtless have been *Εγω βαπτιζω εφ υμας υδωρ*, or *απο τυ υδατος*, agreeably to the example referred to. When, therefore, the Greek word *βαπτιζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence, that even good and learned men allow their judgment to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party." It is not necessary to give all he has said on this theme. The above may suffice to show that we have his authority for this rendering.

We shall now give a mere sample from Macknight, who is so copious on this subject. As I aim at brevity in these notes, I shall select one passage from him, which fully expresses his views of the whole matter—on 1 Peter iii. 21. To these I shall add a few testimonies from men of note amongst the Paidobaptists.

"*The antitype Baptism.*—The word *τυπος, type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle, shown to Moses, in the mount, is called *τυπος*, a *type*, or *pattern*, because he was to make the material tabernacle exactly like it—Hebrews viii. 5. In scripture likewise, *τυπος*, a *type*, signifies an example of moral conduct, to be followed or avoided—1 Cor. x. 6, 11. The word *αντιτυπος, antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24, the Mosaic tabernacles are called *αντιτυποι, antitypes*, or *likeness of the true tabernacle* or habitation of the Deity, because they were formed according to the *τυπος, pattern* shown to Moses, which was considered as the

true tabernacle. Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (see Galatians iv. 24, note 1,) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Rom. v. 14, Adam is called τυπος, the *type* of Christ, who, on that account, is called *the second Adam*. Thus, also, the water of baptism is here called *the antitype to the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars:—1. As by building the ark, and by entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day. 2. As the preserving Noah alive during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead; so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waves were assuaged, and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events; the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, "*Except a man be born again of water*," be an allusion to the history of the deluge, and a confirmation of its typical meaning? For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is the *antitype*, or thing signified by the deluge, a person coming out of the water of baptism may have been called by our Lord, his being *born again of water*."

Simon, the Jesuit, a critic of great eminence in the Church of Rome, in his translation of the Vulgate, on Matthew iii. 11, has these words, in a note:—"*To baptize* literally signifies *to dip;* and to this day, through the East, baptism is performed in no other way, according to the ancient practice of the Christians, borrowed from the Jews."

The great Whitby, of the Church of England, in his commentary, now before me, repeatedly censures those who depart from the true import of this term. I can only give one extract from him. It is from his notes on Romans vi. 4:—

"It being so expressly declared here, and Col. ii. 12, that we are buried with Christ in baptism, by being *buried under water*, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this *immersion* being religiously observed by all Christians for *thirteen* centuries, and approved by our church, and the change of it to *sprinkling*, even without any allowance from the *author* of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that the custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death."

Dr. Doddridge, in his Expositor, seems to avoid any criticism on this term. Indeed, he often views it with considerable jealousy; yet he is constrained to translate it sometimes in order to make sense. Matt. xx. 22: "Are you able to be baptized with the baptism, and to be *plunged* into that scene of suffering with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time." And speaking of the Eunuch's baptism, he says, "It would be very unnatural to suppose that *they went down to the water* merely that Philip might take up *a little water in his hand* to pour on the Eunuch; and admits that baptism was generally administered by *immersion*."

Dr. Hammond, on John xiii. 10, says, "Βαπτισμος signifies an *immersion*, or *washing the whole body*."

Bishop Taylor, in his Rule of Conscience, 3d rule, chapter 4, says, "If you attend to the proper signification of the word *baptism*, it signifies plunging into water, or dipping with washing."

Beza, on Matthew iii. 11, says, "The word βαπτισμος signifies to dye by dipping or washing, and differs from the word λυναι, signifying to drown, or go to the bottom as a stone."

Martin Luther, Tom. i. p. 71; and Tom. ii. p. 19, says, "Baptism is a Greek word, and may be translated, a *dipping*, when we dip something into water that it may be covered with water; and though it be, for the most part, almost altogether abolished; for neither do they *dip* the whole children, but only *sprinkle* them with a little water; they ought, nevertheless, to be *wholly dipped*, and presently drawn out again; for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped into the water, as the word imports, and the mystery does signify." Accordingly, in his translation, he styles John the Baptist, *John the Dipper*, or *John the Immerser*.

John Calvin, Inst. lib. c. 15, sect. 19, declares, "The very word *baptizing* signifies to *dip*; and it is certain that the rite of *dipping* was observed of the ancient church."

To these Paidobaptists of illustrious name, I might add a host of others, among whom would appear Scapula, Stephens, Grotius, Leigh, Buchan, Bullinger, Piscator, Erasmus, Burkitt, Pool, and Selden; but it appears superfluous.

We will give no Baptist authorities, and will not make a remark of our own on this subject, save, *that it must strike every reader how exactly and even beautifully, the uniform translation of the word in this version corresponds with all the words joined with it, and all the circumstances attending its appearance on all occasions; and that the words expressive of the Paidobaptist ceremony would not make sense, if uniformly adopted in the passages where this term occurs.* But we rest the whole authority of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians.

MATTHEW, CHAP. V., VERSE 22.

Thompson translates Matt. v. 22, thus: "Whosoever is angry with his brother without cause, shall be liable to the sentence of the judges; and whoever shall say to his brother, *Raca*, (a contemptuous word,) shall be liable to the sentence of the Sanhedrim; and whoever shall say, *Moreh*, (a reproachful word,) shall be liable (to be sentenced,) to the vale of fire," or *to the Gehenna of fire.*

In the common translation of this verse, there is a confounding of things present and future, of things human and divine, that badly comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell fire? Why should one expression of anger only subject a person to human judges; and another subject him to hell fire, in the usual sense of these words? Now, if the terms in this verse conveyed the same meaning to us, which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is, that the allusions in this verse are all to human institutions or customs among the Jews; and the judges, the Sanhedrim, and the hell fire here introduced, are all human punishments. Parkhurst observes on the phrase Γεεννα του Πυρος, (a Gehenna of fire,) that, in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the Valley of Hinnom. "The Valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices, in which the idolatrous Jews burned their children to Moloch, Baal, or the Sun. A particular place in this valley was called *Tophet;* and the valley itself, *the Valley of Tophet*, from the *fire stove* in which they burned their children to Moloch." (See 2 Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. viii. 30, 32; xix. 5, 6; xxxii. 35.) It appears, also, that burning a person alive, was a punishment inflicted under the law. Lev. xx. 14; xxi. 9.

The design of the speaker, in this passage, goes far to solve the difficulties which awkward translations of it have thrown in the way. The great error which the Messiah, in this part of his discourse, so severely reprehends, is, a disposition to consider atrocious actions as the only evils which would subject men to the judgment of God. He proceeds to inform his audience that, *under his reign*, not merely atrocious actions, but improper thoughts, contemptuous and reproachful words, would subject men to punishment. In order to exhibit the discriminating spirituality of his reign, he alludes to human discriminations regarding criminal actions, and the diversities of punishment to which transgressors were obnoxious, according to the supposed malignity of their deeds.

The sentence of the *city councils*, which extended, in certain instances, to *strangling* a person, is one of the allusions. These councils were composed of *twenty-three* judges, and were an inferior court amongst the Jews. The Sanhedrim, or council of *seventy-two* senators, whose sentence authorized *stoning* to death, and which was the superior court of that people, constitutes the second allusion. The burning a person alive in the vale of Hinnom, is the third. By these allusions he teaches his audience that anger in the heart, anger expressed in the way of contempt, and anger expressed with manifest malice, would, under his reign, subject men to such diversities of punishment as they were wont to apportion to atrocious actions, according to their views of criminality.

The following translation of this verse is expressive of the full sense of the original: "Whoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges, (the court of twenty-three;) whoever shall say to his brother, (in the way of contempt,) *Shallow brains*, shall be obnoxious to the Sanhedrim; and whoever shall say, *Apostate wretch*, (the highest expression of malice,) shall be obnoxious to the Gehenna of fire," or to being burned alive in the Valley of Hinnom. This translation is in substance approved by Adam Clarke, and other critics of respectability.

JOHN, CHAP. I., VERSE 5.

"*All things were made by* IT."—Every English version before that of King James, preferred *it* to *he*—because of the laws of concord: *word* being in English *neuter*, the pronoun referring to it should be in the same gender. The Vulgate also uses *hoc*, the neuter gender, to agree with *verbum*, neuter. Luther, in like manner, prefers the neuter pronoun. In Italian, *parola* (the word) is feminine, and so is the pronoun agreeing with it. So in the French versions.

Dr. Campbell justifies *it* in a long note on this passage, and shows that the authors of the common version departed from their own rule in the fourth verse of the same chapter, where the term *light* is as clearly applied to the same person as the term *word*, and yet, in the fifth verse, they translate the pronoun agreeing with it, by the same pronoun *it*;—"and the darkness comprehendeth *it* not." The Doctor says: "It is much more suitable to the figurative style here employed to speak of *the word*, though denoting a person, as a thing agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation is made in the fourth verse—*In it was life.*" To this we assent.

The best reason, as it appears to us, for this preference, is, that the antecedent to the word *it* can only be the term *word*; but the antecedent to the term *him* may be more naturally concluded to be *God*, the nearest noun—which would materially change the sense of the passage. To avoid ambiguity, as well as for the other reasons assigned, we prefer the new version, which, in this case, is the oldest.

MATTHEW, CHAP. XI., VERSE 12.

Matt. xi. 12. "*The kingdom of heaven is invaded,*" etc.—"The comparison is here to a country invaded and conquered." The Scribes and Pharisees claimed for themselves the chief places in this kingdom, and were by their conduct shutting this kingdom against men. Publicans and harlots, however, in opposition to the influence and example of those men, received the doctrine of the Messiah, and thus, as it were, invaded or took possession of that kingdom, from which the elders and doctors excluded them. Finally, the Gentiles, too, by their faith in the Messiah, and the consequent boldness, took possession of this heavenly kingdom. This kingdom, since its first promulgation, admitted every man to enter it, who had boldness to deny himself, and take up his cross.

MATTHEW, CHAP. XI., VERSE 21.

Matt. xi. 21.—The kingly conquests and triumphant victories of the Messiah, are the subject on which Isaiah dwells, on that part of his prophecy from which this quotation is made. The emblems introduced by the Prophet are designed to show the ease with which these victories shall be obtained. No trumpets, spears, or torches shall be employed in making his laws victorious. He will not employ such weapons in subduing the nations under him; not even a bruised reed will be broken as a substitute for a spear or lance; not a spark of fire, not even an expiring wick will be consumed or extinguished, in bringing nations under his yoke. How unlike his conquests are to those obtained by fire and sword! The spear and the torch of ancient warriors, and the clangor of trumpets are alluded to in these representations of Messiah's regal achievements.

Most commentators we have seen, have overlooked the design of this passage, and have made sad work in accommodating a broken reed and a smoking wick to heart-broken sinners. But they have not been able to bring these emblems to correspond with his "not *contending*, raising a clamor, nor causing his voice to be heard in the streets," while making his laws victorious. With these remarks we introduce Bishop Lowth's translation of Isaiah xlii. 1, 5:

Behold my servant, whom I will uphold:
My chosen, in whom my soul delights:
I will make my spirit rest upon him;
And he shall publish judgment to the nations.
He shall not cry aloud, nor raise a clamor,
Nor cause his voice to be heard in the public places;
The bruised reed he shall not break;
And the dimly burning flax he shall not quench:
He shall publish judgment so as to establish it perfectly.
His force shall not be abated, nor broken,
Until he has firmly seated judgment in the earth:
And the distant nations shall earnestly wait for his law.

MATTHEW, CHAP. XII., VERSE 32.

As Dr. Campbell's note on this passage throws light not only upon it, but also on Matt. xxiv. 3, and xxviii. 20, we shall give it entire. It equally applies to a number of other passages, the most of which shall be referred to it.

"*In the present state—in the future—εν τουτω τω αιωνι—εν τω μελλοντι.* E. T. *In this world—in the world to come.* The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, by the two *αιωνες* are meant the *Jewish* dispensation and the *Christian*. These we can not in English call *ages;* as little can we name them *worlds*. The latter implies too much, and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original, (for the first clause may mean the present life, and the second the life that follows,) the English word *state* is clearly susceptible of this interpretation, likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently ascertain the sense; yet, where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavor to give the sentiment in the same latitude to his readers in which the author gave it to him. This may not always be possible; but, where it is possible it should be done."

JOHN, CHAP. II., VERSE 4.

"*What hast thou to do with me?*" Literally, "*What is it to me and you?*" Some prefer this because more literal. But this is one instance where the more literal is not the more exact interpretation. "Bishop Pierce well observes," says Dr. Campbell, "Had that been the Evangelist's meaning, he would have written *τι προς εμε και σε*, (*ti pros eme kai se,*) as in chapter xxi. 23." "It was," says the same critic, "no doubt, our Lord's intention, in these words, gently to suggest that, in what concerned his office, earthly parents had no authority over him. In other things he had been subject to them." While examining and comparing the original, we have noted similar phrases in the four Testimonies. Such as Matthew viii. 29; Mark i. 24; v. 7; Luke iv. 34; viii. 28, which the curious reader may consult.

JOHN, CHAP. vi., VERSE 37.

"*All that the Father giveth me.*" Literally, "*Every thing that the Father gives me.*" This Hebraism is of very frequent occurrence in the New Testament. *Thing* was used for *person* by our Lord and his Apostles, in conformity to the Hebrew idiom. John xvii. 2, "That he may give eternal life to *every thing* which thou hast given him." Thus Paul often speaks of "*things* in heaven, *things* on earth, and *things* under the earth." We have a notable instance of this, John vi. 39—"Of all which he has given me, I should lose nothing; but should raise it up again at the last day." In our idiom it should be read, Of all which he has given me, I should lose none; but raise every one, or the whole, again at the last day.

JOHN, CHAP. VIII., VERSE 11.

Campbell says, "Many of the best critics and expositors of different sects, have entertained strong suspicions of these verses." Amongst these he enumerates Calvin, Beza, Grotius, Erasmus, Hammond, etc. "Euthenius, in the twelfth century, is the first who has explained them. And he assures us that they are not to be found in the most correct copies. They are wanting in many of the most ancient and respectable manuscripts. If an interpolation, they are a very ancient one, having been found in some copies before Origen's time. Some have ascribed them to Papias, in the second century, and others say they were transcribed from the apocryphal gospel to the Hebrews. There are some internal presumptions, as well as external, against the authenticity of this passage." The Greeks still read them in their copies, though in some of them they are marked as spurious. They do not, however, affect the doctrinal import of the New Testament, and nothing of importance depends upon their adoption or rejection.

Adam Clarke says, "After weighing what has been adduced in favor of the authenticity of this passage, and seriously considering its state in the manuscripts, as exhibited in the various readings in Griesbach, I must confess the evidence in its favor does not appear to me to be striking, yet, I by no means would have it expunged from the text." So we think, upon the most mature consideration we can bestow upon it.

MARK, CHAP. XIII., VERSE 32.

"*No not the Son.*"—This sentence has been the subject of much criticism, and many commentators of different creeds have been perplexed with it. Though wanting in some ancient manuscripts, Griesbach has retained it. Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphel*, that is, *to make known*. Adam Clarke thinks this is rather cutting than untying the knot. The controversies between Calvinists and Socinians have made the difficulty appear much greater than it really is. It seems to bear just as much against the Socinian as the Calvinistic hypothesis. On the supposition that Jesus of Nazareth was but a man of extraordinary endowments, eminently gifted by the Spirit of God, the difficulty is as great as upon any other hypothesis. He had just been speaking of the destruction of Jerusalem and of the temple, in the most exact and circumstantial manner. He had shown that he knew both the *season*, (a term agreed to be equivalent to *the hour*,) and all the adjuncts and circumstances of that tremendous catastrophe. He had minutely detailed all the concomitants, and expressly declared that the generation standing around him should not pass away, till every thing he had stated relative to this event was accomplished. This is, in other words, declaring that he knew the day of this calamity. He circumscribes and limits it to a certain day. But the question proposed to him explains the difficulty. He was not asked whether he knew the day, but *to make it known*. In the same way he was afterward interrogated about "the restoration of the kingdom of Israel." In this case, he says, "It was not for them to know the times and seasons which the Father had reserved to himself, and did not authorize him to make known." And, taking into view the circumstances of the whole case respecting the destruction of Jerusalem and the temple, and the question asked him, his answer is just equivalent to saying: The Father will make it known when it pleaseth him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*, 1 Cor. ii. 2. "I came to you making known the testimony of God, for I determined to make known nothing among you but a crucified Christ." In the order of the words, man, angel, and Son, the Saviour declares his own superiority to any of them.

LUKE, CHAP. II., VERSE 1.

"*That this whole inhabited land should be enrolled.*"—Macknight argues with great plausibility, that the phrase Πασαν την οικουμενην means here no more than the land of Israel. He adduces several instances from the Septuagint, where it must signify the land of Israel, and shows that Luke elsewhere thus used the word οικουμενη, such as chapter xxi. 26, "men's hearts failing them for fear, and for looking after those things which are coming upon the land" of Israel; also, Acts xi. 28, "a great famine through all the land." This translation rids the narrative of a species of objection preferred by some Skeptics, viz: that there is no account in all the annals of Rome, that Cesar Augustus ever issued such a decree as required the enrollment of all the world.

Concerning these registers or enrollments, Thompson correctly observes, "There were two enrollments, the first merely for the purpose of numbering the inhabitants, and the second for assessing them. The first here spoken of was in the reign of Herod the Great, when Cyrenius was deputy governor of Syria. It was done, according to the Jewish custom, by communities and families, and all were obliged to repair to their respective cities or towns, to be enrolled in their several families according to their genealogies. The second, which was after the death of Herod, was for assessment, and was made indiscriminately. This was the enrollment which offended the Jews, and excited tumults and insurrections, and brought on the war which terminated in the destruction of Jerusalem, and the utter dispersion of the Jews."

MATTHEW, CHAP. XVI., VERSE 18.

Wherever the word *church* is found in the common version, *congregation* will be found in this. We shall let Doctors Campbell and Doddridge defend this preference: for, although they have not always so rendered it, they give the best of reasons why it should be always so translated.

Doddridge, on Matthew xviii. 17, says, "This is one of those many *scriptures* which would have been very intelligible, if they had not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convinced that the *vulgar sense* of the *New Testament*, that is, the sense in which an honest man of plain sense would take it, on first reading the *original*, or any good *translation*, is almost every where the true general sense of any passage; though an acquaintance with *language* and *antiquity*, with an attentive meditation on the text and context, may illus-

trate the spirit and energy of a number of places, in a manner which could not otherwise be learned. The old English editions of 1539 and 1541, render it, "*Tell it to the congregation;* and, I think, properly enough. The word *church* is unhappily grown into a *term of art*, and has, by different persons, a variety of *secondary ideas* attached to it, as Dr. Watts has beautifully shown in his *Essay on Uncharitableness*, pp. 7–10. But it signifies, in general, *an assembly*, or a number of people *called together*, on whatever occasion, as is well known. (Compare Acts xix. 32, 39.) It is, in the New Testament, generally used, as here, for *a particular assembly*, (Acts xiv. 23; 1 Cor. iv. 17; xiv. 23; xvi. 19,) but sometimes it is used for the *whole body of Christians;* because they are now *called out from the world*, and are at last to be *gathered together* in the presence of Christ, their head, (2 Thess. ii. 1,) and to dwell for ever with each other, and with him."

Campbell, on the same passage, observes: "I know of no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood by his hearers, from the use that then prevailed. The word εκκλησια occurs frequently in the Septuagint, and is that by which the Hebrew *kahal* is commonly translated. That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense, the people of Israel are denominated πασα η εκκλησια Ισραελ, and πασα η εκκλησια Θεϱ. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene in the same place. In this sense, it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own εκκλησια. And as the word συναγωγη was sometimes employed to signify, not the house, but the people, these two Greek words were often used promiscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under the necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be from those books of scripture that concern a later period, for the notion of a church representative; it would be contrary to all the rules of criticism, to suppose that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant only a few heads or directors."

Thompson has generally preferred the term *congregation*. There is no good reason given, nor can there be any produced, for departing, in any instance, from the acknowledged meaning of a word of such frequent occurrence; and more especially when it is admitted that this term fitly represents the original one. The term *church*, or *kirk*, is an abbreviation of the words κυριου οικος, the house of the Lord, and does not translate the term εκκλησια.

LUKE, CHAP. III., VERSE 23.

"*Being (as was supposed, the son of Joseph,) son of Heli.*" So Macknight points it; making it equivalent to, he was supposed to be the son of Joseph, but in reality, he was the son of Heli. But he is not tenacious of this pointing; for he alleges the common punctuation conveys the same idea. The Talmudists, the ancient Jews, and Christians, called Mary, Heli's daughter. It mattered not, according to the Jewish idea and usage, whether Jesus were the real or adopted son of Joseph: soon as Joseph was proved to be of the blood royal, Jesus was heir to the title and political rights of a prince, legally descended from the royal family. But still, Matthew lays the chief stress upon the fact that Jesus was the natural descendant of Mary, whose descent from David was incontrovertible, and therefore concludes his genealogy by informing the reader that this Joseph was only the husband of that Mary of whom Jesus was born. Luke traces his pedigree through Mary up to Nathan, the son of David, who was the common ancestor of the two families of Jacob and Heli.

Thomson, in his "Harmony of the Gospels," instead of the words "*as was supposed,*" reads it, "*by law established,*" and has the following note on the passage:

"By comparing this with Luke i. 5; and with the genealogies in Matthew and Luke, and with Matthew xiii. 55; Mark vi. 3; John xix. 25; it may be concluded that the father of Elizabeth, and the mother of Mary, were brother and sister, and descendants of Aaron; that Elizabeth, the daughter of the brother, was married to Zacharias, and by him had John the Baptist; and that Eli, a descendant of David, by the line of his son Nathan, married the sister, and by her had two daughters, namely, Mary, the mother of Jesus, and Mary, the wife of Cleophas, and mother of James, and Joses, and Simon, and Judas, who, according to custom, were called the brothers of Jesus, he being the head of the family: that Eli, having no son to keep up his name, contracted with

Joseph, son of Jacob, a descendant of David in the line of Solomon, to give him his eldest daughter, Mary, in marriage, he agreeing to drop his own line, and enroll himself, with his espoused wife, in the family register, as son of Eli. Hence arose the necessity, at the enrollment ordered by Herod, of Mary's accompanying her husband from Nazareth to Bethlehem, notwithstanding the advanced state of her pregnancy, that the transfer in the line might be made in the most authentic manner. See Ruth, chap. iv.; and in Potter's Antiquities of Athens, we see how scrupulous and exact they were in cases of this sort."

"*Roll of the lineage.*"—"It may be necessary to observe, that the Israelites were divided into tribes, the tribes into communities, and the communities into families and houses of families; and that, in every city and town, public registers were kept, in which all the males were enrolled; so that every one might have it in his power to trace his descent from his father through the family, and community, and tribe, up to its head. Of these registers we have ample specimens in 1 Chron., chaps. i., x., xxiii., xxiv., xxv., xxvi., and elsewhere. In these rolls the word *father* is often used to denote *ancestor*, and the word *son, descendant;* and when the word *son* is used as a title, as it often is, it denotes or marks the person to be the head of a subordinate family; and the word (which, in my opinion, is improperly rendered) *begot* only marks the line of descent."

LUKE, CHAP. VI., VERSE 1.

"*Second Prime.*"—"Amongst the different translations which are given of the term δευτεροπρωτος, I find nothing but conjecture; and, therefore, think it is the safest way to render the word by one similarly formed in our language. This is what all the best translators *have done* in Latin. The common version has, in his instance, neither followed the letter, nor given us words which convey any determinate sense."—*Campbell.*

"This is, I apprehend, the day when the sheaf of first fruits was offered—the second day after the Passover, and the first of the fifty days to Pentecost. See chapter xxiii. 15, 16."—*Thompson.* So Macknight. Doddridge has it, "The first Sabbath after the unleavened bread." This exposition he gives, he says, with much hesitation.

LUKE, CHAP. VI., VERSE 12.

"*In an oratory.*"—A house or place of prayer, of which the Jews, according to Josephus and Philo, had many. Luke mentions another, Acts xvi. 13, 16. Even Juvenal, the Roman poet and satirist, alludes to these houses, commonly built in retired situations, near rivers.

"Ede ubi consistas, in qua quæro *proseucha.*" Campbell observes, on the word *proseucha* in this construction, that it is subversive of the analogy of the Greek language to translate it as in the common version.

JOHN, CHAP. III., VERSES 5, 6, 8.

John iii, 5, 6, 8. The word Πνευμα, (*pneuma,*)translated both *spirit* and *wind,* occurs five times in these three verses. The Greek reader has an advantage over the English in this, and some other passages where two words are employed by the translator for one in the original. We shall instance this in the following manner:—"Except a man be born of water and of *pneuma,* he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of *pneuma* is *pneuma.* The *pneuma* blows where it pleases, and you hear the sound of it, but can not tell whence it comes, and whither it goes; so is every one that is born of the *pneuma.*" Most Latin versions have *spiritus* in every place where *pneuma* is found. Thus, "Except a man be born of water and of *spiritus,* he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of *spiritus* is *spiritus.* The *spiritus* blows where it pleases, and you hear the sound of it, but can not tell whence it comes and whither it goes; so is every one that is born of the *spiritus.*" The Greek or Latin reader can, therefore, judge for himself, whether *pneuma* or *spiritus* at one time mean *wind,* and at another *spirit,* in this discourse; but the English reader has no opportunity of so judging in any version now extant.

The words also in construction with *pneuma,* in the 8th verse, viz: πνεω, (*pneo,*) to blow; and φωνη (*phone,*) sound, are capable of being understood as well of the spirit as of the wind. In the Septuagint the *pneuma zoes* is the *breath of life,* and παν εμπνεον, (*pan empneon,*) is *every thing that breathed.* So also φωνη, (*phone,*) is a hundred times found for *voice* or *report,* as well as *sound,* in the sacred writings. Put all these words in the same construction with *pneuma,* translated *spirit,* and what comes of the *wind?* It then reads,

"The Spirit breathes where it pleases, and you hear the voice or report of it, but can not tell whence it comes or whither it goes; so is every one that is born of the Spirit."

"That no violence is offered to the Greek language, in the following version, scarcely needs one argument in proof:

"Except a man be born of water and spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. The Spirit breathes where it pleases, and you hear the voice (or report) of it, but can not tell whence it comes or whither it goes; so is every one who is born of the Spirit." Alike inscrutable to you, Nicodemus, who have not been the subject of such a birth. The author of this change and the change itself, the agent and the work, the parent and the child, are alike known and unknown to you. With these facts and remarks, the reader is now able to judge for himself.

A fellow-student of the original, and a joint laborer in the work of reformation, to whom we formerly suggested an inquiry on this subject, favored us with the following:

The popular exposition of this passage of scripture, so far as we have been able to learn it, is, that the comparison here is between the wind, in its effects, and the Holy Spirit, in its effects, on the regenerated. As the wind blows where it pleases,so does the Holy Spirit. How is this made out? By the insertion of two supplements, *it* and *with*—So *it* is *with* every one that is born of the Spirit. As we can not tell whence the wind comes, and whither it goes: so neither can the subjects of it tell whence the Holy Spirit comes, how it operates, and whither *it goes*. It operates alike sovereignly and mysteriously. How lame and blind all this!

In order to come to the TRUTH, let it be premised—

1. We have here in the Greek language for *wind* and *spirit*—the word πνευμα.

2. An important rule of interpretation is, that "when any word or expression is ambiguous, and may, consistently with common use be taken in different senses, it must be taken in that sense which is agreeable to the subject of which the writer was treating;" consequently, the meaning of πνευμα and its proper translation into English, must always be determined by the connection in which it stands.

3. The subject of discourse between our Saviour and Nicodemus, was not *wind*, but *spirit*. Πνευμα is four times rendered, in this connection, *spirit*. It is so rendered in the *predicate* of the passage under consideration; but only in the *subject* rendered *wind*.

Therefore: If to be born again, is to be born, not of wind, but of Spirit—if that which is born of the Spirit is spirit, and not wind—then must the Saviour's words (verse 8, John iii.) be rendered:—

The Spirit breathes where it pleases, and you hear the report of it, but know not whence it comes and whither it goes; so is every person who is born of the Spirit.

LUKE, CHAP. VI., VERSE 49.

The extract which Luke gives of the Sermon on the Mount, accords with our remarks in the preface to the historical books, on the methods by which each of these historians follows up his design. Luke omits all those parts of it which pointedly referred to the common errors, customs, and traditions in Judea. He relates such parts of it as were of a general nature, and applied to all people equally as to those in Judea.

ACTS, CHAP. II., VERSE 27.

"*Into Hades.*"—Εις αδην—εις γεεννα. *Hades*, or αδες is very improperly translated *hell* in the common version. It is compounded of *a*, negative, and ιδειν, to see; and literally means *hidden, invisible*, or *obscure*. Γεεννα, which is also translated *hell*, is compounded of *ge*, valley, and *Hinnom*, the name of a person. There is a great impropriety in translating two words, so different in their derivation and meaning, by one and the same word in our language. Gehenna occurs neither in the Septuagint Greek of the Old Testament, nor in any classic author extant in the world. [See note on Matthew v. 22.] Both *Tophet* and *Gehenna*, amongst the Jews, came gradually to express a state of torment, and, at the time of the Messiah, were frequently used to denote a future state of punishment. It is suitably enough translated *hell* in our language, because the ideas attached to the English word *hell* very much correspond to the ideas attached to the word *gehenna* about the Christian era. But this is far from being the true import of the word *hades*. The term *hell* by no means conveys its meaning; nay, it is a very erroneous representation of it, as Dr. George Campbell has proved, in a dissertation of fifty octavo pages, from which we have extracted the substance of the greater part of our remarks upon these words.

There being no one word in our language which corresponds with the term *hades*, he is obliged to retain and explain it. He always translates the term *gehenna* by the term *hell*. We have uniformly followed his method in the books which he did not translate, and consequently where the word *hell* is found in this translation, the reader may be as-

sured it is *gehenna* in the original. It occurs just *twelve* times in the New Testament; and as it was better understood in Judea than in any other country, and amongst the Jews than amongst any other people, we find it never adopted in any letter or communication to the Gentiles. In the Testimony of Matthew Levi it occurs *seven* of these twelve times; in Mark's Testimony it occurs *three* times; in Luke, *once*. It occurs *once* in the Epistle of James, addressed to the twelve tribes in their dispersion. For the reference and examination of the reader, we shall note down all these passages in order:—Matt. v. 22, 20, 39; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. With the exception of the last mentioned passage, in every other it is quoted from the lips of Jesus. Dr. Campbell mentions two of these passages where it is used figuratively, James iii. 6, and Matthew xxiii. 15. To these we add Matthew v. 22. In the others he is of opinion that it relates to the future punishment of the wicked.

Hades occurs *eleven* times in the New Testament; and, in the King's version, is translated *ten* times by the word *hell*, and once by the term *grave*, (viz: 1 Corinthians xv. 55.) The passages where it is found, we will also note down:—Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13. 14.

We have had the word *hell* about *thirty-three* times in the King's translation of the Old Testament. In two of these it is, in the Septuagint, θανατος, death; and in thirty-one it is *hades*. But they were constrained sometimes to depart from the term *hell*, because it was too glaring a perversion of the original; as when Jacob says, "You will bring down my gray hairs with sorrow to the *grave*." "I will go down into the *grave* mourning." "O *grave*, where now thy victory!" In these places it would not do to have translated it *hell;* yet it might as well have been translated by the term *hell* in these passages as in many others. For the same reason that the King's translators abandoned the term *hell*, 1 Cor. xv. 55, they were constrained to abandon it several times in the Old Testament.

For the same reason that it does violence to the original to translate either the Hebrew word *sheol* (which the Seventy translated *hades,*) or the Greek word *hades* by the English word *hell;* it destroys the sense of many passages to render it by the term *grave*. Although the term *sheol*, or its representative *keber*, may, in the Hebrew idiom, sometimes have expressed this sense of *hades*, it is very far from being its common meaning. The term *grave* with us denotes the mere receptacle of the body; whereas the mansion of spirits separated from the body, is, by us, supposed to be quite different from the *grave*. According to our views, we should call the receptacle of the body *the grave*, and the place of departed spirits *hades*.

To explain the term *hades*, it must be observed that there are *three* states of human spirits entirely distinct from each other. The *first* state of human spirits is in union with an animal body. This state terminates at death. The *second* state is that in which human spirits are separated from their animal bodies. This commences at death and terminates with the resurrection of the body. This is precisely what is called *hades*. The *third* state commences with the re-union of the spirit and body, and continues ever after. *Hades* is said to be destroyed when the *third* state commences. The termination of *hades* is clearly foretold by John in these words, "Death and hades were cast into the lake of fire. This is the second death." To say, as the common version says, that death and hell were cast into the lake of fire, or into hell, is very absurd and unintelligible. It holds out the idea that one hell is to be destroyed in another.

In the anticipation of the termination of *hades*, Paul exclaims, "O death, where now thy sting! O hades, where now thy victory!" The passage which Paul quotes is from Hosea xiii. 14, and reads thus:

> "I will redeem them from the power of *hades;*
> I will redeem them from death;
> O Death, I will be thy plague!
> O *Hades*, I will be thy destruction!"

O Death, thy power to separate spirits from their bodies, is no more! O Hades, thy dominion over disembodied spirits is destroyed!

Both the ancient Jews and Pagans supposed that *hades*, the region of departed spirits, was just as far below the earth as the distance earth is below the heavens; and therefore we find allusions in the Old and New Scriptures to the common views of men in applying these words. Thus we find Jonah, when in the depths of the sea, speaking of himself as in *hades*. Thus David says, "If I *ascend* to heaven, thou art there; if I make my bed in, or descend to *hades*, thou art there." In Job, too, the knowledge of God is said to be "higher than heaven, and deeper than *hades*." And in this style the Saviour speaks of Capernaum: "Thou art exalted to heaven, thou shalt be brought down to *hades*." This is a strong way of expressing greatness of privilege, and the deprivation that will ensue the neglect or abuse of it.

But it will be objected that Dives is represented as being in torment in *hades;* and that, consequently, the state of the condemned, or what is called *hell*, is fitly enough de-

noted by this term. "This is the only passage," says Dr. Campbell, "in holy writ which seems to give countenance to the opinion that *hades* sometimes means the same thing as *gehenna*." In reply to all objections derived from this one passage, it is to be noted:

1. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.

2. But after the Hebrews mingled with the Greeks and Romans, they insensibly slided into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar amongst the Jews; and as the Greeks and Romans had their gardens and fields of delights in *hades*, and their *tartarus* in the same region; so the Jews assimilated to them, and had their Garden of Eden, or *Paradise*, and their *Tartarus*, all within the boundaries of *Hades*. So *Abraham's bosom*, or *Paradise*, was the abode of the happy separated spirits, and *Tartarus* was the abode of the wicked. Even Peter, a Jew, and an Apostle of Jesus Christ, adopts their word *tartarus*, and says, (2 Peter ii. 4,) that God cast the angels that sinned down to *tartarus*. In the common version it is *hell;* but in the original it is neither *gehenna* nor *hades*, but *tartarus*. Now, the truth is, that these terms being thus introduced, must have had some of the ideas of the people that first used them attached to them. And that there is, in the Christian Revelation, a degree of happiness and a degree of misery allotted to disembodied spirits, is beyond doubt or disputation; and also, that perfect happiness and misery, or happiness and misery in their highest degrees, do not commence until the re-union of spirits to their bodies at the resurrection, is a common idea, and clearly taught in the Christian books. In *hades*, then, the receptacle of all the dead, there are rewards and punishments. There is a *paradise*, or an *Abraham's bosom*, and there is a *tartarus*, in which the evil angels are chained, and the spirits of wicked men engulfed. Hence, Dives in *tartarus*, and Lazarus in *Abraham's bosom*, were both in *hades*. Jesus and the converted thief were together in *hades*, while they were together in *paradise*. But Jesus continued in *hades* but three days and nights; for of him these words were spoken: "Thou wilt not leave my soul in *hades*, nor suffer thy Holy One to see corruption in *the grave*." This solves a great difficulty with many, arising from the good spirit of Samuel saying to the wicked Saul, "To-morrow shalt thou and thy sons be with me," viz: in *hades*.

3. It is remarkable that the words in construction with *hades, paradise, Abraham's bosom*, and *tartarus*, are always correspondent, and those joined to *heaven* and *hell* perfectly suitable to the ideas attached to them. Hence Lazarus is said to be carried *away*, not *up* to Abraham's bosom; but when Jesus leaves *hades* and the earth, and enters heaven, he is said to be taken *up into heaven*. In the Greek text there is an exact uniformity which is not preserved in the English translation. Sometimes the King's version has an *up* or a *down* which is not in the original: as in Paul's account of the *two visions* and different *revelations* he had in heaven; it is not caught *up*, but caught *away:* but of this in its own place. There is, then, no repugnancy in the account of Dives and Lazarus to the above criticism on *hades* and *gehenna*. For *hades* is represented as the receptacle of *separated* spirits, whether good or evil—whether happy or tormented; in which there is a *paradise*, an *Abraham's bosom*, and in which there is a *tartarus*, separated from it by an impassable gulf. The happiness of those in paradise, and the misery of those in tartarus will be augmented to perfection when *hades* shall be destroyed—when righteous spirits shall be united to their glorified bodies, and when the wicked shall be cast into *hell*.

As these remarks will be applicable to many passages, solve many difficulties, and preclude the necessity of other references, we shall just add another, That, as we have seen in the instance of Capernaum, this term is sometimes used figuratively, as almost all terms are. Even Moses is, figuratively, a God to Aaron. In the New Testament it is once more used figuratively in connection with the word *gates*. The *gates of hades* shall not prevail against the congregation of disciples built upon the rock—"The gates of hades," Dr. Campbell observes, "is a very natural periphrasis for *death*. We have sufficient evidence, sacred and profane, that this is its meaning." Both the *seventy* translators and Grecian poets use it thus. Hezekiah uses Πυλαι αδου as equivalent to *death:* "I said, I shall go to the gates of *hades;*" i. e., *I should die, but I have recovered.* So Homer, εικος αιδαο πυλεσι, translated by Pope:

> "Who can think one thing, and another tell,
> My soul detests him as the gates of hell."

I hate him as death. To say, then, that the *gates of hades* shall not prevail against the church, is, in other words, to say, It shall never die—it shall never be extinct.

MATTHEW, CHAP. XII., VERSE 31.

The import of the term Βλασφημια translated *blasphemy, detraction, calumny,* is the same, whether God or man be the object. So the Saviour expounded it—"All *manner* of detraction or blasphemy may be forgiven to men, save the detraction from the Holy Spirit." Whatever is necessary to constitute slander, calumny, or detraction, as respects men, is necessary to constitute it, as respects God. There can be no detraction or blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. *Blasphemy* is a Greek word, and its English representative is the term *detraction,* or *calumny.* It is now used in a latitude very different from its application in the New Testament. Polemic writers on "Modern Theology" are frequently accusing one another of "blasphemous opinions, thoughts, and doctrines." In the scriptures it is only applied to words and speeches. Concerning the blasphemy against the Holy Spirit, Campbell observes, that "it is certainly not of the constructive kind; but direct, manifest, and malignant. It is mentioned as comprehended under the same genius with abuse against man, and contradistinguished only by the object. It is explained by being called "speaking against." This can not have been the case of all who disbelieved the mission of Jesus, and denied his miracles; many of whom, we have reason to think, were afterward converted by the Apostles."

To me it appears evident that the "*detraction from,*" commonly called "*the blasphemy against the Holy Spirit,*" was a sin of the *tongue.* It was not a "sin of the thought." In other words, no person did commit this sin simply by thinking, however sinful his thoughts might have been. Nor could he commit this sin by expressing his *real convictions,* however *erroneous* they might be. To constitute it, it required that the tongue should be employed maliciously to express what were not the genuine convictions of the mind, concerning that agent by which Jesus confirmed his mission.

MATTHEW, CHAP. IV., VERSE 17.

On the words *κηρυσσω, ευαγγελιζειν, καταγγελλειν,* and *διδασκω,* the first three commonly rendered to *preach,* the last to *teach,* Dr. Campbell very justly observes, that the word *preach* does not, in our idiom, suitably express the precise import of the words employed by the sacred penmen. He says, "No moral instructions or doctrinal explanations, given either by our Lord, or by his Apostles, are ever, either in the gospels or in the Acts, denominated preaching." *Kerusso* signifies to proclaim any news, good or bad. *Euangellizo,* to declare, publish or announce, good news only. The former implies that the proclamation is open and public, and it may be applied to any repetition of the same fact or event: the latter is chiefly used to denote the first proclamation of good news; and it may be applied, whether the annunciation is public or private. *Katangello* is nearly synonymous with *kerusso* and *euangellizo.* "It is an intermediate term between them. In regard to the manner, it implies more of public notice than is necessarily implied in *euangellizo,* but less than is denoted by *kerusso.* In regard to the subject, though commonly used to express good news, it does not express quite so much as *euangellizo;* but it expresses more than *kerusso,* which generally refers to some one remarkable fact or event, that may be told in a sentence or two." The word *didasko* is properly rendered by the word *teach.* It ought never to be confounded with the other terms, whose meaning is so different. As the word *preach* is used in a latitude which the use of the sacred writers will not warrant, we have most generally preferred the interpretation given by Campbell to that given by any other translator. Were we to adopt one uniform translation of these words, adapted to convey the same ideas to an English reader, which the Greek text conveyed to the people who spoke that language, we would translate *kerusso,* I proclaim; *katangello,* I announce; *euangellizo,* I publish or declare good news; and *didasko,* I teach. To this we have generally conformed. If there be any deviation, it is in adopting other words of a similar import. The ideas exhibited are the same.

On the word *preach,* we shall give one extract from Campbell's dissertation, all of which is worthy of the attention of every reader capable of understanding it. It is certainly most correct and judicious. Vol. I., p. 373: "*To preach,*" is defined by Johnson, in his Dictionary, "to pronounce a public discourse on sacred subjects." This expresses, with sufficient exactness, the idea we commonly affix to it. For, we may admit, that the attendant circumstances of church, pulpit, text, worship, are but appendages. But the definition given by the English lexicographer, can not be called an interpretation of the term *κηρυσσω,* as used in scripture. For so far as it is from being necessary that the *κηρυγμα* should be a discourse, that it may be only a single sentence, and a very short sentence, too. Nay, to such brief notifications we shall find the term most frequently applied. Besides the word *κηρυσσω* and *κηρυγμα* were adopted with equal propriety, whether the subject were sacred or civil. Again, though the verb *κηρυσσω* always implied public notice of some event, either accomplished, or about to be accomplished, often accompa-

nied with a warning to do or forbear something: it never denoted either a comment on, or explanation of, any subject; or a chain of reasoning in proof of a particular sentiment. And if so, to pronounce publicly such a discourse, as, with us, is denominated sermon, homily, lecture, or preaching, would, by no means, come within the meaning of the word κηρυσσω in its first and common acceptation. It is, therefore, not so nearly synonymous with διδασκω (I teach) as is now commonly imagined."

LUKE, CHAP. XV., VERSE 16.

"*To fill his belly with the carob pods.*"—*Thompson.* "The carab tree, or bean-bearing locust, grows wild in America: the pods containing the beans, are long, crooked, and brown colored. In Syria, where the tree is common, the swine feed upon them." The term *husk*, in its generic sense, applies to any kind of pods containing any sort of bean, or grain. Γοβοι, and not καρυτια, signifies what we call *husks.*

ROMANS, CHAP. I., VERSE 17.

"*From faith to faith.*"—Common Version, Rom. i. 17: "*For the righteousness of God, by faith, is revealed in it,* (εις) *in order to faith.*"—Macknight. "*For the justification, which is of God, is revealed by it,* (*justification*) *by faith; in order that we may believe.*"—Professor Stuart's new version of the epistle to the Romans, 1832. To these we prefer the following—"*For in it the justification of God by faith, is revealed, in order to faith.*" For the phrase *justification of God*, see note on Rom. i. 17.

From faith to faith.—Unless we suppose this to be a climactic expression—"from a weaker to a stronger faith," as Stuart informs us was the opinion of Beza, Melancthon, Le Clerc, and many others—the phrase has no meaning. But from the whole scope of Paul's reasoning, in this and the other epistles, on this subject, the phrase of, or from faith, belongs to *dikaiosune*, righteousness, or justification. And, as Professor Stuart reads it, the syntactical arrangement is very obvious, namely: Δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται (δικαιοσυνη) εκ πιστεως. In this way, *of faith* is explanatory of what precedes. Hammond and Bengal interpret this phrase as Stuart has done.

Εις πιστιν, *in order to faith.* "Εις, *for*, or *in order to*," says Professor Stuart, page 90, "with an accusative, is exceedingly frequent in Paul's epistles." This is confirmatory and explanatory of *eis ephesin*, Acts ii. 38. "For (or in order to) the remission of sins." For a similar association of *ek pisteos* with *dikaiosune*, compare Rom. iii. 22, 30; iv. 11, 13; v. 1; ix. 32; x. 6; Gal. ii. 16; iii. 24.

MATTHEW, CHAP. XXVIII., VERSE 20.

"*The conclusion of this state.*"—Συντελεια του Αιονος, "*The end of the world*"—Common Version. This phrase appears, generally, if not always, in Matthew, to refer to the end of the Jewish state. See table of Greek terms on the word Αιων. It occurs five times in Matthew, and once in the epistle to the Hebrews, in the plural form—"Once, in the end of the world, has Christ appeared, to put away sin," that is, in the end of the Jewish state. The consummation of the Jewish state was marked with peculiar characteristics of God's displeasure. "False Christs, wars, famines, pestilences, fearful sights and signs in the heavens," were the harbingers of the *sunteleia tou aionos*, or consummation of the Jewish state.

As to the *false Christs* and pretended Messiahs, several are mentioned by Josephus, and many alluded to. One Egyptian prophet led out 30,000 into the wilderness, promising them redemption from the Romans. Felix put the greater part of these to death, and dispersed the rest. Dositheus, a Samaritan, and Theudas, who appeared on the banks of the Jordan, A. D. 45, were of the same character. These pretended to be the Messiahs spoken of by Moses. Josephus says, "They deceived many." (Wars, book ii., chapter 13.) During the reign of Nero, deceivers of this sort were so numerous, that some of them were seized and killed, every few days.—(Josephus' An. b. xx. c. 4, 7.)

As to *the wars and commotions*, this historian affords particular and ample information. In the war with the Syrians, about their claims to the city of Samaria, 20,000 Jews lost their lives. This drew the whole nation into a war, and engaged it in numerous conflicts. In these several wars nearly 80,000 Jews were slain. At Scythopolis, 13,000; at Askelon, 25,000; at Ptolemais, 2,000; at Alexandria, 50,000; and at Damascus, 10,000 were slain. Tetrarchies and provinces engaged in open wars against each other. Samaritans against Jews, and Jews and Galileans against Samaritans. The Jews, Italians, and other nations were engaged in war, while Otho and Vitellus contended for empire.

Famines and pestilences, too, their consequents, are also mentioned by several historians during this period. Suetonius, Tacitus, and Eusebius record the famine in the reign of Claudius Cesar, foretold by Agabus. Josephus says it was so severe at Jerusalem, that many died for want of food. Earthquakes, whether figurative, denoting the shakings and revolutions of kingdoms and provinces, or literal, denoting the shaking of the earth, were frequent during this period. Of literal earthquakes there are mentioned, one in Crete, in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos; one at Laodicea, in the reign of Nero, by which the city was overthrown, as also the cities of Hierapolis and Colosse. This also is related by Tacitus. Another was sensibly felt at Rome, during the reign of Galba. To these we must add that tremendous one, mentioned by Josephus, which so terrified the Jews in their own land. This earthquake was accompanied with dreadful tempests, lightnings, showers, swellings of the rivers and lakes, and roarings of the sea.

Of *the fearful sights and signs in the heavens*, mentioned in this prophecy, both Tacitus and Josephus give an awful enumeration. There is mention made of a star which assumed the appearance of a sword, and hung over the city a considerable time; of a comet which appeared for a whole year; of a preternatural light, which shone about the temple and the altar; of the ponderous eastern gate of the temple, when bolted, opening of its own accord, at the hour of midnight; of chariots of war, and armies fighting in the air, when the sun was shining, seen by multitudes; of the voice of multitudes heard in the temple at midnight, when the priests were officiating, saying, "*Let us depart hence.*" A country fellow, called or nicknamed Jesus, during the space of four years before the siege, went about, crying, "A voice from the east—a voice from the west—a voice from the four winds—a voice against Jerusalem, and against the temple—against the bridegroom and the bride—against all the people." The magistrates, by stripes and tortures, were unable to restrain him. A stone or tile, falling from a house, finally killed him in the act of exclaiming, "Woe to Jerusalem, and woe to myself!" Josephus makes the most public appeals to the testimony of many witnesses, in proof of these statements, and Tacitus gives nearly the same account.

According to Josephus, there fell, during the siege	1,100,000
In the several wars	157,660
In all	1,257,660
Of those taken captive, there were	97,000

Of these, all under seventeen were sold for slaves; those above this age were sent to the mines, and thousands were destroyed by the sword, and by wild beasts, at the public shows; 11,000 in one place, perished by hunger—and, on one occasion, Titus killed 2,500 in honor of his brother's birthday. The land of Judea was sold, and the Gentiles became its proprietors. It was first owned by the Romans, next by the Saracens, next by the Franks, then by the Mamelukes; and is now in possession of the Turks. Thus, assuredly, great wrath came upon this people, and upon their land.

ROMANS, CHAP. III., VERSE 25.

Ιλαστηριον never signifies *propitiation.* In the Old and New Testament, it always signifies the mercy-seat, or propitiatory. It was the name given to the golden lid which covered the ark of the covenant, on which the Shechenah, or cloud of glory, rested.—Improved Version. So Locke, after Mede, argues. The antitype of the golden lid is *Jesus*, who is now the *ιλαστηριον*, the *propitiatory.* Δια πιστεως, *through faith*, is wanting in the Alexandrian, and some other manuscripts; but retained by Griesbach.

JOHN, CHAP. IV., VERSE 6.

Dr. Macknight is of opinion, that the *sixth hour* here is not the Jewish but the Roman sixth hour; and that John, writing so far from Judea, does not compute the hours of the day as the Jews did; but makes them correspond with the Roman. The sixth hour in Judea, was twelve o'clock, noon, in the Roman and our arrangement of the hours: and the sixth hour in the evening with us, was called the twelfth in Judea. There is some degree of plausibility in his remarks upon this hypothesis; but there is not decisive evidence that it is a fact.

ROMANS, CHAP. I., VERSE 2.

"*Holy Scriptures*," or "*Sacred Writings.*"—The Jews used either *γραφη*, the singular, or *γραφαι*, the plural, indiscriminately.

ROMANS, CHAP. I., VERSE 1.

"*Gospel of God.*"—Rom. i. 11. Rom. i. 16, "*Gospel of Christ.*" The "*of Christ*" is rejected amongst the spurious readings. This is one instance, among many, of the incongruity of the spurious readings, with the connections in which they appear. Paul, in speaking of the gospel as a subject of prophecy, calls it "the gospel of God," and under this character, in the 16th verse, he declares that he is not ashamed of it. It is God's wisdom, and power, combined to salvation.

ACTS, CHAP. III., VERSE 21.

"*The accomplishment of all things*" spoken by the prophets, Acts iii. 21, must precede the second appearance of Jesus Christ: or, the heavens must retain him till the times of the accomplishment, etc. We substitute this phrase, as we do some others, from G. Campbell, for those of Doddridge and Macknight.

ACTS, CHAP. XIII., VERSE 48.

"And as many as were determined for eternal life, believed."—Doddridge. "And as many as were fitly disposed for eternal life, believed."—Thomson, and many others. "As many as were disposed for eternal life, believed."—Whitby. "And all they who had been before ordained to eternal life, believed."—Simon's translation of the Vulgate. There is no *before*, in the Greek. Some have read it thus: "As many as believed, were set in order to eternal life." Joseph Mede contended that the phrase "*tetagmenoi eis zoen aionion*," was a periphrasis for a proselyte of the Gate. By changing the pointing of the verse, Sir Norton Knatchbull has it, "As many as were met together, (that is all the Gentiles,) believed to eternal life." This word is used, in the New Testament, to denote one's own disposition, as well as that of another; Chapter xiv., verse 4. Here it would seem, that it can not refer to any secret determination of God, as Luke professed not to be advised on that subject. In other places, the word is used, and at least once by the same historian, to represent one's own disposition, or determination. For the various acceptations, and occurrences of this word, see vocabulary of controverted terms.

ROMANS, CHAP. II., VERSE 27.

Γραμμα. *Gramma* is a name given to any piece of writing. Luke xvi. 6. "Take your (*Gramma*) bill," lease, or account. John v. 47, it is applied, in the plural form, to the writings of Moses; and Paul, 2 Tim. iii. 15, applies it to all the Jewish scriptures, "You have known the holy scriptures." Like *grapha, gramma*, in the singular or plural form, may be rendered *scriptures*. *Dia Grammatos* is the phrase, Rom. ii. 27; and, as it is distinguished from circumcision by *kai*, it can not mean the literal circumcision, but must comprehend the written law, or scriptures, in which the Jews gloried.

ROMANS, CHAP. I., VERSE 4.

Εν δυναμει, (*En dunamei,*) with power; and κατα πνευμα αγιωσυνης, (*kata pneuma agiosunes,*) "according to the spirit of holiness," are much contested phrases. That the former respects not the demonstration of the sonship of Jesus Christ; but the power and glory with which he is seated on the throne of God: and that the latter respects his glorified state, are, to me, obvious, from the most careful consideration which I can bestow on the original, and the labors of the best critics.

These notes are designed more for the unlearned than the learned, and, therefore, we can not think of introducing long and elaborate criticisms upon Greek words and phrases. But a word for the learned, who may be disposed to question our authority, in some instances, is due. The phrase *en dunamei*, (with power,) may be used adverbially with *oristhentos*, according to the decisions of grammarians. But the meaning of the word *oristhentos*, agrees not with such a qualification. It can not augment the import of the word declared, constituted, or set forth. But the phrase "*with power*," is frequently applied to the glorified state of the Son of God. He was exhibited or constituted the Son of God, with power, after his resurrection from the dead. It, therefore, qualifies "the Son of God," and not the participle *oristhentos*. Jesus, after his resurrection, received all power. The bodies of the saints are said to be raised, *en dunamei;* and Jesus is said, Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; to come to take vengeance on his enemies, μετα δυναμεως και δοξης. He is described in his glorified state, as seated on the right hand της δυ-

νημεως, Matt. xxvi. 64, etc., and both κρατος and εξουσια are ascribed to him in Rev. v. 13; xii. 10. The phrase *en dunamei* is applied very generally to the Son of God, in his glorified state, in all parts of the New Testament; but only once is it ever found applied to a participle, or any part of a verb, and then the participle is of the same meaning. Col. i. 29.

Professor Stuart has defended this view at considerable length, in his late work; and with the exception of two quotations, Matt. xxviii. 18, and 1 Peter i. 16, where he has confounded *exousia* and *parousia* with *dunamei*, his quotations are all relevant.

The "*kata sarka*," as to the flesh, is either climactic or in antithesis with the *kata pneuma agiosunes*—as to his holy, spiritual, or pneumatic nature. But here we shall introduce a passage from the Andover Professor, p. 69.

"We come, then, to the third position; viz: that πνευμα αγιωσυνης designates Christ in his higher, or *pneumatic* state, or condition. But is this analogical? Is πνευμα elsewhere applied to Christ in the like way?

"That πνευμα is applied directly to Christ, seems clear, from 2 Cor. iii. 17, ο κυριος [Χριστος] το πνευμα εστιν, and in v. 18, κυριου πνευματος. The appellation πνευμα is probably applied to Christ here, as the bestower of πνευμα. Again, in Heb. ix. 14, Christ is said to have offered himself, in the heavenly temple, a spotless victim to God δια πνευματος αιωνιου, *in his everlasting pneumatic* or *glorified state*. The passage does not seem fairly susceptible of any other meaning, when one compares it with verses 11, 12, which precede, and with the analogy of scripture, δια here being δια *conditiones*.

"In 1 Pet. iii. 18, the Apostle, speaking of Christ, says, that he was θανατωθεις μεν σαρκι ζωοποιηθεις δε πνευματι where he apparently uses the very same *contradistinction* which Paul makes use of in the verse before us. What can be the meaning of πνευμα, then, in such examples, if it be not the *pneumatic state* or *condition* or *nature* of the Saviour, i. e., his exalted or glorious state, or nature? The word ζωοποιηθεις, as here used, seems not to indicate *restored to life*, (for in what sense can this be literally applied to the πνευμα of Christ, even if πνευμα mean nothing more than his human soul?) but *rendered happy, exalted to a state of glory;* compare ch. iv. 1, where παθητος is put for θανατωθεις in iii. 18, and is the antithesis of ζωοποιηθεις used in the sense just explained.

"If I rightly comprehend the meaning of these expressions as applied to Christ, the sense of the whole clause on which I have been commenting, is: 'Of royal descent, even of David's lineage, as to his *incarnate state* (λογος σαρξ εγενετο;) the Son of God clothed with supreme dominion, in his *pneumatic*, i. e., exalted and glorified state.'

"That both clauses, viz: that which describes his state κατα σαρκα, and that which describes his state κατα πνευμα αγιωσυνης, are designed to describe the *dignity* of the Saviour, seems altogether clear. Not *antithesis*, then, but *climax*, seems to be here intended. So, with Thulock, I understand the passage; and have interpreted it accordingly. I do not say that an ingenious critic can raise no difficulties with respect to this interpretation; but I can not help thinking, that they are much less than attend any other method of exegesis which has yet been adopted."

ROMANS, CHAP. I., VERSE 17.

Δικαιοσυνη του θεου, (*dikaiosune tou theou,*) righteousness, or justification of God.

The capital proposition in the Christian revelation, and certainly the principal one in this epistle, is that here stated by the Apostle—*Dikaiosune tou theou ek pisteous eis pistin.* The justification by faith, of which God is the author, in order to faith. Whether *dikaiosune* ought to be translated righteousness, or justification, in this, and several other passages in this epistle, is a question of much importance. As we prefer, even in matters to us most obvious, to be heard through the names of high authority, rather than in our own proper person, we shall give place to the learned Professor, who has ably and at much length justified the version we prefer. We can only give a few extracts, and these not in regular sequence, pp. 83, 84, 85:

"Δικαιοσυνη θεου is a phrase among the most important which the New Testament contains, and fundamental in the right interpretation of the epistle now before us. To obtain a definite and precise view of its meaning, we must betake ourselves, in the first place, to the verb δικαιοω, for, from the meanings which this verb conveys, come nearly all the shades of meaning which belong to δικαιοσυνη and δικαιωσις, so often employed, (especially the former,) in the writings of Paul.

"The Greek sense of the verb δικαιοω, differs in one respect from the corresponding Hebrew verb *tzadik*, for this (in Kal) means *to be just, to be innocent, to be upright*, and also *to justify one's self, to be justified*, thus having the sense of either a *neuter* or *passive* verb. In the active voice, δικαιοω in Greek has only an active sense, and is used in pretty exact correspondence with the forms *Piel* and *Hiphil* of the Hebrews, i. e., it means *to declare just, to pronounce just, to justify*, i. e., to treat as just; consequently, as intimately connected with this, *to pardon, to acquit from accusation, to free from the consequences of sin or transgression, to set free from a deserved penalty.* This last class of meanings is the one

in which Paul usually employs this word. As a *locus classicus* to vindicate this meaning, we may appeal to Rom. viii. 33, 'Who shall accuse the elect of God? It is God *o dikaiwn, who acquits them,*' viz: of all accusation, or *who liberates them* from the penal consequences of transgression. Exactly in the same way it is said in Prov. xvii. 15, 'He who *justifieth* the wicked, and he that condemneth the just, even they both are an abomination to the Lord.' So in Ex. xxiii. 7, 'I will *not justify* the wicked.' In the same manner, Isa. v. 23, speaks: '*Who justify* the wicked for a reward.' In these and all such cases, the meaning of the word *justify* is altogether plain; viz: it signifies *to acquit, to free from the penal consequences of guilt, to pronounce just,* i. e., to absolve from punishment, it being the direct *opposite* of condemning or subjecting to the consequences of a penalty.

"In this sense Paul very often employs the verb; e. g., Rom. v. 1, *dikaiwqentos, being freed from punishment, being acquitted, being pardoned—eirhnhn exomen pros ton Qeon.* Rom. v. 9, *dikaiwqentes, being acquitted, pardoned,—sothesometha di autou apo tes orges,* which salvation is the opposite of being subjected to punishment, or of *not* being justified. In Gal. ii. 16, 17, *dikaiow* is four times employed in the sense of *absolved, acquitted,* or *treated as just;* i. e. freed from penalty and admitted into a state of reward. So Gal. iii. 8, 11, 24; v. 4; Titus iii. 7; Rom. iv. 5, *ton dikaiounta ton asebe* is plainly susceptible of no other than the above interpretation; for those who are ungodly, can never be made *innocent* in the strict and literal sense of this word, they can only be *treated as innocent;* i. e., absolved from the condemnation of the law, pardoned, delivered from the penalty threatened against sin. That the idea of *pardon,* or *remission of the penalty threatened by the divine law,* is the one substantially conveyed by *dikaioo* and *dikaiosune,* as generally employed in the writings of Paul, is most evident from Rom. iv. 6, 7, where the blessedness of the man to whom the Lord imputes *dikaiosune,* i. e., reckons, counts, treats as *dikaios,* is thus described—"Blessed are they whose iniquities *are forgiven,* and whose sins *are covered;* blessed is the man to whom the Lord imputes not sin," i. e., whom he does not treat or punish as a sinner. This is a fundamental explanation of the whole subject, so far as the present class of meanings attached to *dikaioo* and *dikaiosune,* is concerned.

"In the same sense we have the word *dikaiow* in Rom. iii. 24, 26, 28, 30; iv. 2, et al. saepe. So Acts xiii. 38, 39; Luke xviii. 14; Comp. Sept. in Gen. xxviii. 26; Job xxxiii. 32; Isa. xliii. 26.

"The way is now open for an easy and intelligible explanation of the nouns, which stand intimately and etymologically connected with the verb *dikaiow.* These are three, viz: *dikaiosunh, dikaiwma,* and *dikaiwsis,* all employed occasionally in the very same sense, viz: that of *justification,* i. e., acquittal, pardon, freeing from condemnation, accepting and treating as righteous."

"In like manner all three of these nouns are employed in Paul's epistles; e. g., *dikaiwma* in the sense of *pardon, justification,* Rom. v. 16, where it stands as the antithesis of *katakrima dikaiwsis,* in Romans iv. 25, where it plainly means *justification;* and so in Rom. v. 18, where it is the antithesis of *katakrima.*

"But the word *dikaiosunh* is the *usual* one employed by Paul to designate gospel justification, i. e., the pardoning of sin, and accepting and treating as righteous. So we find this word plainly employed, in Rom. iii. 21, 22, (comp. v. 24,) 25, 26; iv. 11, 13; v. 17, 21; ix. 30, 31; x. 3, 4, 5, 6, 10; 2 Cor. v. 21, (abstract for concrete;) Phil. iii. 6, 9; Heb. xi. 7, et alibi saepe.

"With these facts before us, we now return to our text. *Dikaiosunh Qeou* seems very plainly to have the same meaning that it has in Rom. iii. 21, and in the other passages just referred to in this epistle, viz: the *justification* or *pardoning mercy* bestowed on sinners who are under the curse of the divine law. In this sense it is allied to the Hebrew *tzadike,* which often means *kindness, benignity, favor, deliverance from evil,*" e. g., Isa. xlv. 8, 24; xlvi. 13; xlviii. 18; li. 6, 8; liv. 17; lvi. 1, and often in the Psalms.

"The reader must be careful to note, however, that the *simple idea of pardon,* unattended by any thing else, i. e., the mere deliverance from punishment, is not all which is comprised in the meaning of *dikaiow* and *dikaiosunh.* The idea is more fully expressed by *accepting and treating as righteous.* Now when this is done by a benefactor, he does not stop with a simple remission of punishment, but he bestows happiness in the same manner as though the offender had been altogether obedient. As there are but two stations allotted for the human race, i. e., heaven or hell: so those who are delivered from the latter, must be advanced to the former.

"All is now plain. *Dikaiosunh Qeou* is *the justification which God bestows,* or *the justification of which God is the author. Qeou* is the *Genitivus auctoris;* as in innumerable cases elsewhere. This is made altogether clear, by comparing Rom. iii. 21, 24; and, indeed, the whole tenor of the discussion, in the epistle to the Romans, seems imperiously to demand this sense.

ROMANS, CHAP. I., VERSE 20.

The translation of this verse is quite literal, the word *attributes* being the only supplement; and that can not be strictly called a supplement, inasmuch as *αορατα* implies things or qualities; and these are explained in the next clause—his eternal power and deity, or divinity. Stuart renders it, "For the invisible things of him, since the creation of the world, are clearly seen by the things which are made, even his eternal power and godhead." The collocation or transposition of the clauses in a Greek sentence, in accommodation to our idiom, when no rule of syntax is violated, is as allowable as the selection of any one meaning of a word, which, in the judgment of a translator, best suits the context. Such metatheses are common in every version of Paul's epistles.

ROMANS, CHAP. II., VERSE 14.

Dr. Adam Clarke is of opinion that *φυσει*, here rendered "*by nature*," is to be understood in the sense given it in Suicer's Thesaurus, in Latin, *reipsa, revera;* in English, *certainly, truly*, "When the Gentiles, who have not the law, *truly*, or in effect, do the things contained in the law." So Gal. iv. 8, "Which by nature are no gods." "Which *certainly* are no gods." So, also, Eph. ii. 3, "By nature children of wrath, *truly, incontestibly*, children of wrath, even as others."

ROMANS, CHAP. III., VERSE 8.

All critics, paraphrasts, and translators, which we have consulted, except Sir Norton Knatchbull, (whose rare work we happen to possess,) have either wholly overlooked the *οτι* (because) in this verse, or regarded it as a mere Greek expletive; when, indeed, it seems to be the very word which gives meaning to this elliptical passage.

ROMANS, CHAP. II., VERSE 4.

As we have always given Campbell's translation of *Μετανοεω* and *Μετανοια* in the books which he did not translate, as well as in those which he did translate, we shall give an extract from his dissertation on this word, and *Μεταμελομαι*, both of which are uniformly rendered by one English word in the common version:

"When such a sorrow was alluded to as either was not productive, or, in the nature of things, does not imply it, the word *metanoeo* (commonly rendered *repent*) is never used. Thus the repentance of Judas, which, drove him to despair, is expressed by *metamelethesi*. When Paul, writing to the Corinthians, mentions the sorrow his former letter had given them, he says, that, considering the good effects of that sorrow, he does not repent that he had written it, though he had formerly repented that he had written it. Here no more can be understood by his own repentance spoken of; but that uneasiness which a good man feels, not from the consciousness of his having done wrong, but from a tenderness for others, and a fear least that which, prompted by duty, he had said, should have too strong an effect upon them. As it would have made nonsense of the passage to have rendered the verb in English *reformed* instead of *repented* the verb *metanoeo* instead of *metamelomai*, would have been improper in Greek. There is one passage in which the Apostle has employed both words, and in such a manner as clearly shows the difference. In the common version, 'Godly sorrow works repentance to salvation, not to be repented of.' This is a play upon the word *repent*, which is not in the original. The change in the word plainly shows that in the judgment of the Apostle there would have been something incongruous in using the same word. *Godly sorrow works reformation not to be repented of*, is a fair and intelligible translation of it. *Metanoia* denotes such a change of mind as issues in reformation; and when enforced as a duty, ought always to be rendered *reformation;* metanoeo by *reform*, and metamelomai, in my opinion, ought to be rendered *repent.*" We have so done in all places.

Of this luminous and convincing dissertation, we have only room for another extract:—

"It may be said, that in using the terms *repent* and *repentance* as our translators have done for both the original terms, there is no risk of any dangerous error; because, in the theological definitions of repentance, given by almost all parties, such a reformation of the disposition is included as will infallibly produce a reformation of conduct. This, however, does not satisfy. Our Lord and his Apostles accommodated themselves in their style to the people whom they addressed, by employing words according to the received and vulgar idiom, and not according to the technical use of any learned Doctors. It was not to such that this doctrine was revealed, but to those who, in respect to acquired

knowledge, were babes. The learned use is known, comparatively, but to a few; and it is certain that, with us, according to the common acceptation of the word, a man may be said just as properly to repent of a *good* as of a *bad* action. A covetous man will repent of the alms which a sudden fit of pity may have induced him to bestow. Besides, it is but too evident, that a man may often justly be said to repent, who never reforms. In neither of these ways do I find the word *μεταυοεω* ever used."

The Bishops' Bible, a copy of which is now before me, published in England by authority of the King, and publicly read in all Protestant congregations, about the commencement of the 17th century, down to the year 1607, at which time the copy before me was printed—thus translates the word *metanoeo* in the passage before me:—"*Amend your lives*, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And chap. iii. 19 verse, "Amend your lives, therefore, and turn."

The noun, as well as the verb, is also by the author of this version, sometimes translated *amendment of life*. Matt. iii. 8. "Fruits worthy of amendments of life." Matt. iii. 11. "I baptize you with water to amendment of life." Matt. i. 4. "John did preach the baptism of amendment of life." Thus the verb *metanoeo*, and the noun *metanoia*, were understood till the year 1611. It is to be suspected that the fierce controversy about *grace* and *works*, at the time of the King's version, occasioned extremes on both sides; and that *metanoia*, in the estimation of the strong party, became altogether spiritual, and was understood to indicate no more than a mere change of views, or sorrow for the past.

ROMANS, CHAP. V., VERSE 21.

We have in this version of this difficult passage, only used one word (*sentence*) as supplementary; and that is taken from a preceding verse. This is four less than Stuart, and five less than the common version.

By making verses 13, 14, 15, 16, and 17 parenthetical, and connecting verses 12, 18, and 19, the reader will discover more readily the point of the Apostle's argument.

Verse 20. "*The law supervened.*"—The law was given to one nation, not privately, but in the most public manner; and as it was extraneous to the antecedent economy or patriarchal institution, it is correctly said to have supervened, as the word *παρεισηλθεν* fully indicates.

ROMANS, CHAP. VI., VERSE 3.

Much more than any of us is aware depends upon the import of the particles of language. These are the cement of speech, and the connective of thought. They give all the meaning which the principal words in language possess, in their various acceptations. The preposition *εις* is one of these very important particles of speech on which the meaning of sentences depend. The reader will perceive in the following remarks on *εν* and *εις*, how much depends on the proper translation of these particles:—

We are not desirous of diminishing the difference of meaning between immersing a person *in* the name of the Father, and *into* the name of the Father. They are quite different ideas. But it will be asked, is this a correct translation? To which I answer most undoubtedly it is. For the preposition *εις* is that used in this place, and not *εν*. By what *inadvertency* the King's translators give it *in* instead of *into* in this passage, and elsewhere give it *into* when speaking of the same ordinance, I presume not to say; but they have been followed by most of the modern translators, and with them they translate it *into* in other places where it occurs, in relation *to this institution*. For example:—1 Cor. xii. 13. For by one spirit we are all immersed *into* one body. Rom. vi. 3. Do you not know that so many of you as were immersed *into* Christ, were immersed *into* his death? Gal. iii. 27. As many of you as have been immersed *into* Christ, have put on Christ. Now for the same reason they ought to have rendered the following passages the same way:—Acts viii. 16. Only they were immersed *into* the name of the Lord Jesus, xix. 3. *Into* what were you then immersed? When they heard this, they were immersed *into* the name of the Lord Jesus. 1 Cor. i. 13. Were you immersed *into* the name of Paul? Lest any should say I had immersed *into* my own name. 1 Cor. x. 1. Our fathers were all immersed *into* Moses in the cloud and in the sea. Now in all these places it is *εις*. The contrast between *εις* and *εν* is clearly marked in the last quotation. They were immersed *into* Moses—not *into* the cloud, and *into* the sea; but *in* the cloud, and *in* the sea. To be immersed *into* Moses is one thing, and *in* the sea is another. To be immersed *into* the name of the Father, and *in* the name of the Father, are just as distinct. "*In the name*" is equivalent to *by the authority of*. In the name of the King, or commonwealth, is by the authority of the King or commonwealth.

Now the question is, Did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done is one thing, and the object for which it is done is another. None who can discriminate, can

think that it is one and the same thing to be immersed *in* the name of the Lord, and to be immersed *into* the name of the Lord Jesus. The former denotes the authority by which the action is performed—the latter, the object for which it is performed. Persons are said to enter *into* matrimony, to enter *into* an alliance, to go *into* debt, to run *into* danger. Now, to be immersed *into* the name of the Lord Jesus, was a form of speech in ancient usage as familiar and significant as any of the preceding. And when we analyze these expressions, we find they all import that the persons are either under the obligations or influence of those things into which they are said to enter, or into which they are introduced. Hence, those immersed into one body, were under the influences and obligations of that body. Those immersed into Moses, assumed Moses as their lawgiver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledged his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority; the Son as the only Saviour; and the Holy Spirit as the only advocate of the truth, and teacher of Christianity. Hence such persons as were immersed into the name of the Father, acknowledged him as the only living and true God—Jesus Christ, as his only begotten Son, the Saviour of the world—and the Holy Spirit as the only successful advocate of the truth of Christianity upon earth. Pagans, therefore, when immersed into the name of the Father, etc., renounced all the names that were worshiped by the Pagan world—all the saviors in which the Gentiles trusted; and all the inspiration and philosophy of which they vainly boasted. A woman, when she enters into matrimony, assumes the name of her husband, acknowledges him as her lord and master, submits to his will, and looks to him for protection and support. Just so they who are immersed into the name of Christ, assume his name, acknowledge him as Lord and Master, and look to him for support and protection. This view of the matter made Paul thank God when the Christians in Corinth were assuming different names, (one the name of Paul, another the name of Apollos, etc.,) that he had immersed few or none of them, lest the report should get abroad that he had immersed them into his own name.

But, as this criticism is already too long, we shall only add that it would be quite anomalous to suppose that the command in the commission to make disciples, immersing them into the name of the Father, Son, and Holy Spirit, means by the authority of. There is not one solitary example of the sort in all the oracles. Nothing is commanded to be done by the authority of the Father, Son, and Holy Spirit. In the antecedent economy, the supreme authority was in the name of the Father. In the present economy, the supreme authority is in the name of the Lord Jesus. But in no economy (for it is contrary to the genius of every economy) *is the name of the Holy Spirit used as authoritative.* Nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit. When we speak of authority, here, it is not the authority of a teacher, but the authority of a governor or lawgiver—a king or ruler. There is one sort of authority of which the Holy Spirit is possessed; and that is, to take the things of Christ and reveal them to us. His authority, as a teacher, we cheerfully submit to; but we speak here of his gubernatorial authority, the authority which a governor possesses. Invested with this authority, the Lord Jesus, in conjunction with his Father, *sent* the Holy Spirit to advocate his cause. The Father never gave the power of judging to the Holy Spirit. This he has given into the hands of the Lord Jesus. The Lord Messiah shall judge the world, and, therefore, by his authority, all things are to be done in his kingdom. When Peter ordered the Gentiles to be immersed, he did it by the authority of the Lord Jesus. He says, "In the name of the Lord immerse them." Here it is, *en onomati*, and not *eis to onoma.* And it is by the authority of the Lord Jesus, or in the name of the Lord, that persons are to be immersed into the name of the Father, Son, and Holy Spirit. The great importance of the matters involved in this criticism, will be a sufficient apology for the length of it. Indeed, I scarcely know any criticism upon a single syllable of so much importance, in all the range of my conceptions, as this one.

Eis, let me add, followed by an accusative, very often denotes the object for which a thing is done; thus *eis aphesin, eis metanoian*, means for remission, for reformation. Professor Stuart fully declares this, p. 72: "*Eis*, followed by an accusative, in almost innumerable instances, designates the object or end for which any thing is, or is done."

ROMANS, CHAP. VII., VERSE 6.

Rom. vii. 6.—The weight of evidence for *apothanontes*, in preference to *apothanontos*, justifies the adoption of the former into the text; and, therefore, it is *we* who are said to have died. The supplement "*with Christ*" is taken from the Apostle's argument, chap. vi. verse 8, where he represents all the immersed as having "died with Christ." This supplement, taken from the Apostle's argument, we think, makes this meaning here

more striking. In dying and being buried with Christ, we are freed from the condemnatory power of every law not enjoined by Jesus upon his disciples.

ROMANS, CHAP. VIII., VERSES 6, 7, 27.

Rom. viii. 6, 7, 27.—"*The mind of the Spirit.*" "*The mind of the flesh.*" These phrases are peculiar to this chapter. They are not found in any other portion. *Phronema tou sarkos*, (*the mind of the flesh,*) occurs verses 6 and 7: and the phrase *phronema tou pneuma tos*, (*mind of the Spirit,*) occurs verses 6 and 27. The common version renders the former, verse 6, "carnally minded;" and verse 7, "the carnal mind;" and the latter, verse 6, "to be spiritually minded;" and verse 27, "the mind of the Spirit." Macknight prefers "the mind of the Spirit" in verse 27; but in the 6th and 7th verses he has "minding of the flesh," and "minding of the Spirit." We have been uniform in rendering these phrases by the same words, as the sense absolutely requires it, and as no reason appears for a change.

But there is a peculiarity, not only in the phrase, but in the word which Paul uses for *mind*. We have the concurrence of the translators of the common version, of Macknight, and many others, in translating *phronema*, *mind*. But it is not the word which the Greeks used to designate the mind of man in its natural state, or the mind simply; but an acquired mind. Hence, as the learned Ligh observes, the verb *phroneo*, whence comes *phronema*, rather denotes the operations of the will and affections, than of the understanding.

On the word *phroneo*, sometimes rendered "to think," we may here remark, that in the New Testament it occurs more than twenty times, and is often used in the import in which our Lord uses it in Matthew and Mark. He said to Peter, "You *savor* not (or *relish* not) the things of God, but the things of men." The passive verbals generally represent the effects of the actions expressed in the active verb The thinkings or relishes of the flesh are the mind of the flesh—the thinking or relishes of the Spirit are the mind of the Spirit.

Verses 33 and 34: The phrases, "*It is God that justifies,*" "*It is Christ that died,*" are put in the interrogative form by Griesbach; and, in our judgment, this punctuation adds much to the spirit and force of the passage.

ROMANS, CHAP. IX., VERSE 17.

"In the Septuagint, *exegeiro* is employed throughout, in the sense of *arousing, exciting, rousing up, waking up from*, etc., with slight shades of variation in meaning, according to the connection and the adjuncts of the verb.

"In the New Testament we have only one example besides that before us, where *exegeiro* is used, viz: 1 Cor. vi. 14, where it is clearly used to designate the action of *rousing* from the sleep of death, *raising* or *exciting* from a state of inaction or death.

"On the whole, then, the sense of the Greek word is clear, and subject to no well-grounded doubt. It means *to rouse up, to excite, to stir up*, in any manner or for any purpose."

ROMANS, CHAP. X., VERSE 9.

Romans x. 9.—"*Ean omologeses—Iesoun, If thou shalt openly profess with thy mouth that Jesus is Lord.* The verb *omologeo* means, literally, *eadem loqui, to speak what consents* or *agrees with something others speak* or *maintain.* But it is frequently used to denote *speaking* or *professing openly;* that is, proclaiming openly one's belief in Christ, which was speaking in accordance with what other Christians had avowed. *En to stomati, by word of mouth*, in words, or by the use of language. *Kuriou* I take to be the *predicate* of the sentence, in this case, i. e., a true believer is to confess that *Jesus is Lord;* compare Acts ii. 36; v. 31; Phil. ii. 9, 10, where the order of the words is, *kurios Iesous Christos*, the same as here, but where it is certain that *kurios* must be a *predicate*, viz: that Jesus Christ *is Lord.*"

ROMANS, CHAP. XI., VERSE 33.

Romans xi. 33.—"Here, then, to say the least, is some deep and mysterious proceeding on the part of God, which the human mind can not fathom, and which it should only wonder at and adore. Ω Βαθος....θεου, *O the boundless goodness, wisdom, and knowledge of God!* Πλουτου means *riches*, when literally understood. But a reference to verse 12 shows that the Apostle had in his mind the *abundant blessings* of the gospel bestowed on the Gentiles, when he chose this term; compare Eph. iii. 8; 2 Cor. viii. 2. Σοφιας, the

wisdom of God, viz: the wisdom displayed in thus making the unbelief of the Jews subservient to the purpose of bringing salvation to the Gentiles, in thus educing good out of evil; and also in finally bringing the Jews back to their filial relation, through the mercy granted to the Gentiles; important ends, which no human foresight or wisdom could have accomplished."

ROMANS, CHAP. XII., VERSE 20.

Romans xii. 20.—"*Τουτο γαρ...αυτου, for in so doing thou shalt heap coals of fire on his head.* This is quoted from Proverbs xxv. 21, 22. In Psalms xviii. 8, 12, 13, *coals of fire* are emblematical of *consuming* or *destruction*. The Arabians say, *he roasted my heart*, or *he kindled a fire in my heart*, to designate the idea of *giving* or *inflicting pain*. So in 2 Edras, xvi. 53, 'Coals of fire shall burn on the head of him who denies that he has sinned against God.' There can be no doubt, then, that *pain* is meant to be designated by this expression. But is it the pain of shame or contrition for misconduct, or that of *punishment?* More probably the former here; for so verse 21, would almost necessarily lead us to conclude. It is a noble sentiment when thus understood. 'Take not revenge,' says the Apostle; 'overcome your adversary with kindness and beneficence. These will bring him to shame and sorrow for his misconduct.'"—STUART.

ROMANS, CHAP. XIII., VERSE 11.

Romans xiii. 11.—"But what is the *σωτηρια*, which is nearer than when Christians at Rome first believed? Tholuck, and most of the late commentators in Germany, suppose that the Apostle expected the speedy advent of Christ upon earth a second time, when the day of glory to the church would commence. Accordingly they represent him here, and elsewhere, as exhorting Christians to be on the alert, constantly expecting the approach of such a day."

The critics seem not to have observed, that there is the present and the future salvation, often contrasted in the New Testament—the salvation from sin, or of the soul, here; and the salvation of soul and body at the resurrection.

ROMANS, CHAP. XIV., VERSE 1.

Romans xiv. 1.—"Him that is weak in the faith receive you; but not in order to the strifes of disputations."—*Macknight.* "Receive into fellowship him who is weak in the faith, without regard to difference of opinions."—*Thomson.* "Him that is weak in faith, receive with kindness; not so as to increase his scrupulous surmisings."—*Stuart.* "Without regard to any difference of opinion."—*Anonymous translations.* Literally it reads "Receive him who is weak in the faith, without regard to nice distinctions of reasonings among yourselves." *Διακρισεις διαλογισμων, (diakriseis dialogismon,) dialogismos* means more than reasoning; for *logismos*, without the *dia*, signifies reasoning. Hence the word *dialogue* means not merely a discourse, but a discourse between two.

Diakriseis literally denotes discrimination, distinguishing, or dijudication. Such being the literal import of the terms, the context shows in what sense they are to be received in this passage. "For one believeth this, another believeth that," shows that these private thoughts, opinions, or persuasions, ought not to interrupt communion. Hence the strong in the faith are commanded to receive the weak without regard or affection for these differences of conclusions, reasonings, or opinions.

Let the reader mark the difference between "weak in faith," and "weak in the faith." It is not uncommon to find persons strong in faith and weak in the faith; and weak in faith, though strong in the faith. Many a Christian reposes strong faith in the promises of God, who is, nevertheless, weak in *the faith;* or whose knowledge of Christian liberty is so limited as to render him as squeamish in conscience as a dyspeptic in aliments. Some, also, have very enlarged views of the Christian system, who yet are weak in faith as respects confidence in all God's promises.

ROMANS, CHAP. XVI., VERSES 25, 26, 27.

Verses 25, 26, and 27, are, by Griesbach, rejected from this chapter; and are placed by him after the 23d verse, chap. 14. We have, however, not seen sufficient evidence to authorize this change in their location; and, therefore, retain them in their usual place.

There are two phrases in these verses worthy of note. The one is, "The revelation of the mystery or secret;" and the other is, "Concealed in the times of the ages."

"The Greek word *μυστηριον* occurs frequently in the New Testament, and is uniformly rendered, in the English translation, *mystery*. We all know that by the most current use of the English word *mystery*, (as well as of the Latin ecclesiastic word *mysterium* and the corresponding terms in modern languages,) is denoted some doctrine to human reason incomprehensible: in other words, such a doctrine as exhibits difficulties, and even apparent contradictions, which we can not solve or explain. Another use of the word, which, though not so universal at present, is often to be met with in ecclesiastic writers of former ages, and in foreign writers of the present age, is to signify some religious ceremony or rite, especially those now denominated *sacraments*.

"When we come to examine the scriptures critically, and make them serve for their own interpreters, which is the surest way of attaining the true knowledge of them, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penmen. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term, by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings called Apocrypha, I can only find two senses nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number.

"Now let it be observed that this is totally different from the current sense of the English word *mystery*, something incomprehensible. In the former acceptation, a thing was no longer a mystery than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation as before. To the former we apply, properly, the epithet *unknown*; to the latter we may, in a great measure, apply the term *unknowable*. Thus, the proposition that God would call the Gentiles, and receive them into his church, was as intelligible, or, if you like the term better, comprehensible, as that he once had called the descendants of the Patriarchs, or any plain proposition or historical fact. Yet, whilst undiscovered, or, at least vailed under figures and types, it remained, in the scriptural idiom, a *mystery*, having been hidden from ages and generations. But after it had pleased God to reveal this gracious purpose to the Apostles, by his Spirit, it was a *mystery* no longer.

"I signified before that there was another meaning which the term *μυστηριον* sometimes bears in the New Testament. But it is so nearly related to, if not coincident with, the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain, that, in this case, the term *μυστηριον* is used comparatively; for, however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, proves a kind of vail. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term when our Lord said to his disciples, '*To you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables.*'

"In this sense *μυστηριον* is used in these words: 'The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.' Again, in the same book: 'I will tell you the *mystery* of the woman, and of the beast that carries her,' etc. There is only one other passage to which this meaning of the word is adapted, and on which I shall have occasion to remark afterward. 'This is a great *mystery*, but I speak concerning Christ and the church.' Nor is it any objection to the interpretation of the word *mystery* here, that the Apostle alluded not to any fiction, but to a historical fact—the formation of Eve out of the body of Adam her husband. For though there is no necessity that the story which supplies us with the body of the parable or allegory (if I may so express myself) be literally true; there is, on the other hand, no necessity that it be false. Passages of true history are sometimes allegorized by the sacred penmen. Witness the story of Abraham and his two sons—Isaac, by his wife Sarah; and Ishmael, by his bondwoman Hagar; of which the Apostle has made an allegory for representing the comparative natures of the Mosaic dispensation and the Christian."

"Before I finish this topic, it is proper to take notice of one passage wherein the word *μυστηριον*, it may be plausibly urged, must have the same sense with that which present use gives to the English word *mystery*, and denotes something which, though revealed, is inexplicable, and to human faculties unintelligible. The words are, 'Without controversy great is the *mystery* of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' I do not here inquire into the justness of this reading though different from that of the most ancient versions, the Syriac and the Vulgate, and some of the oldest manuscripts. The words, as they stand, sufficiently answer my purpose. Admit, then, that some one of the articles enumerated may be justly called mysteries, in the ecclesi-

astical and present acceptation, it does not follow that this is the sense of the term here. When a word in a sentence of holy writ is susceptible of two interpretations, so that the sentence, whichsoever of the two ways the word be interpreted, conveys a distinct meaning, suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in holy writ, and the other assigns it a meaning which it plainly has not in any other passage of scripture, the rules of criticism manifestly require that we recur to the common acceptation of the term. Nothing can vindicate us in giving it a singular, or even a very common signification; but that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is, 'Great unquestionably is the divine secret, of which our religion brings the discovery; God was manifest in the flesh,' etc."—*Campbell's Diss.* ix., Part I.

TIMES OF THE AGES.

"Χρονοις αιωνιοις, *in the secular times*, the times of the ages, or in the times under the law. Why the times under the law were called *χρονοι αωνιοι*, the times of the ages, we may find a reason in their jubilees, which were *αιωνες*, *sæcula*, or ages, by which all the time under the law was measured: and so *χρονοι αιωνες*, the times of the ages, is used, 2 Tim. i. 9; Titus i. 2. And so *αιωνες*, the ages, are put for the times of the law, or the jubilees, Luke i. 70; Acts iii. 21; 1 Cor. ii. 7, and x. 2; Eph. iii. 9; Col. i. 25; Heb. ix. 26. And so God is called the Rock [Αιωνων] of ages, Isa. xxvi. 4, in the same sense that he is called the *Rock of Israel*, Isa. xxx. 22; i. e., the strength and support of the Jewish state; for it is of the Jews the Prophet here speaks. So Exodus xxi. 6, *εις τον αιωνα*, to the age, signifies not as we translate it, '*forever*,' but to the jubilee; which will appear if we compare Lev. xxv. 39, 41, and Exodus xxi. 2. [See *Burthogg's Christianity, a Revealed Mystery*, pp. 17, 18.] Now, that the times of the law were the times spoken of here by Paul, seems plain from that which he declares to have continued a mystery during those times, *to-wit*: God's purpose of taking the Gentiles to be his people under the Messiah: for this could not be said to be a mystery at any other time, but during the time the Jews were the peculiar people of God, separated to him from among the nations of the earth. Before that time there was no such name or notion of distinction as Gentiles. Before the days of Abraham, Isaac, and Jacob, the calling of the Israelites to be God's peculiar people, was as much a mystery as the calling of others out of other nations was a mystery afterward. All that Paul insists on here, and in all the places where he mentions this mystery, is to show, that though God has declared this his purpose to the Jews, by the predictions of his Prophets among them; yet it lay concealed from their knowledge, it was a mystery to them, they understood no such thing; there was not any where the least suspicion or thought of it, till the Messiah being come, it was openly declared by Paul to the Jews and Gentiles, and made out by the writings of the Prophets, which were now understood."—*Locke on the Romans*, p. 345.

GALATIANS, CHAP. III., VERSES 15, 16, 17.

Διαθηκη—*Covenant* and *testament*, generally, in the common version; *institution*, generally, in this. This is its general meaning in the Jewish and Christian Scriptures. A covenant between parties who mutually stipulate and agree, was by the Greeks denoted by Συνθηκη, (*suntheke*, not *diatheke*,) a word which is not once found in the apostolic writings.

In all these transactions with mankind, proceeding solely from God, where man stipulates nothing, and God every thing, our word *covenant* does not fitly express the import of *diatheke*. The Apostles use this word in their writings thirty-three times; and, while its general import is institution, arrangement, constitution, or dispensation, it is sometimes used specially to denote one sort of institution: for a covenant, a will, a testament, are each special institutions. The word *indenture*, or the phrase *articles of agreement*, is used by us in the same latitude as the sacred writers used the word *diatheke*. We call bonds, and covenants, and deeds of various sorts, *indentures*. So what we call a will, a testament, a covenant, an economy, or arrangement of general principles, proceeding wholly from one party, the Greeks comprehend in the word *diatheke*. Now, as the Apostles, in using this term, allude sometimes to a simple promise, a will or testament; and sometimes to a general arrangement or constitution, we have thought it expedient to select such a received signification of the term as will best express its meaning in the passage, or under the allusion in which it is found in the text; always preferring the general term *institution*, when the connection will admit, as fully expressive of its general meaning—and because with us a will, a testament, a covenant, or any arrangement of general principles, is fitly expressed by the word *institution*. In Gal. iii. 15, 17, the allusion appears to be rather to a will or testament, than to any other institution known among us. This will was ratified with Abraham by the death of God's appointed vic-

tim, four hundred years before the transaction mediated at Mount Sinai by Moses, and four hundred and thirty after the first promise to Abraham. Hence we have the inheritance and the heir constituted by this will, debated till Paul is led (chapter iv.) to the two great institutions, the Jewish and the Christian, commonly called the Old and New Testaments. See, in the vocabulary of controverted terms and phrases, the word "Covenant."

To these remarks we will add, from the former editions, the following, from Dr. Campbell's Dissertations on the phrases, Old and New Testaments:

"It is proper to observe further, that, from signifying the two religious dispensations, they came soon to denote the books, wherein what related to these dispensations was contained; the sacred writing of the Jews being called *η παλαια διαθηκη*, and the writings superadded by the Apostles and Evangelists, *η καιμη διαθηκη*. We have one example in scripture of this use of the former appellation. The Apostle says, speaking of his countrymen, 'Until this day remaineth the vail untaken away in the reading of the Old Testament.' The word in this application is always rendered in our language, *Testament*. We have in this followed the Vulgate, as most modern translators have done. In the Geneva, French, the word is rendered both ways in the title, that the one may serve for explaining the other, *La Nouveau Testament c'est a dire la nouvelle alliance*, etc., in which they copied Beza, who says, *Testamentum Novum, sive Fœdus Novum*. That the second rendering of the word is the better version, is unquestionable; but the title appropriated by custom to a particular book, is on the same footing with a proper name, which is hardly considered as a subject for criticism. Thus we call Cesar's Diary, *Cesar's Commentaries*, from their Latin name, though very different in their meaning from the English word."—*Campbell's Diss.* v. Part III.

The Old Covenant and the New Covenant occupy but a few sentences. The former is contained, perfect and entire, in the words engraved on the two tables of stone; and the New, which was promised in the Prophets, Paul presents in a few verses. Heb. viii.

MATTHEW, CHAP. IV., VERSE 1.

Campbell has written a dissertation of more than thirty octavo pages, on the words *διαβολος*, *διαμων*, and *διαμονιον*, all rendered in the common version, *devil*. *Ο διαβολος*, the devil, as a proper name, applies exclusively to the arch apostate *Satan*. The others are never confounded with it in the sacred scriptures, but are applied to an order of beings represented as very numerous. *Diabolos* means calumniator, traducer, false accuser; and is sometimes, in this sense, in the singular number, applied to human beings. Thus it is applied to Judas. And in the plural number Paul applies it three times, 1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3. Twice it is rendered *false accusers*, once, *slanderers*, applied to both males and females.

"What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us, with any certainty, to affirm; but as it is evident that the two words, devil and demon, are not once confounded, though the first occurs in the New Testament upward of thirty times, and the second about sixty; they can, by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed the devil; nor are his authority and dominion ever ascribed to demons; nay, when the discriminating appellations of the devil are occasionally mentioned, demon is never given as one.

"I observe further, that though we can not discover, with certainty, from all that is said in the gospel concerning possessions, whether the demons were conceived to be the ghosts of wicked men deceased, or lapsed angels, or (as was the opinion of some early Christian writers) the mongrel breed of certain angels, (whom they understood by '*the Sons of God*' mentioned in Genesis,) and '*the daughters of men*,'—it is plain that they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other. Most frequently they are called *πνευματα ακαθαρτα, unclean spirits;* sometimes, *πνευματα πονηρα, malign spirits*. They are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended: 'Art thou come hither,' *βασανισαι ημας*, 'to torment us before the time?'"

TABLE XIV.

APOSTOLIC WORDS AND PHRASES,

WHICH HAVE BEEN SUBJECTS OF CONTROVERSY; ALPHABETICALLY ARRANGED, AND DEFINED FROM THEIR CURRENT ACCEPTATION IN THE CHRISTIAN SCRIPTURES.

ADOPTION, Υιοθεσια, *huiothesia,* adoption, or the choosing for a son, Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5. Occurring only in the five preceding sentences, its meaning is easily ascertained. The spirit of adoption, is the spirit of a son; the adoption of the body is its redemption from the grave, and its union with an adopted spirit in a glorious immortality. The adoption which pertained to Israel according to the flesh, was their peculiar relation to God from among all nations, and his paternal government over them. But the adoption of men, through Jesus Christ, into the rank of sons and heirs of God, is the transcendent glory of the embassy of Jesus, and of his religion.

Age, Αιον, *Aion,* (derived from *aei,* always, and ων, being.) Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase *eis aiona,* or *eis ton aiona,* in the singular form, thirty-two times; and in the plural form, twenty-six times, translated in the common version, "always" and "forever." The word *aion,* in other passages, also alludes to duration. The phrase, "Since," and "before the *aion,* (world) began," occurs in Luke i. 70; John ix. 32; Acts iii. 21; xv. 18; Eph. iii. 9. The phrase, *Sunteleia tou aionos,* occurs in Matthew five times, rendered "the end of the world;" by Dr. Campbell, "the conclusion of this state;" and in Hebrews ix. 26, in the plural form, rendered, "once in the end of the world." Also, 1 Cor. x. 11, *tele tou aionos,* (end of the world.) 2 Peter iii. 18, we have it connected with *day*—"the day of eternity"—*tou aionos.* Also, with *King*—"King of Eternity," or "King of ages"—"eternal King." 1 Tim. i. 17. It is also found, Eph. ii. 7; iii. 21; Col. i. 26, rendered ages, Com. Ver., and Eph. iii. 11, rendered *eternal.* Besides the above, we have the present world, or, "*this world,*" Matt. xii. 32; Mark x. 30; Luke xviii. 30; Gal. i. 4; 2 Tim. iv. 10; Titus ii. 12; Eph. i. 21; Rom. xii. 2—and "*the world to come,*" Matt. xii. 32; Hebrews vi. 5.

To these may be added, "cares of this world," Matt. xiii. 22; Mark iv. 19. "Children of this world," Luke xvi. 8; xx. 34. "Disputers of this world," 1 Cor. i. 20. "Wisdom of this world," 1 Cor. ii. 6. "Rulers of this world," 1 Cor. ii. 6, 8. "Wise in this world," 1 Cor. iii. 18. "God of this world," 2 Cor. iv. 4. "Darkness of this world," Eph. vi. 12. "He made the *worlds,*" and "The *worlds* were made," Hebrews i. 2; xi. 3. Once only is it rendered *course,* in connection with κοσμος, *kosmos,* world; Eph. ii. 2, "The *course* of this *kosmos.*"

More than sixty times in the common version, *aion* is rendered by such words as express the longest duration. It also indicates a state of things, or course of arrangements, which we sometimes call a dispensation, state, or age. It is found about one hundred times in the Christian Scriptures.

The word *kosmos,* translated almost uniformly *world,* which is found one hundred and eighty-four times in the New Testament, is in some respects very different from *aion.* Concerning the word *kosmos,* we would have it noticed, that it is never found in the plural form in the Christian Scriptures. There is but one *kosmos,* though different *aions,* found in this volume. *Kosmos* denotes the material globe with all its elements—sometimes, the universe; and, by a figure called metonomy, which substitutes the thing containing for the thing contained, the human family is often called *the world.* God is said to have loved the *kosmos,* but not the *aion.* The *kosmos* is said to have been founded; but the *aions* disposed, arranged, or constituted. The phrase "foundation of the world," occurs ten times, and always *kosmos.* But wherever mere time or continuance is implied, it is always *aion,* and not *kosmos.*

As we have given all the places where *aion* is translated *world,* the English reader can easily ascertain where *kosmos* occurs. This data will afford him matter for reflection.

AMBASSADORS *of Christ,* Πρεσβευς, (from *presbeuo,* to go upon, or perform an embassy.) The verb occurs only twice in the writings of the Apostles, 2 Cor. v. 20; Eph. vi. 20; and is exclusively applied to the Apostles, who alone, of all Christian teachers, carried a message from the person of the Great King to his rebellious subjects. *Presbeuo* occurs twice in Luke in this sense, chap. xiv. 32; xix. 14. To hold a commission and carry a message immediately from the person of the Prince.

ANALOGY OF FAITH, Αναλογιαν της πιστεως, *analogian tes pisteos,* literally, *the analogy*

of faith. This phrase, indeed the word *analogia*, occurs but once in the Christian Scriptures. We have in the same connection, the phrase *μετρον τες πιστεως, metron tes pisteos*, the measure or portion of faith, Rom. xii. 3, 6. This phrase also occurs but once, and naturally means the portion of belief, or of the truth believed, which the speaker is supposed to possess. Let him not transcend his knowledge of the truth, but speak in accordance with his own consciousness of what he understands and believes. But "the analogy of faith," or *proportion* of faith, is not so easily decided. Analogy, in the classic import of the term, means resemblance, or in accordance with something. The analogy of faith, in speculative theology, means, "according to the scope or system of revealed truth," which is so arbitrary, that every one's own system is his analogy of faith. Yet the Apostle might mean, let him interpret, preach, or speak, according to the general scope of the ancient revelations. But there is a meaning more in accordance with the context, which we prefer, which is well expressed by Professor Stuart: "Let not the prophets exceed what is intrusted to them. Let them keep within the bounds of their reason and consciousness, and not, like the heathen, (*manteis,*) rave, or speak they know not what." To this agree the interpretations of Chrysostom, Theodoret, Oecumenius, Pelagius, Calvin, Flat, Tholuck, and many others, says Mr. Stuart. To these I will add Locke, Dr. G. Campbell, and Whitby, who learnedly contend that *analogia* here imports proportion, measure, rate, and is the same with "measure of faith," verse 3. The analogy of faith, in popular import, is every one's own creed; but the proportion of faith is every one's measure of knowledge of the Christian religion.

ANGEL, *Αγγελος, angellos*, messenger, occurs one hundred and eighty-three times in the Christian Scriptures, and is applied to celestial spirits, to men, good and bad; to the agents of Satan; to the winds, fire, pestilence, and every creature which God employs as his special agent. It is the name of office, and not of nature. The nature of the celestial spirits is not revealed to us, but they are known as messengers of God, of great intellectual and moral endowments, and as excelling in wisdom and power. See note on Angel of the Lord, Matthew ii.

ANIMAL MAN, *natural man, Ψυχικος ανθροπος, psuchicos anthropos.* This term is first found in 1 Corinthians ii. 14, and by the King's translators is rendered the *natural* man, contrasted with the *spiritual* man. It occurs only six times in the Christian Scriptures, and is translated in the common version by the following words: 1 Cor. ii. 14, *natural;* 1 Cor. xv. 44, twice in this verse, and once in verse 46, in connection with *body*, translated *natural;* James iii. 15, translated *sensual;* Jude, 19th verse, applied to persons, *sensual.* It is three times applied to the body, which is certainly animal; once to wisdom, which is not natural wisdom; and twice to the whole person. Parkhurst defines it as signifying animal or sensual, as opposed to spiritual, and cites 1 Cor. ii. 14; James iii. 15, and Jude 19th verse, in proof of this. His second and last meaning of it is *animal*, opposed to *spiritual* or *glorified*, and quotes 1 Cor. xv. 44, 46, as proof. We prefer *animal* in the passage first quoted; for the animal man there spoken of is supposed to be destitute of all knowledge which comes by revelation, and withal so sensual as to despise it. Locke also prefers animal to natural in this passage, and defines the animal and spiritual man in the following terms: "The *animal* is opposed to the *spiritual* man—the one signifying a man who has no higher principles to build on than those of natural reason; the other, a man that founds his faith and religion on divine revelation."

ANSWER OF A GOOD CONSCIENCE. The word translated answer, is *επερωτεμα, eperotema*, which is found but once in the whole volume. The verb *eperotao*, which occurs fifty-nine times, from which it is derived, signifies to ask, interrogate, question, inquire. Parkhurst says, that "the Apostle very probably alludes to the question and answers which we learn from Tertullian were used at baptism. The Bishop asked, Dost thou renounce Satan? Dost thou believe in Christ? The candidate answered, I renounce—I believe." [Carr, in his Antiquities, details these matters more fully.] "This, Tertullian, De Baptismo, chap. xviii., calls *sponsionem salutis*, an engagement of salvation." Grotius, Mill, and Wolfius concur in interpreting *eperotema*, 1 Peter iii. 3, *the response* or *answer.*

We have little or no confidence in the many comments and criticisms we have read on this word, and the whole construction of this passage, and we have examined not a few. The common French render it *the response;* Beza, *the stipulation;* Sir Norton Knatchbull, *the covenant;* others, *the engagement* of a good conscience. Macknight is in doubt, though he gives *answer*, which can not be the meaning of a word naturally descended from a verb more than fifty times rendered *to ask, to seek, to desire, to beseech*, in the common version. After much examination of all the alleged difficulties, both in the punctuation, the relative *ho*, and the word *eperotema*, we adopt the following punctuation and translation of this passage; which is the most natural, and, we think, obviously the most defensible:

"In the days of Noah when the Ark was preparing, wherein few (that is eight) souls were saved through water. Immersion, which is the antitype, does also now save us—not the putting away the filth of the flesh, but the seeking of a good conscience toward God, by the resurrection of Jesus Christ."

ANTICHRIST, *Αντιχριστος, Antichristos*, against Christ, occurs only five times—1 John ii. 18, twice, 22; iv. 5; 2 John, 7th verse. Antichrist is defined by John to be any individual who denies the Father and the Son. Such were apostate Christians, who renounced the hope, and denied the Father and the Son. Compare 1 John ii. 18, and 22. Every spirit that confesses not that Jesus Christ has actually come in the flesh, literally and truly, profess what he may, has the spirit of Antichrist, and does deny both the Father and the Son. Paul's *Man of Sin*, and John's *Antichrist*, are not two names for the same personage.

APOSTLE, *Αποστολος, Apostolos*, one sent by another. It occurs more than eighty times in the Christian Scriptures. It is applied to Jesus, to the Twelve, to Barnabas, Sylvanus, Timothy, Epaphras, and some others. There are three orders mentioned in the sacred writings. Jesus Christ was the Apostle of God, and is the Apostle of the Christian profession. Heb. iii. 1, compared with John xvii. 18. It is applied to the twelve personal companions of Jesus, who are called *his* Apostles; and it is applied to persons sent out by the congregations. 2 Cor. viii. 23; Phil. ii. 25.

ATONEMENT, *Καταλλαγη, Katallage*, from *katallasso*, reconciliation. It occurs, Rom. v. 11; xi. 15; 2 Cor. v. 18, 19; In all four times: in the first instance translated *atonement* in the common version; and in the other three, *reconciling, reconciliation.* The verb occurs, Rom. v. 10, twice; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20; in all six times; and always rendered *reconcile.* Reconciliation is the coming together of parties at variance. We see no good reason why it should not always be translated *reconciliation.*

BAPTIZE, *Βαττω, Βαπτιζω, bapto, baptizo.* These words are never translated *sprinkle* or *pour*, either in the common version, or in any other, ancient or modern. *Bapto* occurs three times; Luke xvi. 24; John xiii. 26; Rev. xix. 13; and is always translated *dip* by the authority of King James. *Baptizo* occurs seventy-nine times: of these, seventy-seven times it is not translated at all, but adopted into the language; and twice, viz: Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which this washing was performed. Dr. Campbell explains the manner of this washing in his note on Mark vii. 4, which he renders, "Wash their hands by dipping them." All lexicographers translate it by the words *immerse, dip*, or *plunge*—not one, by *sprinkle* or *pour;* metonomically, some translate it *wash*, and *dye* (to color).

In the Greek version of the Old Testament, *bapto* frequently occurs in the law, and is contrasted with *sprinkling* and *pouring* in the performance of certain rites, where every thing depended on the manner of doing them. Thus we have *sprinkle, pour* and *dip*, in the same institution, occurring in Leviticus xiv. 15, 16, "He shall pour the blood, he shall dip his finger in it, and he shall sprinkle the blood." Here we have *cheo*, to pour; *raino*, to sprinkle; *bapto*, to dip, contradistinguished in the same institution. No word in the Greek language is more definite.

BAPTISM, *Βαπτισμα, Βαπτισμος, baptisma, baptismos.* These words are neither in the common version, nor in any other, translated *sprinkling* or *pouring. Baptismos* occurs four times, once translated *washing;* and *baptisma*, twenty-two times, never translated at all by the King's authority; but by Campbell and Macknight sometimes translated *immersion*, and in other places retained in the original form; but never by them rendered *sprinkling* or *pouring.*

BAPTISM IN FIRE.—Compare Malachi iv. and Matthew iii. 10, 11, 12; from which it appears that to be "immersed in fire" is the emblem of destruction, as the "burning up of chaff," and "turning of dry trees into fuel," were the emblems of this visitation. In the day of vengeance all who would not submit to Jesus would be immersed in fire, as Malachi foretold, and as the Baptist preached to the Pharisees and Sadducees.

BAPTISM IN THE HOLY SPIRIT, as promised by Jesus, Acts i. 5, and explained on Pentecost, Acts ii., and in the house of Cornelius, Acts x. 16, 17, indicates those supernatural gifts of the Holy Spirit bestowed, for the confirmation of the testimony, upon the Apostles and first converts from among the Jews and Gentiles. This immersion of the Jews and Gentiles was only once, as in the case of private or personal immersion. So Peter explains it, Acts xi. 15, compared with verses 16, 17. These gifts appearing externally and internally of the persons on the Apostles and the first fruits of both people, were so overwhelming as to be figuratively called an immersion in the Holy Spirit.

BISHOP, *Επισκοπος, Episcopos*, overseer, occurs five times: Acts xx. 28, translated *overseer;* Phil. i. 1, *bishops;* 1 Tim. iii. 2, *bishop;* Titus i. 7, *bishop;* 1 Peter ii. 25, *bishop.* Other versions have it sometimes *overseer*, and sometimes *bishop.* The verb occurs twice, *episcopeo*, Hebrews xii. 15, "*looking diligently;*" and 1 Peter v. 2, "*taking the oversight.*" *Episcope* also occurs four times: Luke xix. 44, translated *visitation;* Acts i. 20, *bishopric, overseer's office*, and simply *office;* 1 Tim. iii. 1, *the office of a bishop;* and 1 Peter ii. 12, *visitation.* From all the usages of this word, it plainly denotes one who has the oversight of Christians, a plurality of such was in many of the ancient congregations.

BLASPHEMY, *Βλασφημια, blasphemia*—speaking against. It is found nineteen times, applied to men, to God, and the Holy Spirit. Matt. xii. 31; xv. 19; xxvi. 65; Mark ii. 7; iii. 28; vii. 22; xiv. 64; John x. 33; Eph. iv. 31; Coll. iii. 8; 1 Tim. vi. 4; Jude,

9th verse; Rev. ii. 9; xiii. 1, 5, 6; xvii. 3—from an examination of which its meaning may be clearly discerned.

BODY OF CHRIST—*Mystical Body.*—In speculative theology a name given to the Christian community, equivalent to the metaphorical body of Christ, distinguished from his natural body. There is but one *metaphorical*, as there is but one *literal* body of Christ. Of this body all Christians are members in particular. To it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its Head after his glorification. This body is the temple of the Holy Spirit. Jesus is the head, and the Holy Spirit is the soul of this body, from which all the members receive life, health, and joy. As the Head is glorified, so will all the members be glorified with him.

CALL, Καλεω, *kaleo*, and Προσκαλεω, *proskaleo*, to call, to invite, occur often in the Christian Scriptures, the latter about thirty times, and the former about one hundred and fifty times. The latter is literally to call to one, and the former to call in every import of that word. In the following very important passages it is *proskaleo:* Acts ii. 39; xiii. 2; xvi. 10. In the last passage it is used to denote a call to preach the gospel. In more than twenty of the places where it is found, it denotes the most ordinary calls given to persons on all sorts of occasions.

CALLED, Κλητος, *kletos*, from *kaleo*, to call. *Kletos* is found eleven times in the sacred books—always translated *called*. In the sacred writings it appears to have always the same meaning in which our Lord used it. He introduced it, Matt. xx. 16, and repeated it, chap. xxii. 14, "Many are *called*, but few chosen." The *called* are all who professedly obey Christ; but the approved or chosen are that class of these who honor their profession. It occurs eight times in the Epistles: Rom. i. 1, 6, 7; viii. 28; 1 Cor. i. 1, 2, 24; Jude, 1st verse. In the Revelation, chap. xvii. 14, it is used as descriptive of character. Those that are with the Lamb are "*called*, chosen, and faithful." The *called*, indeed, are now very many; but the choice spirits, or the chosen, are still few.

CALLING, Κλησις, *klesis*, profession; so the word is used in common intercourse. Every trade is termed *a calling*. The Christian's calling is from God, and leads to God. It is found Rom. xi. 29; 1 Cor. i. 26; vii. 20; Eph. i. 18; iv. 1, 4; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; Heb. iii. 1; 2 Peter i. 10, in all eleven times. 1 Cor. vii. 20, it is used to designate a common trade. Eph. i. 18, it is translated *vocation*. In all other places, *calling;* and refers to the Christian profession. "You see your *calling*, brethren," says Paul. You see those of your profession. "Amongst them are not many noble," etc. So one would speak to any fraternity, if he desired the addressed to form a just estimate of the whole profession.

CHARITY, χαρις, *charis*, charity, free gift, favor. This word is often confounded with αγαπη, *agape*, love. 1 Cor. xiii. αγαπη, love, is found nine times, and χαρις, not once. *Charis* is not once translated *charity* by the authors of the common version; and *agape*, love, is rendered *charity* twenty-five times. We have never rendered αγαπη, *charity;* but have sometimes rendered χαρις, *charity*, when the connection seemed to require it.

CHRISTIAN, χριστιανος, *Christianos*. It is found only three times in the book: Acts xi. 26; xxvi. 28; and 1 Pet. iv. 16, and was a name given to the disciples of Christ. A Christian is one who believes what Jesus says, and does what he bids him.

CHOSEN, Εκλεκτος, *eklektos*,—elect, chosen. This word is found twenty-three times; seven times translated *chosen*, common version, Matthew xx. 16; xxii. 14; Luke xxiii. 35; Romans xvi. 13; 1 Peter ii. 4, 9; Rev. xvii. 14; and sixteen times *elect*. It is unquestionably used sometimes as descriptive of character, as we use the word *chosen* or *choice*—"He is a *choice* or *chosen* General," not regarding the manner in which he obtained the office, but the manner in which he performs the duty. Paul calls Rufus an *elect* or *chosen* person in the Lord, and as such salutes him. He salutes Appelles in the same sense; but chooses another word, *dokimos*, approved in the Lord. Matthew xx. 16; and xxii. 14, it seems to be used in the same sense. The *approved* are few. Thus Paul speaks of a few in Corinth as *chosen* or *approved*, in comparison of the many *called*. 1 Cor. xi. 19. The *called* here were many, (for he says they were all called,) but the *chosen*, the *approved*, were few.

CHURCH, Εκκλεσια, *Ecclesia*, congregation, assembly, occurs one hundred and twenty times in the sacred books. It is derived from εκκλεω, I call out, *the called out*. Such was the assembly in the wilderness, first designated the congregation. It is an assembly of *the called*, or those who are brought together by one leader, or profession. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place, constitute the Christian congregation in that place. This word is applied to those in Jerusalem, Rome, Corinth, Ephesus; and, in the plural form, to the churches in Galatia, Judea, Asia, etc. Gal. i. 2, 22; 2 Cor. viii. 1, 18, 23; xi. 28; 1 Cor. vii. 17; xvi. 19; 1 Thess. i. 4. It is also very often applied to the whole body or aggregate of the faithful: 1 Cor. xv. 9; Eph. i. 22; v. 23, 24, 25, 27, 29, 32; Gal. i. 13; Phil. iii. 6; Col. i. 24.

COMFORTER, Παρακλητος, *paracletos*, advocate, monitor, comforter. Advocate, or one who pleads the cause of another, is the most current signification of this word. Park-

hurst, Greenfield, Robertson, and Stokius, give it as the most general meaning of the word. Dr. Campbell in some places prefers *monitor* or *guide*. Comforter is the most remote meaning of the word, either in sacred or classic use. It is rendered *advocate* once only by the King's translators, (1 John ii. 1,) and four times, *comforter*. Dr. Campbell renders it *monitor* four times in John xiv. 16, 26; xv. 26; xvi. 7. These five places are all the places in which it is found in the sacred writings of the New Institution. We uniformly render it *advocate*—because, in our judgment, the work of advocating the pretensions of Jesus being assigned to the Holy Spirit, was the reason why he was called the *Paracletos*—and because it is only as the pleader of our cause Jesus is called our Παρακλητος, (advocate,) 1 John ii. 1.

COMING OF THE SON OF MAN *on the clouds of heaven.* Matt. xxiv. 27, 37, 39, 30; xxvi. 64; Mark xiii. 26; xiv. 62; Luke xxi. 27. Whether this "*Coming of the Son of Man*" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edwards' History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of Man spoken of: Of these, two are literal, and two figurative—his coming in the flesh; his coming to destroy Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day. The first and the last are said to be literal and personal comings; the others, figurative.

The question before us is purely a literary one; and for the following reasons it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem, or of the apostasy, the phrase, as it is found in Matthew and Luke, must denote a personal and literal coming of the Son of Man:

1. On leaving the temple for the last time, Matt. xxiii. 39, he told the representative of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again *see* him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this *coming* is made the subject of conversation between him and his disciples in private, chap. xxiv., and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was such a coming, or return of the Saviour, as could be *seen* by the Jews—"You shall not *see* me" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" and as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense; for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not a figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return, or coming, be literal and personal, else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of Man introduced Matt. xxiv. could not apply to Jerusalem's ruin; for the Jews did not then *see* him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matt. xxiii. and xxiv.

5. As the Lord addressed the Scribes and Pharisees as representing the nation, so he addresses his disciples as representing his body, the congregation of saints; and after telling them, in order, the things that must happen them, and the nations, before the coming of the Son of Man, he places that event (Luke xxi. 27, and Matt. xxiv. 27) after the destruction of Jerusalem, the dispersion of the nation, and the long persecutions and sufferings of the real followers of the Lord.

6. When they should see these signs, they were taught to rejoice, inferring that their deliverance, or redemption, drew nigh. But this deliverance has not yet arrived; consequently, the Son of Man has not yet come on the clouds of heaven.

7. But this *coming* can not be secret, or figurative, for it is to be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of Man be."

8. Neither is it spoken of as if there were a plurality of events called "comings of the Lord," but as one and singular—*The* coming of the Son of Man.

9. Again, as Daniel the prophet is quoted in reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of Man at the destruction of the little horn, when the "thrones were cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of Man" was either figurative, or to be at the desolations which came on Judea.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of Man, or the Saviour's return; and as the last of them is on all hands agreed

to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are first, the parable of the fig-tree: from this he teaches them to know when his coming is near—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall the coming of the Son of Man be"—third, the parable of the thief; "Be you also ready; for in such an hour as you think not, the Son of Man *comes*"—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall *come* in a day when he looks not for him"—fifth, the parable of the marriage, or of the wise and the foolish virgins; "Behold the Bridegroom *comes*: go out and meet him"—sixth, the parable of the talents; "After a long time, the lord of those servants *comes*, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of Man shall *come* in his glory," or in the clouds, he will gather the Gentiles, all *the nations*, before him, and separate the good from the bad. The coming of the Son of Man is always kept in view, in these seven comparisons; and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of Man as not figurative, but literal: and not at the time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word "generation," in the judgment of lexicographers, and some able biblical critics, the word *genea* signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed, the word *generation*, at the time of the King's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Prov. xxx. 11, 12, 13, 14; Ps. xxiv. 4–6; xiv. 5; xxvii. 30; cxii. 2; 1 Peter ii. 9: compare Jer. ii. 28, 31; vii. 28, 30; Deut. xxxi. 29; xxxii. 5. "A nation void of counsel," is at another time called "a froward generation;" a peculiar people is also called a chosen generation. To this it may be added, that the word translated *kindred* is often, in the Septuagint, this same *genea*, at other times translated *generation*. From all which it appears that our Lord meant no less than that the nation, or race of people among whom, and in reference to whom, these things were spoken, should continue to exist, notwithstanding all their desolations and dispersions, till he came again, and then they should hail him as blessed, coming in the name of Jehovah.

CONFESSION TO SALVATION, Ομολογεω, *homologeo*, I confess, or profess; whence comes ομολογια, *homologia*, confession, profession. The verb occurs, translated, common version, to confess, in Matt. x. 32, twice; Luke xii. 8, twice; John i. 20, twice; ix. 22; xii. 42; Acts xxiii. 8; xxiv. 14; Rom. x. 9, 10; 1 Tim. vi. 12; Heb. xi. 13; 1 John i. 9; iv. 2, 3, 15; 2 John, 7th verse. It is only twice translated *profess*, (Matt. vii. 23; Titus i. 16;) once, *to promise with an oath*, (Matt. xiv. 7;) and once, *to give thanks*, (Heb. xiii. 15)—in all twenty-four times.

Homologia, *confession* or *profession*, occurs six times; translated *profession*, 2 Cor. ix. 13; Heb. iii. 1; iv. 14; x. 23; translated *confession*, 1 Tim. vi. 12, 13. Macknight has it *confession* twice in the Hebrews. Excepting 2 Cor. ix. 13, where the phrase required a change, we have it always *confession*. "Confession of the faith" is a public avowal of it at the time of putting on Christ, to which salvation is annexed. Romans x. 9, 10.

Exomologeo occurs eleven times, and is equivalent to acknowledging publicly, or confessing from the heart, and is the word generally used for confessing sins. In this sense it is found in Matt. iii. 6; Mark i. 5; Acts xix. 18; Rom. xiv. 11; James v. 16. It is also translated (common version) once by *promise*, Luke xxii. 6; and twice by *giving thanks*, Luke x. 21; Matt. xi. 25.

CONSCIENCE occurs in the common version thirty times, and once in the plural form, 2 Cor. v. 11; for which we have in the original, Συνειδησις, *suneidesis*, compounded of *sun*, together, and *eideo*, to see or know—in Latin *con scio;* whence comes *conscience*, the power of judging ourselves, which is always in accordance with the knowledge of ourselves, and the relations in which we stand to our Creator and fellow creature. The conscience is said to be *weak*, when knowledge is limited; *pure*, when free from accusation; and *evil*, when polluted with guilt.

COVENANT, Διαθηκη, *diatheke*—institution, arrangement, constitution, covenant, and sometimes dispensation—occurs in the Christian Scriptures thirty-three times; translated sometimes testament, will. See note on Covenant and Testament, p. 72.

The New *Diatheke* is spoken of, Matt. xxvi. 28; Mark. iv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6; Gal. iv. 24; Hebrews vii. 22; viii. 6, 8, 10; ix. 15; x. 16; xii. 24; xiii. 20.

DEACON, Διακονος, *diakonos*, minister, servant, deacon, (translated sometimes *almoner*, because they ministered to the poor,) occurs, Matt. xx. 26; xxii. 13; xxiii. 11; Mark ix. 35; x. 43; John ii. 5, 9; xii. 26; Rom. xiv. 4; xv. 8; xvi. 1; 1 Cor. iii. 5; 2 Cor. iii.

6; vi. 4; xi. 15, 23; Gal. ii. 17; Eph. iii. 7; vi. 21; Phil. i. 1; Col. i. 7, 23, 25; iv. 7 1 Thess. iii. 2; 1 Tim. iii. 8, 12; iv. 6—thirty-one times, applied to males and females, whose business it was to serve the whole congregation in any capacity.

DEAD—"Let the dead bury their dead." Metaphorically, they who are not alive to God, may bury those who are literally dead. "She that *lives* in pleasure is *dead* while she *lives*." Thus we have the *dead* and *alive* literally and metaphorically used in the sacred writings.

DEMON, Δαιμων, *daimon*, supposed to be the ministers of Satan; though the spirit of a *dead* man is called *demon*, without respect to his character; but generally they are understood to be unclean spirits. See note on the words *diabolos, daimon, and daimonion.*

DEVIL, Satan, Διαβολος Ο Σατανας, Diabolos Satanas. See note above referred to.

ECONOMY, Οικονομια, *Oikonomia*, economy, administration of affairs—from *oikos*, a house, *nemos*, from *nemo*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, in a more general sense—occurs, Luke xvi. 2, 3, 4, *stewardship*, management of affairs; 1 Cor. ix. 17, *dispensation* "of the gospel;" common version, Eph. i. 10, *dispensation* "of the fullness of times;" iii. 2, 9; Col. i. 25; 1 Tim. i. 4, common version, "godly edifying"—in all nineteen times. The Christian economy and the Christian dispensation, are, therefore, two versions of the same phrase. The *economy of the gospel*, the economy of God, or of Heaven, is an adoption rather than a translation of the phrase. The *stewardship* of the gospel house belonged to the Apostles; therefore, they called themselves, "stewards of the secrets of God."

ELDER, Πρεσβυτερος, *presbyter;* whence the word *presbytery*. This word was in the antecedent dispensation applied to those who presided over the congregation of Israel. Thus it was appropriated to a certain class of officers among the Jews centuries before the Christian era. The elders or *eldership* of one synagogue, or particular congregation, were denominated the *presbuterion, presbytery.*

Presbuterion, presbytery, occurs, Luke xxii. 66, and is applied to the council of elders which presided over the Jews, whose office was chiefly *political*. In Acts xxii. 5, it is (common version) translated "*the estate of the elders*," the presbytery or sanhedrim, the senate which governed the nation. It is found applied to the eldership of the Christian congregation, 1 Tim. iv. 14, "The laying on of the hands of the presbytery"—or estate of the elders—*eldership.—Macknight.* These are the only occurrences of the word *presbytery* in the Christian Scriptures.

Presbuteros, an elder, occurs sixty-seven times. It is applied often in the historical books to the elders among the Jews. In the Acts of the Apostles it begins to be applied to the elders of the Christian communities. We have the phrase, "apostles and elders" contradistinguished several times. In Acts xv. 2, 4, 6, 22, we find them four times in the same sentence.

Apostles were sometimes called elders; for the word is used to designate a *senior*, an old man, 1 Tim. v. 1, 2. All old men in this sense are called elders. John calls himself an elder in the year 70 of his life, when he wrote his second and third epistles, verse 1; and Peter called himself an elder, 1 Pet. v. 1. Paul calls himself *presbutes*, an *aged man*, Phil. 9th verse—though he may have had an allusion to the office of an ambassador, as this word *presbutes* sometimes indicates.

The word *Priest*, from the Saxon *Preostor*, contracted *Preste* and *Priest*, is a corruption of *Presbyter*. The High and Low Dutch have *Priester;* the French, *Prestre;* the Italian, *Prete;* and the Spanish, *Presbytero.*

Elder, as the name of an officer in the Christian Church, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Peter v. 1, 5—from all which it appears that the same duties—oversight, ruling, teaching, etc., which the term *Bishop* imported, were discharged by the elders. Some, however, devoted themselves especially to presiding; while others labored in the word and teaching. 1 Tim. v. 17.

ELECTION, Εκλογη, *ekloge*—election, choice, chosen, approved, beloved; metonomically used for the persons chosen, approved, or beloved. It occurs only seven times: Acts ix. 15, *chosen*. Rom. ix. 11; xi. 5; vii. 28; 1 Thess. i. 4, *election*. 2 Peter i. 10, *Make your election sure*. See *chosen*.

ETERNAL, Αιωνιος, *aionios*, eternal, everlasting, forever, occurs seventy-five times in the Christian Scriptures. Wherever we have the words "eternal," and "everlasting" in the common version, or this, it is *aionios* in the original. It is thrice applied to fire; Matt. xviii. 8, 25, 41; Jude, 7th verse. Thrice to glory: 2 Cor. iv. 17; 2 Tim. ii. 10; 1 Pet. v. 10. Once to the following: Punishment, Matt. xxv. 46; Destruction, 2 Thess. i. 9; Damnation, Mark iii. 29; Habitation, Luke xvi. 19; Chains, Jude, 6th verse; Covenant, Heb. xiii. 30; Gospel, Rev. xiv. 6; Kingdom, 2 Pet. i. 11; Power, 1 Tim. vi. 16; Purpose, Eph. iii. 11; House, 2 Cor. v. 1; Spirit, Heb. ix. 14; Inheritance, Heb. ix. 15; Judgment, Heb. vi. 2; Redemption, Heb. ix. 12; Salvation, Heb. v. 9; Consolation, 2 Thess. ii. 16; Unseen things, 2 Cor. iv. 18. It is three times applied to the ages, [see *age*,] once in Philemon translated *forever*, 15th verse. It is applied to life, Com. Ver. eternal life, thirty-one times; everlasting life, fourteen times. We have eternal life

forty-five times, *aionion zoe;* once, the eternal King, 1 Tim. i. 17; and once, "the everlasting God," Rom. xvi. 26.

ETERNAL LIFE. *The phrase,* ETERNAL LIFE, *the burden of the New Testament, occurs not once in all the Jewish Scriptures.* But the Christian religion proposes an everlasting constitution, administered by an eternal King, who, having achieved an eternal redemption, was crowned with eternal glory, to bestow an eternal inheritance, in an everlasting kingdom, with everlasting consolations, according to an eternal purpose, to make eternal life a free gift to all the heirs of an everlasting salvation. If this word implies not duration without end, there is no life without end.

EVANGELIST, *Ευαγγελιστης, euangelistes,* evangelist, occurs three times: Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5. The work of an evangelist was to preach the gospel and plant churches.

EXHORTATION, *Παρακλησις, paraklesis,* exhortation, consolation, comfort, occurs twenty-nine times—translated by all interpreters both consolation and exhortation. When connected with speaking, exhortation is the most appropriate, because consolation is the end proposed, and exhortation the means. He that consoles or comforts does it by exhortation. Thus Barnabas was a son of exhortation, and a consolation to many, because eminent in this gift. Acts xi. 23; xiii. 43; xxiv. 22.

FAITH, *Πιστις, pistis*—faith, belief, trust, confidence. When a person confides in testimony, he believes it, or has faith in it. When a person has confidence in a man, he trusts in him, or has faith in him. It always presupposes testimony; for where there is nothing said, reported, or testified, there can be nothing believed or disbelieved. The verb *pisteuo* [I believe] occurs two hundred and forty-six times; and the noun *pistis* [faith] occurs two hundred and forty-four times. We have the phrases, "believe on him," "believe in him," and "believe him." When any one receives testimony as true, he believes it; and when he regards the promises of any person as true and certain, he believes on him, or in him. The simple definition of this *term,* of so frequent occurrence, is, *the assurance or conviction that testimony is true.* When regarded as a *principle of action,* Paul defines it, "the confidence of things hoped for; the conviction, evidence, or demonstration, of things not seen." Heb. xi. 1.

FOREKNOWLEDGE, *Προγνωσις, prognosis.* Foreknowledge occurs twice: Acts ii. 23; 1 Pet. i. 2—*proginosko* [I foreknow] occurs five times: Acts xxvi. 5; Romans viii. 29; xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. It is, in the common version, translated *foreordained,* 1 Pet. i. 20, and in 2 Pet. iii. 17, "you knew before;" in the other places, in the same manner. *Know,* in the Hebrew idiom, signifies sometimes to approve, to acknowledge, and to make known, "The Lord knows them that are his"—approves them. "The world knows us not"—acknowledges, approves us not. "I will know nothing among you"—make known nothing among you: 1 Cor. ii. 2.—*Macknight.*

FULLNESS OF TIME, *Πληρωμα του χρονου, Pleroma tou chronou.* The fullness of time, the completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.

FULLNESS OF THE GENTILES—The completion of the salvation of the Gentiles, or the bringing of all the Gentiles into the kingdom of Jesus.

The *pleroma* of times of the Gentiles, and of the Jews, are topics of much interest in the apostolic writings. Rom. xi. 12, 25. The fullness of the times of the Jews, of the times of the Gentiles, and of all the great epochs is spoken of, Eph. i. 10, where *kairon,* seasons or epochs, instead of *chronon,* is used. The Jews had their time of being God's people; the Gentiles will soon have had their time; and then God will bring in the Jews under a new arrangement. The word *pleroma* occurs sixteen times. The church is called the fullness of Christ, or "the fullness of him who fills all in all." Eph. i. 23.

GENERATION, *Γενεα, genea*—generation, race, or age of men, occurs forty times; and in the King's version is frequently rendered "generation," and once, "nation," Phil. ii. 15. Campbell sometimes renders it *race* and *generation.* Much depends on the preference given to its meaning in understanding Matt. xxiv. 34. It is enough for us to say, that either *race* or *generation* is the current meaning of the word. Beza has translated it about twenty times, *gens,* nation.

GIFT OF THE HOLY SPIRIT.—This phrase occurs but twice: Acts ii. 38; x. 45; and in both places designates the splendid miraculous influences of the Holy Spirit. *Δορεα, dorea,* and not *χαρις, charis,* is the word used here. This same miraculous display is called "the gift of God," Acts viii. 20, and "the same gift," Acts xi. 17, in both of which *dorea* is found. Besides these, this word *dorea* is found, John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4—in all eleven times. See "Baptism of the Holy Spirit."

GOSPEL, *Ευαγγελιον, euangelium*—good news, glad tidings. The promise of blessing all nations in the seed of Abraham, is called *gospel,* Gal. iii. 8. The promise of a rest in Canaan, is called *gospel,* Heb. iv. 2. The annunciation of the birth of the Messiah, is called *gospel* by the angels, Luke ii. 10. But that which is emphatically called THE GOSPEL, is what was first promulged in Jerusalem, including the facts of the death, burial,

and resurrection of Jesus; from which arose the proclamation of remission, adoption, and eternal glory. *Euangelizo*, to proclaim good news; and *euangelium*, good news, occur frequently—the former fifty-seven times; and the latter seventy-six times.

GRACE, *χαρις, charis*, occurs one hundred and fifty-six times, rendered *favor* and *grace*. It is found in numerous acceptations in the volume. Parkhurst and Greenfield give some fifteen meanings to it; such as acceptance, benefit, liberality, contributions, thanks, gratitude, graciousness, kindness, grace, a gift, etc. On the last Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately, a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *χαρις, charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert. On the passages where *charis* may seem to have this meaning, the reader may do well to consult Whitby, and especially his Notes on 2 Cor. vi. 1; Gal. vi. 1, 18; Heb. xiii. 9."—*Parkhurst.* With this statement we must concur from all the evidence before us.

HADES, *Αδης, hades*—The state of spirits while separated from their bodies. The separate state of human existence, which intervenes between death and the resurrection, occurs, Matt. xi. 25; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14—eleven times. See Note on Acts ii. 27, p. 57.

HEAVEN, *Ουρανος, ouranos*—the air, the expanse in which the sun, moon, and stars, appear; but specially the residence of God, and the high and holy intelligences of the Universe. The Jews have three heavens; that in which the birds fly; that in which the sun, moon, and stars appeared; that in which the throne of God is placed, called by them "the heaven of heavens"—the palace of the Almighty. It is used figuratively; see "Prophetic Symbols" under this word. It is found in the apostolic writings more than three hundred times.

HELL, *Γεεννα, gehenna*, hell, occurs Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6—in all twelve times. See Note on Acts ii. 27, p. 57.

HERESY, *Αιρεσις, hairesis*, occurs Acts v. 17; xv. 5; xxiv 5, 14; xxvi. 5; xxviii. 22; 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1. It is found nine times, translated both *sect* and *heresy*, in the common and other versions. Sect of the Pharisees, sect of the Sadducees, and sect of the Nazarenes, are all called *hairesis*. It imports in profane writers, *choice;* but in the Christian Scriptures and Josephus, it is used to denote such a form of *religious opinions as any one chooses to follow*, by which he is distinguished and separated from others. A sect, a party under a human leader: 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1. Its ecclesiastical import is different; for an erroneous doctrine is, by ecclesiastics, called a *heresy*. In scripture usage it generally means a sect, or a schism, rather than the opinions embraced by the sect.

HERETIC, *Αιρετικος, airetikos*, factionist, sectarian, occurs but once, Tit. iii. 10. One who makes a party or faction.

HONOR, *Τιμη, time*, honor. Many instances can be adduced from Greek writers, showing that *time* [honor] is used to represent reward, stipend, maintenance, as well as from the New Testament. To honor one's parents is not merely to reverence them, but to maintain them when they need it. *Double honor*, compared with that bestowed upon widows, indicates greater liberality or support. It is, Matt. xxvii. 6, used for price, reward, also, verse 9; Acts iv. 34; v. 2, 3; vii. 10; xix. 19; 1 Cor. vi. 20; vii. 23, etc. Thus it is often found for price, reward, maintenance. In all it is found forty-three times.

IMPUTED, *Λογιζομαι, logizomai*, occurs forty-one times. It is translated, "I reckon," "impute," "conclude," "reason," "discourse." It is a word used in arithmetical calculation, and its primary and radical import is to reckon or account: Rom. iv. 6; 2 Cor. v. 19. In the passive sense: Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 16, etc.

IMPOSITION OF HANDS, or *laying on of hands*. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase, "laying on of hands," occurs 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts or offices in, or for, the congregation.

JUSTIFICATION. We have this word but three times in the common version: Rom. iv. 24; v. 16, 18. Justify occurs in reference to God: Rom. iii. 30; Gal. iii. 8. Christians are said to be justified by *Christ*, Acts xiii. 39; by *grace* or *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by *his blood*, Rom. v. 9; by *the name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. See Note 35, p. 64. The words translated "justification" in the common version, are *δικαιοσις* and *δικαιωμα*.

KINGDOM OF HEAVEN, *Βασιλεια των Ουρανων, Basileia ton Ouranon*, Reign or Kingdom of Heaven. *Basileia*, with the Greeks, denoted either Reign or Kingdom. "The Kingdom of Heaven is at hand," by Dr. Campbell is rendered "the Reign of Heaven approaches." While the reign of a king may advance or recede, the kingdom with us

is as stationary as the ground upon which the people live. The burden of the testimonies of Matthew, Mark, and Luke, is this "Reign of Heaven." The nigh approach of it is announced by John, Jesus, the *Twelve*, and the *Seventy*, during the public ministry of Jesus in Judea and Galilee. The near approach of this Reign, and the peculiarities of this Kingdom of Heaven, or of God, is spoken of more than forty times in Matthew alone, and about one hundred times in the historic books. Dr. Campbell's rule of translating this phrase is a good one. Whenever the approach or progress of *Basileia* is spoken of, he renders it *Reign;* but it is a matter of discretion in other places, whether to prefer the one or the other.

The Reign of Heaven could not commence before the King ascended to his throne—before Jesus was glorified. Such were the ancient prophecies, and such are the facts stated by the Apostles. "The Spirit was not given till Jesus was glorified;" "the Reign or Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

LETTER AND SPIRIT occurs 2 Cor. iii. *Letter* is contrasted with the New Institution. Paul was a minister not of the Law, but of the Gospel—here called "Letter and Spirit." The Law kills, but the Spirit gives life." The ministry of Moses was a ministration of condemnation; but that of Christ is a ministration of justification. The glory of the first ministry was continually fading, like that of Moses' face; but the glory of the Christian ministration is an increasing glory, from glory to glory. *The Lord is the Spirit* of which Paul was a minister; for Adam the second is a quickening Spirit. The Messiah is not the Lord of the Spirit; but is himself the Lord the Spirit.

LIFE AND DEATH. Life, though in common usage it denotes existence, animal or rational, is used in a great variety of meaning. In the sacred scriptures its most current meaning is a mode of existence which we call happiness. Death, which is always contrary to life, is found in exactly the same number of acceptations; for in whatever sense we use the word life, the loss of that is denominated *death*. Hence we have natural life, natural death; moral life, moral death; the spiritual life, and the spiritual death; the present and future life and death; happiness and misery, temporal and eternal; second life, and second death, etc. Death is mere privation; therefore, whatever is called life, the privation of that is called death, as the Hebrew term *muth*, first used for death, indicates.

THE LORD THE SPIRIT occurs twice; 2 Cor. iii. 17, common version. The Lord is that Spirit; literally, The Lord is the Spirit, verse 18. *The Spirit of the Lord*, common version. It is literally, The Lord the Spirit—not *of the Spirit*. See "Letter and Spirit."

MAN OF SIN, Ανθρωπος της Αμαρτιας, *anthropos tes amartias*, 2 Thess. ii. 3, occurs but once; the son of perdition. The revelation of this man of sin was subsequent to the revelation of Jesus Christ: for even in the apostolic age it was a *mystery* of iniquity of which this man of sin was to be the minister. In the temple, or church of God, he erected his throne; and after mystifying the revelation of Christ, and corrupting his institutions, has become the Father of Apostates, and as such goes into perdition. His destruction draws near.

MEDIATOR, Μεσιτης, *mesites*, occurs, Gal. iii. 19, 20, applied to *Moses*. Jesus is called the One Mediator, viz: of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better institution, Heb. viii. 6; ix. 15; xii. 24. It occurs six times. One that negotiates between two parties—God and Man. Therefore Jesus unites both in his own person. He mediates a new institution between God and Man; and is *Emanuel*, God with us.

MIND OF THE FLESH, *φρονημα του σαρκος, phronema tou sarkos;* common version, "carnally minded," occurs only Rom. viii. 6 and 7. It is the offspring of yielding to the desires of the flesh, and is enmity against God. See Note on Rom. viii. 6, 7, 27, p. 69. This is to be *in the flesh*, and under the curse.

MIND OF THE SPIRIT, *φρονημα του πνευματος, phronema tou pneumatos*, occurs also twice: Rom. viii. 6, 27. It is the offspring of yielding to the Spirit of God, and is life and peace. See Note on Rom. viii. 6, 7, 27, p. 69.

MINISTER, Διακονος, *diakonos*. See *Deacon*. A minister is a voluntary servant, whose service is called "ministry."

MIRACLE—that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rest.

MYSTERY, Μυστηριον, *mysterion*, secret, hidden meaning, occurs twenty-eight times. The secrets of the kingdom of Jesus are so called, Matt. xiii. 11; Mark iv. 11; Luke viii. 10. The calling of the Gentiles is called a mystery, Col. i. 26, 27. Besides these passages, the reader, curious to know the meaning of this word, will consult Rom. xi. 25; xvi. 25; 1 Cor. ii. 7; iv. 1; xiii. 2; xiv. 2; xv. 51; Eph. i. 9; iii. 3, 4, 9; v. 32; vi. 19;

Col. ii. 2; iv. 3; 2 Thess. ii 7; 1 Tim. iii. 9, 16; Rev. i. 20; x. 7; xvii. 5, 7. See Note on Rom. xvi. 25, 26, 27. p 70.

ORDAIN, Ορίζω, *horizo*, to limit, to bound; hence the word *horizon* which bounds our view. This word, so much controverted, we shall lay before the reader in all its occurrences and translations in the common version: Luke xxii. 22, "determined;" Acts ii. 23, "determinate;" x. 42, "ordained;" xi. 29, "the disciples determined;" xvii. 26, "determined the bounds of their habitation," or "marked out;" xvii. 31, "ordained." Luke is the only sacred historian who uses this word. Paul uses it, Rom. i. 4, "declared;" and Heb. iv. 7, "he limits," or marks out a certain day. These are all the occurrences of this word and its versions in the common Testament.

We have *pro orizo*, to foreordain, or previously declare, or mark out, in the following passages: Acts iv. 28, "determined before," "thy hand determined or marked out before," "had written in the book to be done;" Rom. viii. 29, 30, "predestinate;" 1 Cor. ii. 7, "ordained before:" Eph. i. 5, 11, "predestinated." Thus we have *orizo* eight times, and *pro orizo* six times—the former translated by ordain, determine, declare, limit, in the common version; and the latter, by determine before, predestinate, and ordain before.

We have also another compound word, from the same root, (*aphorizo,*) which occurs ten times: Matt. xiii. 49; xxv. 32, twice; Luke vi. 22; Acts xiii. 2; xix. 9; Rom. i. 1; 2 Cor. vi. 17; Gal. i. 15; ii. 12—always translated *separate* or *separated.*

We have the word *ordain* often in the English Testament, when it is not *orizo* in the original; such as to ordain Apostles, Elders, and to institute observances, etc. For this word we have *poieo*, to make, or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs, Mark iii. 14, "Jesus ordained twelve." *Kathistemi* occurs, Tit. i. 5, "Ordain elders." *Ginomai* is also used to make or ordain an Apostle, Acts i. 22.

ORDAIN TO ETERNAL LIFE, Acts xiii. 48. *Tasso*, the word here used, occurs, Acts xv. 2, the brethren *determined;* xxii. 10, *appointed;* xxviii. 23, when they had *appointed* him a day: also found, Matt. xxviii. 16; Luke vii. 8; Rom. xiii. 1; 1 Cor. xvi. 15.

ORDAINED TO CONDEMNATION, before, of old, Jude 4. The word thus rendered is προγραφομαι, *prographomai*, before written. It occurs, and is translated, Rom. xv. 4, twice, *written aforetime*, were before *written;* Gal. iii. 1, Jesus Christ evidently *set forth:* Eph. iii. 3, I wrote afore. These are all its occurrences in the Apostles' doctrine, and certainly ought in Jude, as in other places, to be "*before written.*" These persons were long ago written of as worthy of condemnation.

PASTOR, Ποιμεν, *poimen*, shepherd, pastor. By a very natural figure of speech, the term *shepherd* became, among the Jews, the name of one who takes care of souls. Jesus called himself the Good Shepherd, and Peter called him the Chief Shepherd: under him there are many shepherds, else he could not be the chief. Isaiah speaks thus of him: "He shall feed his flock like a shepherd, and gather the lambs in his bosom, and gently lead those that are with young." "Peter, feed my lambs." The shepherds of Israel called *pastors*, were those who taught the *people* knowledge, Jer. iii. 15; xxiii. 1, 2; Ezek. xxxiv. 2, 8, 10, etc. Though we have the word *pastor* but once in the common English, we have the original word, *poimen*, seventeen times; translated in the historical books fourteen times, and twice in the Epistles, shepherd, Heb. xiii. 20; 1 Pet. ii. 25; and once, *pastors*, Eph. iv. 11. The shepherds here mentioned were those who fed the flock of God, as Peter was commanded to tend the sheep and lambs of Christ. As the *shepherd* and *bishop* of souls are the same, 1 Pet. ii. 25, so are the pastors and teachers, Eph. iv. 11; for they are expressed as one class in the original, contradistinguished from the *tous men*—Apostles—the *tous* prophets, the *tous* evangelists, and the *tous* pastors and teachers.

PILLAR AND SUPPORT OF THE TRUTH. Such, in the judgment of the best critics, is one of the characters given to the Christian church. It is an allusion to the ancient Roman pillars on which were inscribed or hung up the laws of the state; on the church is inscribed, not in letters made by hands, but in the behavior of Christians, the law of the Lord, and thus the church becomes a pillar and support of the truth. Hence we learn that the best support of truth in the world, is the character or behavior of Christians.

PREACH. Κηρυσσω, *kerusso*, from *kerux*, a herald, or public crier. This is the word used, Mark xvi. 15, 20, and is found in the sacred writings sixty-two times. It always indicates to publish facts, to make proclamation as a herald. See Note 23, page 60.

PRIEST. For the origin and meaning of this word, see *Elder.*

The *office* of a priest is that of an intercessor, one who officiates in things pertaining to God in behalf of men, by offerings and prayers. See Heb. v. 1, 4.

PREDESTINATE. See the word *Ordain.* It occurs four times only in the English Testament, and has *pro orizo*, before defined, answering to it in the original.

PROPHET. This word, and the word *prophecy*, have two meanings in the sacred writings; the one is the foretelling of events yet future—the other is uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians: 1 Cor. xiv; Rom. xiii.

RECONCILIATION. See *Atonement.*

REDEMPTION. Λυτρωσις, *lutrosis*, deliverance, occurs Luke i. 68; ii. 38; Heb. ix. 12. We have also, Acts vii. 35, the word *lutrotis* translated a *deliverer;* and *lutroo*, Luke xxiv. 21. I redeem; Tit. ii. 14, to redeem us; 1 Pet. i. 18, redeemed. *Apolutrosis*, deliverance from, or redemption from, occurs ten times: Luke xxi. 28; Rom. iii. 24; viii. 23; 1 Cor. i. 30; Eph. i. 7, 14; Col. i. 14; iv. 30; Heb. ix. 15; xi. 35. The dismissing of a person after a ransom has been paid, is called by the Greeks, *apolutrosis*.

REFORM. Μετανοεω, *metanoeo*, occurs thirty-four times; and *metanoia*, reformation, twenty-four times. See Note on Romans ii. 4, page 66.

It may be added, that *metanoeo* etymologically signifies to think *after* the fact, or to change one's mind so as to influence the behavior. But no change of mind which does not result in a change of life, fills up the measure of the imperative of *metanoeo*.

To give reformation, or to give repentance, common version, *dounai metanoian*, Acts v. 31. Doddridge makes Josephus explain this phrase. He quotes from Josephus the phrase, "Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms. To give repentance, is to afford scope for it, or to make a proclamation offering inducements to it.

REGENERATION. Παλιγγενεσια, *palingenesia*, occurs twice: Matt. xix. 28, the renovation, or change of state or condition; and Tit. iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used.

As the figure of a gate requires an inclosure; or of a door, a house: as the figure of a branch presupposes a tree, or a vine: as the figure of a net corresponds with fish and fishermen; or as the figure of a marriage requires a bride and bridegroom; so does the figure of a new birth, or *being born again*, require a kingdom. Hence, when Jesus first spoke of being born again, he had a kingdom in his eye. As a person can not be married without a bride, or a child born without father and mother; so no one can be born again without father and mother, and a family or state to be born *into*. Unless a man be born of water and Spirit, he can not enter into the kingdom of God. The phrase "born again," *gennethe, anothen*, occurs John iii. 5, 7; 1 Pet. i. 23.

REMISSION. Αφεσις, *aphesis*, remission. The noun occurs seventeen times, and the verb, *aphiemi*, used in the Lord's Prayer for *forgive*, occurs one hundred and forty-six times; rendered to forgive, remit, set free from, dismiss, in all versions. No word more fully expresses deliverance from sin, than the verb and noun above interpreted.

REPENT. Μεταμελομαι, *metamelomai*, Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21, I repent, or am concerned for the past. The word is always translated repent, in the common version and the new. See Note on Rom. ii. 4, page 66.

REPENT AND BELIEVE THE GOSPEL. This arrangement of reformation and belief occurs but once, and is addressed to Jews: for the Jews, who had the knowledge of God in the oracles, could reform without the Christian faith; and unless they first reformed, they could not believe the gospel. Paul preached to Jews and Gentiles, reformation in relation to God, and faith in relation to Jesus Christ.

REPROBATE—*not approved*. This word occurs eight times in the sacred writings; Rom. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8; translated undiscerning, unapproved, rejected, once a cast-away, 1 Cor. x. 27, and several times reprobate, in the King's version. "Not approved" is its most natural meaning, and will make good sense in every place where it is found in the New Testament.

SALVATION. Σωτερια, *soteria*, deliverance from evil. We have the present salvation of the body from physical dangers; also the salvation of the soul from the guilt, pollution, and dominion of sin; and the future andieternal salvation of the whole person consummated at the resurrection and glorification of all who die in the Lord. It is found in the first sense, Acts xxvii. 34, translated health; Heb. xi. 7, to the saving of Noah's house; 1 Tim. ii. 15; Acts xxvii. 20; vii. 25. In this sense, God is the Saviour of all men. Of the second salvation, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 1 Peter iii. 21; James i. 21; Eph. ii. 5, 8, and in most places in the Epistles. In relation to the ultimate and complete salvation, it is found 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.

SANCTIFY. Αγιαζο, *hagaizo*, to separate any thing to God. *Agiazo* occurs twenty-eight times, translated to sanctify, to make holy; *agiasmos*, sanctification, holiness, occurs ten times. The meaning of *agiazo* will be found, John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, *i. e.* set apart and devoted to God. The setting apart or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SIN-OFFERING. Αμαρτια, *amartia*, sin, and sin-offering. From comparing Lev. iv. 4, 15, 21, 25; i. 4; xvi. 21, it will appear that in the Septuagint, this word was frequently used to denote sin-offering, and so it appears to be used 2 Cor. v. 21; Heb. ix. 28. In Hebrew, both the sin and sin-offering are also denoted by the same word.

SPIRIT, πνευμα. This word frequently occurs in the Septuagint of the Old Testament, as well as in the New. In the former, it means sometimes *wind* and sometimes *spirit:*

but in the latter, where it occurs three hundred and thirty-nine times, it means spirit; and is uniformly so translated by the King's translators, except in John iii. 8; see Note on John iii. 5, 6, 8, page 56. Πνευματα, Heb. i. 7, common version, *spirits*, in this is rendered *winds:* "He makes winds his angesl." We are authorized to render πνευματα winds in this place, only because it is here a quotation from the Septuagint, (Psalm civ. 4,) and the connection shows that such was its meaning both here and there.

SPIRITS IN PRISON. These are explained by Peter to mean, the spirits of those who died under condemnation when the flood came upon the world of the ungodly in the days of Noah. They, like the angels that sinned, are reserved under sentence to the resurrection of the unjust, when the devil and all his angels shall go away into everlasting destruction, from the presence of the Lord and the glory of his power.

SPIRITUAL MAN. Πνευματικος, *pneumatikos*. One who possessed some spiritual gift, 1 Cor. ii. 13, contrasted with the animal man. Persons under the influence of the teachings of the Holy Spirit, may be called spiritual men; but in the Epistles it appears to be applied to those who possessed some of the peculiar gifts of that age. The word spiritual is applied to food, drink, body, and gifts: 1 Cor. x. 3, 4; xii. 1; xv. 44, 46. It occurs twenty-five times.

SURETY. Εγγυος, *enguos*, sponsor, pledge, Heb. vii. 22. This word occurs but once in the sacred writings: it is found in the Apocrypha, Eccles. xxix. 15, 16; 2 Mac. x. 28; and its conjugates are found in Proverbs. The Greek interpreters explain it by *mesites*, mediator. Upon the care and faithfulness of our High Priest, constituted by an oath, Christians can rely, as upon a surety, that his sacrifice is accepted, and we permitted by it to come to God. The high priests went alone into the holiest of all; so did ours. We, then, can only have his word for what was done in the heavens, and that is sufficient for our drawing *enguos* near.

WIND—Ανεμος is the New Testament word for *wind;* and occurs twenty-nine times: viz: Matt. vii. 25, 27; viii. 26; xi. 7, 14; xxiv. 30, 32; xxiv. 31; Mark iv. 37, 39, 41; vi. 48, 51; xiii. 27; Luke vii. 24; viii. 23, 24, 25; John vi. 18; Acts xxvii. 4, 7, 14, 15; Eph. iv. 14; James iii. 4; Jude, 12th verse; Rev. vi. 13; vii. 1—never translated *spirit*.

WORD—Λογος, ρεμα—the first of these, *logos*, is chosen by the Holy Spirit in John i. 1, as the proper name of the DIVINE character of our Lord Jesus Christ; or, of HIM "who was in the beginning with God, and was God;" and in Rev. xix. 13, it is given to the Messiah in his glorified state—"and his name is called THE WORD OF GOD."

WORLD TO COME. Οικουμενη, *oikoumene*, world, occurs Mark xxiv. 14; Luke ii. 1; iv. 5; xxi. 26; Acts xi. 28; xvii. 6, 31; xix. 27; xxiv. 25; Rom. x. 18; Heb. i. 6; ii. 5; Rev. iii. 10; xii. 9; xvi. 14—fifteen times in all; literally, the inhabited earth.

As this is the only occurrence of this phrase rendered, (Heb. ii. 5,) the world to come, and because it is one of the greateet and most sublime topics in the Christian Scriptures, we beg leave to add the following remarks:

If the first four verses of Heb. ii. are regarded as a parenthesis, then the 5th verse naturally follows the 14th verse of the first chapter, which appears to be its proper connection. "The world to come," then, is the world which Christ entered after he rose from the dead; in which he obtained by inheritance a more excellent name than the angels after he had by himself purged our sins. It was then, when he was brought again into the world, verse 6, that the government of angels ceased; for they were subjected to him; and it was then he was anointed Lord of the Universe, and his throne established forever. It was then that he made *all* the angels ministers to the heirs of that kingdom. This then, is "the world to come," of which Jesus was the first-born, of which Paul here speaks, and into which, in its earthly dispensation, called the *mellon aion*, (but, in its heavenly, the *mellon oikoumene*,) all Christians come; and this is the consummation of which Paul speaks, Eph. i. 10, "That in the economy, or dispensation, or fullness of the times or epochs, he would gather together under one head, all things—under Christ—all things in heaven and earth—even under him."